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Introduction by The General Mufti of KSA

His Honor Shaykh `Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Praise be to Allah Alone. May peace and blessings be upon our Prophet Muhammad:

Among the blessings that Allah conferred on us in the General Presidency for Scientific Research and Ifta' is the completion of collecting and printing the Fatwas of the Permanent Committee for Scholarly Research and Ifta'. The collection includes important and carefully examined Fatwas in response to the questions referred to the Ifta' House, Kingdom of Saudi Arabia. A group of the most highly-qualified and the best of scholars, we think, and only Allah can verify this. The Fatwas deal with different topics of knowledge; `Aqidah (creed), Tafsir (Qur'anic interpretation), and Fiqh (Islamic jurisprudence), etc., and matters always needed by people.

They were collected under the supervision of Shaykh: Ahmad ibn `Abdul-Razzaq Al-Duwaysh, (may Allah grant him success). He worked diligently in collecting, arranging, and preparing the Fatwas for print. May Allah reward him well.

After the completion of Fatwas, we collected new Fatwas and decided to print the second group of (Fatwas)

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in the same arrangement of the original Fatwas. We decided to collect the new Fatwas each according to its classification and chapter as long as it does not duplicate previous printed Fatwas. Thus, I used to meet with Shaykh [`Abdullah ibn `Abdul-Rahman ibn Ghudayyan](#) (may Allah protect him) and Shaykh Ahmad Al-Duwaysh (may Allah grant him success) every Monday to read these Fatwas and decide which would be printed. Thus, we collected a great number of Fatwas and these are the first group to be released. Others will follow, Allah willing.

I praise Allah (Glorified and Exalted be He) Who granted us His manifest and hidden favors and facilitated this task for us. I thank Shaykh: [`Abdullah ibn `Abdul-Rahman ibn Ghudayyan](#) (may Allah protect him) for his patience and revision of Fatwas. I also thank Shaykh: Ahmad Al-Duwaysh for his concern, collecting, and arrangement. May Allah reward them well.

I ask Allah the Ever-Exalted to make this work solely for His sake, a way to obtain His pleasure and closeness, and to be useful and beneficial for all. Indeed, Allah (Glorified be He) is the Guardian and the All-Able to answer our prayers.

May peace and blessings be upon our Prophet Muhammad, his family and Companions all together.

The General Mufti of the Kingdom of Saudi Arabia

and the President of Senior Muslim Scholars and the administration of Scientific Research



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Introduction

All praise be to Allah, the Lord of the Worlds, and peace and blessings be upon Prophet Muhammad, his family, Companions, and those who follow his guidance until the Day of Judgment.

All praise be to Allah, the arrangement of the Fatwas (legal opinions issued by a qualified Muslim scholar) of the Saudi Permanent Committee for Scholarly Research and Ifta' in the Kingdom of Saudi Arabia has been completed as follows: Volume One includes 26 parts as follows:

1. Parts 1 - 3: 'Aqidah (creed)
2. Part 4: Tafsir (exegesis of the meanings of the Qur'an) and the Qur'anic sciences
3. Parts 5 - 23: Fiqh (Islamic jurisprudence), with the chapters organized as in: "Mukhtasar Al-Muqni".
4. Parts 24-26: A compilation

Many of the Hadith that are cited as evidence have been attributed to their reporters, to make it easy for scholars and students of knowledge to know the status of the evidence. These parts were printed in 1425 A.H.

These Fatwas have been issued by senior scholars upon whom Allah has bestowed knowledge, understanding, Amanah (honesty, trust, and obedience) and jealousy for Him; through which they have gained the confidence of Muslims throughout the world.

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This led to the circulation of these Fatwas, and encouraged publishing houses and those who seek Allah's Reward to print them. These Fatwas are characterized by the clarity of their expression and their brevity without obscurity. They rely wholly on evidence, are clarified by explanation, to benefit scholars, students, and anyone who needs to know the rulings they cannot obtain knowledge of otherwise. Each one will find their objective, because the Fatwas contain knowledge, clarification of rulings, and also solve unprecedented legal problems. As long as the work of the committee continues, so will arranging and printing Fatwas. Work resumes whenever there is something new, following the first arrangement in method and style, taking into consideration what has already been published to avoid repetition; although some matters are repeated if this will add a benefit or if there is a change in the names of Muftys (Islamic scholars qualified to issue legal opinions). We hope that any omissions will be overlooked and excused by the readers and we will include them in the second volume.

May Allah guide us all to that which He loves and which pleases Him! May Allah make these Fatwas beneficial to the readers and students. May Allah reward the Muftys, compilers, assistants, publisher, and sponsor, as truly, He is the Most Kind and Generous. May Allah's Peace and Blessings be upon our Prophet Muhammad, his family, and Companions! And the last of our last is that all praise be to Allah, the Lord of the Worlds.



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The meaning of Tawhid-ul-Rububiyyah and Tawhid-ul-Uluhiyyah

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The first question of Fatwa no. 11843

Q 1: What is the meaning of Tawhid-ul-Rububiyyah and Tawhid-ul-Uluhiyyah?

A: The meaning of Tawhid-ul-Rububiyyah (Oneness of Allah's Lordship) is the ascription of all Acts of Allah (Glorified and Exalted be He) to none but Him Alone, such as: creation, bringing into being, providing sustenance, giving life, and causing death.

The meaning of Tawhid-ul-Uluhiyyah (Oneness of Worship) is the dedication of all acts of the servants to none but Allah Alone, such as: Du`a' (supplication), asking help, seeking refuge, fear, hope, reliance and all other forms of `Ibadah (worship).

May Allah grant us success. May peace and blessings be upon our Prophet, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 16950

Q: I entered into a long discussion with a Muslim brother about who created evil. I told him that it is Allah (Exalted be He) who created evil as well as good, Jannah (Paradise) as well as Hellfire, and the believer as well as the Kafir (disbeliever). However, the Muslim brother said that evil is from man and that Allah (Exalted be He) creates only what is good and beneficial. He wondered how Allah (Exalted be He) creates evil and then punishes us when we commit it. I answered him that Allah (Exalted be He) enjoins what is good and forbids what is evil. There is a difference between creating and enjoining; Allah (Exalted be He) created Hellfire, but He forbids us from it. However, each one of us sticks to his opinion.

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Allah (Glorified and Exalted be He) says, [﴿And of knowledge, you \(mankind\) have been given only a little.﴾](#) I know that I have only a little knowledge. Therefore, I argued with him, convinced of my little knowledge. Although my Muslim brother is more knowledgeable in religious affairs than me, he could not convince me, and I could not convince him. I know that my opinion is right and may be wrong and his is wrong and may be right. I know also that Allah (Exalted be He) forbids us to engage in argument without knowledge. Therefore, I write this letter to Your Eminence to enlighten me. May Allah guide you!

I ask Allah (Glorified and Exalted be He) to guide us to the right and truth; verily, He is the All-Hearer, the All-Knower. And our last call is "Praise be to Allah, the Lord of the Worlds." I extend my best regards and deep appreciation to Your Eminence, in advance, for clarifying the relevant Islamic ruling. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: The basic ruling is that Allah (Exalted be He) has created all things in general. He (Exalted be He) says, [﴿Allâh is the Creator of all things﴾](#) And: [﴿"While Allâh has created you and what you make!"﴾](#)

allah (Exalted be He) has created good and He enjoins and loves it, and He has created evil and He prohibits and dislikes it. There is a huge difference between Allah's creation of things and His will and between loving and enjoining them and being pleased and satisfied with them. Allah (Exalted be He) says, [﴿If you disbelieve, then verily, Allâh is not in need of you; He likes not disbelief for His slaves. And if you are grateful \(by being believers\), He is pleased therewith for you.﴾](#) He

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(Exalted be He) also says, [﴿and Allâh likes not mischief.﴾](#)

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!



Fatwa no. 20164

Q: It is known that Allah (Glorified and Exalted be He) created the heavens and the earth in sixth days. This is proven in the Qur'an and the Sunnah. However, there is a Hadith recorded in Sahih Muslim mentioning that the heavens, the earth, and Adam were created in seven days. How do we reconcile the Hadith recorded in Sahih Muslim and the Ayah? Please, explain.

May Allah reward you!

A: It is authentically proven that Allah created the heavens and the earth and all that is between them in six days. Allah (Exalted be He) states, [﴿Indeed, your Lord is Allāh, Who created the heavens and the earth in Six Days, and then He rose over \(Istawâ\) the Throne \(really in a manner that suits His Majesty\).﴾](#)

He (Exalted be He) also states, [﴿Allāh it is He Who has created the heavens and the earth, and all that is between them in six Days. Then He rose over \(Istawâ\) the Throne \(in a manner that suits His Majesty\).﴾](#) and [﴿And indeed We created the heavens and the earth and all between them in six Days﴾](#) etc.

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The days are: Sunday, Monday, Tuesday, Wednesday, Thursday, and Friday. Nothing was created on Saturday for it is the seventh day and Sabt (Saturday) means interruption. The authentic reports indicate that Allah created the heavens and the earth and that is between them in six days. As for the Hadith narrated by Abu Hurayrah (may Allah be pleased with him), [﴿Allah created the Earth on Saturday, He created the mountains on Sunday, He created the trees on Monday, He created the things entailing labor on Tuesday, He created light on Wednesday, He spread out the animals on Thursday, and He created Adam \(peace be upon him\) after `Asr on Friday. It is the last of creation in the last hour of the day, between `Asr and the night.﴾](#) It is recorded by Imam Ahmad, Al-Nasa'y, and Muslim according to more than one narration. Al-Bukhari and more than one of the Imams of Hadith said that the Hadith of Abu Hurayrah on the authority of Ka'b Al-Ahbar is not Hadith Marfu' (a Hadith narrated from the Prophet with a connected or disconnected chain of narration). However, some narrators related it to the Prophet (peace be upon him). Therefore, it is Hadith Maqtu' (a Hadith narrated from a Follower; the generation after the Prophet's Companions) and does not contradict the Ayahs and the authentic Hadith. Accordingly, such a Hadith cannot be used as evidence. Thus, the ambiguity is resolved and both can be reconciled.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first and second questions of Fatwa no. 19147

Q 1: Is it correct to say: "If the Prophet

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(peace be upon him) had not been there, Arabs would have been in continuous Jahiliyyah (pre-Islamic ignorance)"?

A: The correct phrase to be said in this regard is: "If Allah did not guide Arabs by sending the Prophet (peace be upon him)..." or "If Allah did not send the Prophet (peace be upon him)..." This is because Muslims have to avoid words that may contradict their `Aqidah (creed) in any way.

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Q 2: As La ilaha illa Allah means that there is no true deity but Allah; is it thus permissible to say: la Ghaliba Illa Allah (No one has full power and control but Allah)?

A: It is permissible to use such a phrase because its meaning is correct and implies Tawhid-ul-Rububiyyah (Oneness of Allah's Lordship). However, it is not permissible for the concerned phrase to be considered explanatory for La ilaha illa Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 18252

Q 2: What is the ruling on saying: "You have a Lord and I have a Lord"? What is the Kaffarah (expiation) that has to be made for saying so?

A: A Muslim has to say: "Allah is our Lord and your Lord" just as the Glorious Qur'an teaches. A person may thus say, for example: "Allah is my Lord and your Lord." However, it is not permissible to say the phrase which is mentioned in the question as it gives the false impression that there is more than one Lord.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 18885

Q 3: We had a discussion with a Christian man, and among the questions that he asked us was the following: Can Allah (Glorified and Exalted be He) create an Ilah (god) like Himself? I could not answer this question.

We hope that you will provide an answer to this question.

A: Allah (Glorified be He) says in His Glorious Book (what means): [\(No son \(or offspring\) did Allâh beget, nor is there any ilâh \(god\) along with Him. \(If there had been many gods\), then each god would have taken away what he had created, and some would have tried to overcome others! Glorified be Allâh above all that they attribute to Him!\)](#) Allah in this Ayah (Qur'anic verse) explains the impossibility of there being another god, as it would necessarily beget and entail the following perils:

First peril: Allah explains by His Saying: [\(If there had been many gods\), then each god would have taken away what he had created\)](#) i.e. each god would have exclusive control over whatever he had created, would overpower it and would try to make his sovereignty overcome that of the others gods, which would lead to reciprocal claiming, combating and defeating! Indeed, high Exalted is Allah above all that.

Second peril: Gods would struggle against one another, each wanting superiority over the others, fighting to seize what they possess, to conquer them and to take their kingdom, where the strong would destroy the weak. As Allah (Exalted be He) says: [\(and some would have tried to overcome others!\)](#) Exalted is Allah and high above the great falsehood that the wrongdoers say! **Third peril:** There would be corruption of both of the heavens and earth along with all that is in between them

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of creation, as Allah (Exalted be He) says: [\(Had there been therein \(in the heavens and the earth\) âlihah \(gods\) besides Allâh, then verily both would have been ruined. Glorified be Allâh, the Lord of the Throne, \(High is He\) above all that \(evil\) they associate with Him!\)](#) The assumption that there could be another god with Allah would entail that each has an absolute power of disposition, which would incur conflicts and disagreements between them, which would in turn bring about the ruin of the earth and heavens and whatever is in them. Indeed, high Exalted is Allah above all that!

It is not permissible for Muslims, especially those who lack knowledge and understanding, to enter into discussions and arguments with skeptic and misguided people. Indulging in such debates, without having sufficient knowledge could spark off doubts within themselves. A Muslim's inability to answer or offer their opponents a strong position will make them appear to hold weak views that they cannot prove.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



Fatwa no. 20823

Q: Please give me your Shari`ah-based opinion regarding the poem of "this is Predestination" which reads:

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This is Predestination that stabs whomever it wills
With the spear of age which is sent by trials
It hits a person in the jugular vein sometimes
They are thus killed and stained with blood
This is Predestination that we all know
That heavens destroy on earth
It has an influence on the heart
Thus a person kneels helpless and continues weeping
This is Predestination that if pleased with us
It gives us fresh water and every increase
But if not it is unconcerned
That sky is barren and dry

Is it permissible for the poem mentioned above to be published in a school magazine which is distributed amongst primary school pupils?

Provide us with your beneficial answer please. May Allah reward you with the best!

A: The words of this poem are not permissible, as they ascribe Allah's acts to Predestination while it is Wajib (obligatory) to ascribe all matters to Allah the Sole Determiner of Predestination. A Muslim must also be content with Predestination, call themselves to account, and repent from sins which are the reason for punishment. Allah (Exalted be He) states, [\(And whatever of misfortune befalls you, it is because of what your hands have earned.\)](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Evolution

Darwinian theory

The first question of Fatwa no. 2872

Q 1: We studied something about the theory of Evolution and all that relates to creation as this forms part of our educational curriculum. The more I read on this subject, the more I become convinced that Allah is the Only One Who created this universe and all that it contains. Nevertheless, I was greatly astonished to come across a book written by a Muslim author approving the theory of Evolution and supporting it by the Qur'an! Moreover, one of my Muslim teachers asked me: "Since Islam forbids a man to marry to his sister; how could brothers and sisters amongst the offspring of Adam and Eve get married to each other?"

A: The theory of Evolution which is renowned as the theory of Darwin contradicts the Qur'an, Sunnah (whatever is reported from the Prophet), and Ijma' (consensus of scholars). There are thus proofs from the Qur'an and authentic Sunnah stating that Allah (Exalted be He) created Adam from soil then created Eve from Adam.

regarding the fact that Adam (peace be upon him) married his sons to his daughters, this is something that he did according to the law that Allah commanded him to follow which we do not have any right to argue with. Anyway, as far the Shari'ah (Islamic law) that was sent to Prophet Muhammad (peace be upon him) is concerned; Allah makes it Haram (prohibited) for a man to marry his sister along with other well-established categories of women that a man is not allowed to marry. Besides, since Allah

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(Glorified and Exalted be He) says, ﴿To each among you, We have prescribed a law and a clear way.﴾ while mentioning the laws of Tawrah (Torah), Injil (Gospel), and Qur'an; the same applies for Adam (peace be upon him) i.e. he had a specific law that he followed.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 8139

Q 3: What is the reality of man's origin? Is it true that the "ancient man" who lived on earth millions of years ago had a tail? How can we refute the claim of some western scientists on this issue?

A: The claim that man evolved from an ape is falsehood that conflicts with religious texts [which prove otherwise, trans.]. It is a fact that the father of humanity is Adam (peace be upon him), who was created from clay.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Tawhid-ul-Uluhiyyah

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Unity of worship

Fatwa no. 16085

Q: On reading books on Tawhid (belief in the oneness of Allah), I find sections as follow:

1. Al-Tawhid Al-`Ilmy Al-Khabary
2. Al-Tawhid Al-Irady Al-Talaby

What is the meaning of "Al-Irady" in the second section? Does it refer to what Allah wants from His servant as regards His Shari`ah (Law) and legal rulings? Or does it refer to what a servant wants from his Lord, i.e. that he wants none but Allah? What does the "Divine Will" refer to?

Also, what does the word "Al-Talaby" refer to? Does it mean that a servant should exclusively call on Allah and not associate anything or anyone with Him?

In some books, the second section is named "Tawhid Al-Qasd wa Al-Iradah"; what does the word "Qasd" mean? Does it mean that a servant should be directed solely to Allah? I would be grateful if you could elaborate these points. May Allah bless you for it!

A: What is meant by al-Tawhid al-Talaby al-Irady is that a servant singles out Allah (Exalted be He) for acts of worship such as Salah (Prayer), Sawm (Fast), sacrifice, vows, supplication and other acts of worship. This type of Tawhid is known as Tawhid of worship, acting upon the Saying of Allah (Exalted be He),

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﴿Worship Allâh and join none with Him (in worship)﴾ Allah (Glorified be He) also says, ﴿And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him)﴾ This is the meaning of the word of Tawhid "La Ilaha illa Allah (there is no deity but Allah)." That is why the word Tawhid was denied by the Mushriks [of Arabia, trans.] when the Prophet (peace be upon him) asked them to testify that there is no deity but Allah, but they said as mentioned in the Glorious Qur'an, ﴿"Has he made the âlihah (gods) (all) into One Ilâh (God - Allâh). Verily, this is a curious thing!"﴾ The Will of Allah (Exalted be He) is one of His Attributes that are proper for Him. Divine Will is of two types:

A: A cosmetic will: It is like Allah's Will to create the heavens and the earth, supply provision for all creatures and fix life spans for them. This is because Allah (Exalted be He) does what He intends and wills. Whatever He intends and wills, must happen. Allah (Glorified be He) says, ﴿Verily, your Lord is the Doer of whatsoever He intends (or wills).﴾

B: A Shari`ah-based will: It is Allah's Will with regard to His servants that they worship Him Alone and join no one with Him in worship. A servant may realize the purpose of His Will. Also, he may be unable to realize the purpose of His Will according to wisdom fixed by Allah (Glorified be He) as referred to in the Saying of Allah (Exalted be He), ﴿Allâh wishes to make clear (what is lawful and what is unlawful) to you, and to show you the ways of those before you, and accept your repentance, and Allâh is All-Knower, All-Wise.﴾

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The thirty-third question of Fatwa no. 18612

Q: We would be grateful if you could elaborate the meaning of "the fundamentals of religion" in particular.

A: The meaning of "the fundamentals of religion" differs from one context to another. The term sometimes refers to the pillars of Islam and Iman (Faith). Sometimes it means the principles of creed. It may also refer to the rulings of Islam whose violation will make a Muslim liable to punishment and ignorance of which will not be an excuse to cancel it such as the prohibition of adultery and drinking alcohol. This definition differs according to the different opinions of scholars. There is no unction with regard to such definitions. What concerns a Muslim is that he must act upon the ordinances of Allah (Exalted be He) and shun the forbidden things by following Allah's Purified Shari`ah (Law).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 18330

Q: We hear some people saying, "Ya Ilahi Anta Jahy (meaning, O my Lord, You are [the source of] my honor)". What is the ruling on uttering such a statement? Is it legally forbidden as its apparent meaning, Allah knows best, implies that one should not utter it? Until we receive your reply, is such statement legally forbidden? We would be grateful if you could elaborate this point. May Allah preserve you for you comprehensive replies!

A: It is not permissible for a Muslim to use such a statement in supplication, as such a statement is neither mentioned in the Qur'an nor in the Prophetic Sunnah. Also, "source of honor" is not an attribute of Allah (Exalted be He). It is probable that such an attribute means intention and fulfillment of needs, which is literally wrong, even the meaning is correct. It is also probable that such an attribute denotes granting Shafa`ah (intercession), which is wrong both literally and semantically.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 18391

Q 2: Most people in our communities introduce new practices in the religion. If we prevent them from doing so by showing them the religious texts explaining such points, they cite as evidence the Prophetic Hadith in which the Prophet (may peace be upon him) said, (Whosoever introduces a good practice in Islam, there is for him its reward and the reward of those who act upon it (until the Day of the Resurrection).) What is the ruling on this point?

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A: What is meant by a good practice is not the invention of a new religion, but it refers to the revival of the abandoned practices of the Prophet (peace be upon him) so that other people can imitate him. The same applies to evil practices. This Hadith is general as it handles the question of reviving the traditions of the Prophet (peace be upon him) both during the era of the Prophet (peace be upon him) or after it until the Day of Resurrection.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



The fourth question of Fatwa no. 21166

Q 4: If Muslims have the right to call others to Islam, why do non-Muslims not have the right to call others to their religions?

A: calling people to Islam and to worship none but Allah (Exalted be He) is the mission of Allah's Messengers and the Muslims coming after them. The Muslims after the mission of Prophet Muhammad (peace be upon him) undertake this task, as they are those who follow the revelation sent down by Allah (Exalted be He). That is why they call people to the right path as a way to worship Allah (Exalted be He) and to follow the footsteps of their Prophet Muhammad (peace be upon him) and the preceding prophets (peace be upon them). Furthermore, the practice of calling people to Islam is a mercy for all creatures and sympathy for them regarding the chastisement set by Allah (Exalted be He) for the disobedient. Also, calling people to Islam signifies the establishment of the call which is dear to Allah (Exalted be He) to leave its opponents with no excuse of ignorance. As for non-Muslims, whatever their religions and beliefs are, it is not permissible for them to call people to their false and corrupt religions. This is because the one who follows the right path

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is in no need to follow corrupt religions. Moreover, it is not permissible for Muslims to allow the followers of corrupt religions to call people to their false religions. This is because calling people to disbelief means abolishing Islam, denying the Qur'an and the Prophethood of Muhammad (may peace be upon him), and approving of the worship of crosses, idols, fire and others false deities along with Allah, may He be Glorified and Exalted above such falsehoods. It is not acceptable to permit the call to the worship of Allah alone and the worship of other deities at the same time; the call to belief in Allah and His Messenger and the denial of Allah and His Messenger at the same time; or the call to hate the disbelievers and their traditions and the call to love and be loyal to the disbelievers and their traditions at the same time. This is not acceptable at all.

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Q 5: Since it is not permissible for non-Muslims to call people to their religions, is this practice not in opposition with the Ayah (Qur'anic verse) in which Allah (Exalted be He) says, [\(There is no compulsion in religion.\)](#) ?

A: Well, it is not permissible for non-Muslims to call Muslims to their false religions, as stated in the reply to the previous question. This does not oppose the Saying of Allah (Exalted be He), [\(There is no compulsion in religion.\)](#) It is shown in this Qur'anic Ayah that since the religion of Islam is perfect with regard to its proof, evidence and its clear Ayahs, and since it is the religion of reason and knowledge; the religion of nature and wisdom; the religion of righteousness and reform, and the religion of right and guidance, it is in no need

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to be spread through compulsion. This is because a person is forced to do something which the hearts loathe; something that opposes truth and right or something whose proof and signs are not clear. However, anyone who embraces Islam then abandons it out of stubbornness and haughtiness after the right path has become distinct from the wrong path for him, there will be no excuse for him to reject it. This was said by Ibn Kathir (may Allah be Merciful with him) in the explanation of the Ayah mentioned above, "Muslims should not compel anyone to adopt Islam as it is a clear religion with clear proof and evidence. Thus, Islam is a religion that does not need people to be compelled in order for them to embrace it. Anyone who Allah (Exalted be He) guides to Islam and grants sound insight will adopt it without hesitation. On the other hand, for those who Allah (Exalted be He) allows to go astray and seals their hearing and heart, it will be useless to compel them to embrace Islam."

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 20966

Q: What is your reply to philosophers who give reason preference over religious texts?

A: The function of reason with regard to the Noble Qur'an and the Prophetic Sunnah is to understand and accept them. Reason has no role in religion except for this. There are a lot of religious texts that make it obligatory for Muslims to follow the Noble Qur'an and the Prophetic Sunnah. Also, such texts warn Muslims against

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offering any opinions or suggestions that may oppose what is mentioned in the Qur'an and the Prophetic Sunnah. Allah (Exalted be He) says, ﴿O you who believe! Make not (a decision) in advance before Allâh and His Messenger (ﷺ), and fear Allâh. Verily! Allâh is All-Hearing, All-Knowing.﴾ He (Glorified be He) says, ﴿[Say (O Muhammad ﷺ) to these idolaters (pagan Arabs) of your folk:] Follow what has been sent down unto you from your Lord (the Qur'ân and Prophet Muhammad's Sunnah), and follow not any Auliya' (protectors and helpers who order you to associate partners in worship with Allâh), besides Him (Allâh). Little do you remember!﴾ Also, Allah (Glorified and Exalted be He) says, ﴿Say (O Muhammad ﷺ) to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins.﴾ He (Glorified and Exalted be He) says, ﴿And verily, this (i.e. Allâh's Commandments mentioned in the above two Verses 151 and 152) is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqûn (the pious - see V.2:2).﴾ Allah (Glorified and Exalted be He) also says, ﴿(And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (ﷺ), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.﴾ He (Exalted be He) says, ﴿When it is said to them: "Follow what Allâh has sent down." They say: "Nay! We shall follow what we found our fathers following." (Would they do that!) even though their fathers did not understand anything nor were they guided?﴾ There are other Qur'anic Ayahs that order Muslims to follow the revelation sent down from Allah (Exalted be He) and warn against following one's personal desires

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and all that is dictated by reason deviating from the right path.

Thus, it is not permissible for a person to be fooled by his reason whatever comprehensive understanding and thought he might have; that he takes his reason as a fundamental and the transmitted texts of the Qur'an and the Sunnah as a branch, accepting what is in agreement with reason and rejecting or distorting all that is in disagreement with it. This implies an accusation of the Divine Shari'ah (Law). Also, it undermines the fundamentals and pillars of the Shari'ah, as there are different reasons, natures, and thoughts, and people hardly agree on anything with the exception of necessities and the things that are perceptible through the senses. If the reality is as mentioned, which of all these reasons can be adopted as a fundamental to which people refer when differing on a case and to understand the transmitted texts of the Shari'ah?

What a wise opinion was said by Shaykh-ul-Islam, Ibn Taymiyyah (may Allah be Merciful with him), "People should know that nothing related to direct reason or the authentic transmitted texts makes it obligatory to oppose the method of the Salaf (righteous predecessors). Those who oppose the Qur'an and the Prophetic Sunnah and the Salaf of this Ummah (nation based on one creed) are in a confused state in which they can not differentiate between right and wrong. Anyone who denies Ru'yah (seeing Allah), claims that reason regards such an act as impossible. Thus, he needs to have another Ta'wil (allegorical interpretation) for the word "Ru'yah". Also, those who regard it as impossible for Allah (Exalted be He) to have Knowledge and Might and to have uncreated speech, say that reason regards such matters as impossible, so they resort to Ta'wil. Moreover, those who deny the resurrection of bodies and real eating and drinking in Paradise claim that reason regards such matters as impossible, so they resort to Ta'wil. Also, those who claim that Allah (Exalted be He) is not seated on the Throne, claim that reason regards it as impossible, thus, they resort to Ta'wil.

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The evidence on the corruption of opinions offered by those people is that none of them has a fixed rule regarding what is considered impossible by reason. Some of them claim that reason regards as permissible or obligatory what is regarded as impossible by others. So, which of these can be adopted in terms of considering the Qur'an and the Prophetic Sunnah? As said by Imam Malik Ibn Anas (may Allah be pleased with him), "How foolish we are to abandon what is revealed to Muhammad (may peace be upon him) through Jibril (Gabriel) (peace be upon him) when a person excels others in argument comes to us!"

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 21008

Q: Is it permissible to say that the Companions differed on matters of `Aqidah (creed) such as the Prophet's (peace be upon him) seeing his Lord on the night of the Mi`raj (Ascension to Heaven) and the dead person hearing the living persons? Do such matters constitute part of the `Aqidah?

A: There was no difference or disagreement among the Companions or those following them from among Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) with regard to the Islamic `Aqidah. This is because they all believed in what is mentioned in the Qur'an and the Prophetic Sunnah. Moreover, they never introduced new practices into the religion. This was the reason for their unity and agreement on the same beliefs and the same method, acting upon Allah's Saying, [﴿And hold fast, all of you together, to the Rope of Allāh \(i.e. this Qur'ān\), and be not divided among yourselves﴾](#)

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One of these beliefs is the belief that the believers will see their Lord on the Day of Resurrection, as all agree on this belief as is proven by the reported proof from the Qur'an and the Prophetic Sunnah. They never differed on such belief.

As for the difference and disagreement on the question whether the Prophet (peace be upon him) saw his Lord on the night of the Mi`raj with his physical eyes or not, there is a disagreement on a particular event in this life, not a disagreement on seeing Allah (Exalted be He) on the Day of Resurrection. The majority of scholars are of the opinion that the Prophet (peace be upon him) saw his Lord with his insight, not with his eyes. This is because when the Prophet (peace be upon him) was asked about this point, he said, [﴿Light, how could I see Him.﴾](#) Thus, the Prophet (peace be upon him) negated seeing his Lord in this situation out of the light which prevented him from seeing his Lord. Also, scholars unanimously agree that no one can see his Lord in the life of this world, as mentioned in the Prophetic Hadith, where the Prophet (peace be upon him) said, [﴿No one of you shall see his Lord until he dies.﴾](#) (Related by Muslim). It is worth mentioning that our Prophet Muhammad (peace be upon him) is excluded from this rule, as he saw his Lord, but not in this way.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 20096

An important Fatwa by the Permanent Committee for Scholarly Research and Ifta' in the Kingdom of Saudi Arabia on warning against the methods of Christianization

All praise be to Allah, the Lord of the worlds! May peace and blessings be upon the one who was sent as a mercy for all people, the last of all the prophets and messengers, our Prophet and Messenger Muhammad, and upon his family, Companions and those who follow their right path until the Day of Recompense! To proceed;

It is clear for all Muslims whom Allah (Exalted be He) granted deep insight that disbelievers including the Jews, the Christians and others hate Muslims. Also, they unite their forces against the Muslims to lead them to destruction and cause confusion in their religion, which is the religion of truth with which Allah (Exalted be He) sent His Prophet and Messenger Muhammad to all people. It is worth mentioning that disbelievers adopt different means to resist Islam and to mislead Muslims, preoccupy their minds and plot against them. It is clear in the present time that the disbelievers' calls, societies and missions are working energetically and their danger is increasing. One such misleading means is the practice of sending a publication entitled: (Institute of the People of the Book in the State of South Africa), which is sent to individuals, establishments and societies by mail in Arabia, from where Islam rose. This publication offers educational programs through correspondence and a free subscription card for some books such as the Torah,

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the Psalms, and the Gospel. There are quotes from these books on the subscription card.

However, it is good news for Muslims that there is a denial of this organized intellectual invasion and a warning against all means of this invasion. One of the favorable attitudes against this invasion is that many letters and calls have been sent to the Permanent Committee for Scholarly Research and Ifta' asking for the issuing of a statement that resists these publications and warns against the danger of these calls on Muslims.

With Allah's guidance, it can be said:

Since the advent of Islam, the enemies of Islam with their different beliefs and creeds, have plotted against Islam. They have also acted cunningly against the followers of Islam to lead Muslims out of the light of Islam to the darkness of disbelief, to undermine the Muslim community, and to weaken the influence of Islam on the souls of man. This is emphasized in the Qur'an, as Allah (Exalted be He) says, **«Neither those who disbelieve among the people of the Scripture (Jews and Christians) nor Al-Mushrikûn (the idolaters, polytheists, disbelievers in the Oneness of Allâh, pagans, etc.) like that there should be sent down unto you any good from your Lord.»** Allah (Glorified be He) says, **«Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed, out of envy from their own selves, even after the truth (that Muhammad صلى الله عليه وسلم is Allâh's Messenger) has become manifest unto them.»** He

(Glorified and Exalted be He) says, ﴿O you who believe! If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed!﴾

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Of the severest enemies of this religion are the Christians who are full of hatred against Islam and who do their best to resist the spread of Islam all over the world. They attack Islam and Muslims in their homelands, particularly in the state of weakness that is spreading in the Muslim world these days. Undoubtedly, the purpose of this attack is to shake the Muslims' beliefs and to cause Muslims to doubt their religion, as a step to lead them out of Islam and attract them to embrace Christianity through what is wrongly known as "Missionary Activity", which is nothing but a call to idolatry in the name of the distorted form of Christianity, for which Allah (Exalted be He) has sent down no authority and which `Eisa (Jesus), Allah's prophet, is innocent of.

As known, the Christians have spent a lot of money and exerted much effort to realize this target of leading all people in general and the Muslims in particular to Christianity, but their conditions are as stated in the Qur'an when Allah (Glorified be He) says, ﴿Verily, those who disbelieve spend their wealth to hinder (men) from the Path of Allâh, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered unto Hell.﴾ In addition, to realize this target, they have held many conferences; both

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regional and international, where missionaries meet to exchange opinions and suggestions about the best means and the most important results. They lay down plans and programs to realize this purpose. The means they adopt to realize their targets include:

Sending Christianization missions to Muslim countries and calling people to Christianity through distributing publications including books and pamphlets that explain Christianity and offer various translations of the Gospel as well as other publications that draw people to have doubts about Islam, attack Islam and distort it before the whole world.

They then resorted to hidden and indirect means of Christianization, the most dangerous of which is: Offering medical treatment and health care to people. The need of medical treatment and the spread of epidemics and fatal diseases in Muslim countries have made such means of Christianization very influential, especially at a time when it is rare, and sometimes impossible, to find Muslim physicians in some Muslim countries.

Also, one of the means of Christianization is through offering educational services either through establishing Christian schools and universities directly or inaugurating schools with apparently deep educational purposes but hidden Christian purposes, a matter that leads some Muslims to allow their children to join these schools, hoping that

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their children will learn foreign languages or other specific subjects. They pay no attention to the opportunity they give to the Christians when they send their children to the Christians. It is worth mentioning that these boys and girls still have empty minds and are ready to receive whatever they are taught.

Also, one of their means of Christianization is the mass media through the stations transmitting their material to the Muslim world in addition to the numerous satellite channels throughout the past years. There are also newspapers, magazines, and publications issued in large numbers for this

purpose. These visual and audio mass media help in Christianization through:

- A. Calling to Christianity through displaying its feigned advantages, mercy and sympathy with the whole world
- B. Drawing Muslims to have doubts about their religion, rituals and religious relationships
- C. Spreading nakedness and dissolution and arousing sexual lusts with the purpose of undermining people's morals and turning people into worshippers of their lusts. Consequently, it will be easy for the Christians to call such dissolute people to anything, even to apostasy from the religion of Islam, may Allah forbid, after

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the light of faith disappears from their hearts and their religious conscience ceases to exist.

There are other means of Christianization which can be easily monitored by those who meditate on the condition of the Muslim world, but we will leave them aside, as our discussion is for warning, not for restriction. However, the reality is as mentioned in the Qur'an when Allah (Glorified and Exalted be He) says, [\(they were plotting and Allâh too was plotting; and Allâh is the Best of those who plot.\)](#) Also, Allah (Glorified be He) says, [\(They \(the disbelievers, the Jews and the Christians\) want to extinguish Allâh's Light \(with which Muhammad ﷺ has been sent - Islâmic Monotheism\) with their mouths, but Allâh will not allow except that His Light should be perfected even though the Kâfirûn \(disbelievers\) hate \(it\).\)](#)

These are the plots adopted by the Christianizers to mislead Muslims. What should we do to resist these attempts? How can we face these fierce attacks on Islam and Muslims? There can be no doubt that there is a common responsibility among all Muslims; individuals and groups, governments and peoples to stop this poisonous religious invasion that targets all individuals of the Muslim nation; old and young, males and females. Allah Alone is Sufficient for us and He is the Disposer of all our affairs.

Agreeing that there are different Shari`ah-based measures to be taken according to each attempt of Christianization, the following measures

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can be taken in general:

1. Instilling the Islamic `Aqidah (creed) in the Muslims' souls through educational curriculums and pedagogy programs in general, taking into consideration the importance of instilling it in the hearts of the children in particular, in schools and in governmental and non-governmental educational establishments
2. Spreading sound religious awareness among the different classes of the Muslim community and charging the hearts with the feeling of zeal for the religion of Islam and its sacred things
3. Drawing people's attention to the means through which Christianization finds its way into the Muslim community such as movies, publications, magazines and other means and how to stop them from entering the Muslim community as well as punishing all those who contradict these measure with deterring punishments
4. Getting people acquainted with the dangers of Christianization as well as the means and methods adopted by the Christianizers so that people can avoid them
5. Paying attention to all the basic needs of the Muslims such as health care and educational services in particular, as it has been proven that those two needs are the most dangerous ways through which the Christians enter the hearts and minds of the Muslims

6. Every Muslim should adhere to his religion and `Aqidah wherever he lives and regardless of his surrounding conditions. Also, a Muslim should establish the rituals of Islam and enjoin those whom he cares for to establish these rituals as much as he can. In addition, one should provide one's family with the religious fuel through which they can resist any invasion

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that targets their `Aqidah and morals.

7. No Muslim should travel to any of the countries of disbelief except for a dire need such as receiving medical treatment or learning a necessary science which is not available in Muslim countries, taking into account the importance of being supplied with the religious knowledge needed to face the doubts aroused against Islam and Muslims.

8. Activating social solidarity and cooperation among Muslims so that the rich can care for the rights of the poor and help in establishing useful projects to meet the needs of the Muslims not to allow the Christians to make use of the Muslims' needs and poverty to practice Christianization

Finally, we ask Allah by His Sublime Names and Exalted Attributes to unite all Muslims, gather their hearts, reconcile them, guide them to the path of peace, protect them against the plots of their enemies, safeguard them from their evils, make them shun all vile deeds and trials; both what is apparent and what is hidden, as He is really the Most Merciful of all those having mercy!

Oh Allah! Whoever targets Islam and Muslims with evil, let him be preoccupied with his own affairs, make his plots against his own self, and inflict him with the calamity of evil, as You are Able to do all things!

(Glorified be your Lord, the Lord of Honour and Power! (He is free) from what they attribute unto Him!) , (And peace be on the Messengers!) , (And all the praises and thanks be to Allâh, Lord of the `Alamîn (mankind, jinn and all that exists).)

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The first and second questions of Fatwa no. 18439

Q 1: What is the difference between Islam and Christianity?

A: Islam is the religion of monotheism, with which Allah (Exalted be He) sent Prophet Muhammad (peace be upon him). Allah (Glorified be He) has made it obligatory for the Jinn (creatures created from fire) and the human beings to embrace Islam. Allah (Exalted be He) says, [\(And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers.\)](#)

Christianity is principally the religion with which Allah (Exalted be He) sent His prophet and messenger `Eisa (Jesus) (peace be upon him). It is principally a call to monotheism to which all the prophets and messengers called, but the Christians distorted their religion and joined other deities with Allah (Exalted be He) and claimed that Allah (Exalted be He) has a wife and a child, Allah is Exalted above such things. Allah (Exalted be He) says, [\(And \(remember\) when Allâh will say \(on the Day of Resurrection\): "O 'Isâ \(Jesus\), son of Maryam \(Mary\)! Did you say unto men: 'Worship me and my mother as two gods besides Allâh?' " He will say: "Glory be to You! It was not for me to say what I had no right \(to say\). Had I said such a thing, You would surely have known it. You know what is in my inner-self though I do not know what is in Yours; truly, You, only You, are the All-Knower of all that is hidden \(and unseen\).\) \(Never did I say to them aught except what You \(Allâh\) did command me to say: 'Worship Allâh, my Lord and your Lord.'\)](#) When Allah (Exalted be He) sent Muhammad (peace be upon him) with the religion of Islam, He ordered everyone to follow the new religion as it abrogates all those that preceded it, so anyone who does not follow it is a Kafir (disbeliever)

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in Allah (Glorified and Exalted be He). In Surah Al-A`raf, Allah (Exalted be He) says, [\(Say \(O Muhammad صلى الله عليه وسلم\): "O mankind! Verily, I am sent to you all as the Messenger of Allâh - to Whom belongs the dominion of the heavens and the earth. Lâ ilâha illa Huwa \(none has the right to be worshipped but He\). It is He Who gives life and causes death. So believe in Allâh and His Messenger \(Muhammad صلى الله عليه وسلم\), the Prophet who can neither read nor write \(i.e. Muhammad صلى الله عليه وسلم\), who believes in Allâh and His Words \[\(this Qur'ân\), the Taurât \(Torah\) and the Injeel \(Gospel\) and also Allâh's Word: "Be!" - and he was, i.e. 'Isâ \(Jesus\) son of Maryam \(Mary\), عليهما السلام\], and follow him so that you may be guided.\)](#) He (Exalted be He) also says, [\(And We have not sent you \(O Muhammad صلى الله عليه وسلم\) except as a giver of glad tidings and a warner to all mankind\)](#) Allah (Exalted be He) says, [\(And We have sent you \(O Muhammad صلى الله عليه وسلم\): not but as a mercy for the 'Alamîn \(mankind, jinn and all that exists\).\)](#) He (Exalted be He) also says, [\(Truly, the religion with Allâh is Islâm.\)](#) Allah (Exalted be He) says, [\(And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers.\)](#) He (Exalted be He) also says, [\(This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion.\)](#)



Q 2: Religions are usually named after their prophets, but Islam does not follow such rule, so what is the meaning of the word "Islam"?

A: Islam is submission to Allah through Tawhid (belief in the Oneness of Allah/ monotheism),

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resignation to Him through obedience, and disavowal of Shirk (associating others with Allah in His Divinity or worship) and its people.

No religion is known to be named after its prophet with the exception of the religion of the Christians, It was named after Christ, the son of Maryam (Mary), peace be upon them, after the religion had been distorted. This name is totally wrong. But every religion can be attributed to its prophet; we can say: "The religion of Musa (Moses, peace be upon him), the religion of `Eisa (Jesus, peace be upon him) and the religion of Muhammad (peace be upon him)," in the same way we can say: "Islam is the religion of such and such a person" and so on.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family and Companions.

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Calling for help

The second question of Fatwa no. 11057

Q 2: When a person removes a tooth, he throws it into the sun and says, "Oh Sun! This is the tooth of a donkey, give me the tooth of a deer!"

A: invoking the sun and appealing to it is a kind of major Shirk (associating others with Allah in His Divinity or worship). What is mentioned in the question is a type of such major Shirk.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 13975

Q: Respected shaykh, we would be grateful if you could give us the ruling on the utterance of the words mentioned below and the following figures, as I found an amulet with my brother's wife, which her mother gave her to wear as a charm against fear. If you have any observations about its use,

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please elaborate on them from all aspects. The words written on the amulet are: (Supplication against fear: Oh fear! Leave this person's body by the honor of our mother, Hawwa' (Eve) and our father, Adam) .

Give us the ruling on this, may Allah bless you for it!

A: It is not permissible for a Muslim to utter such a supplication or to wear it as a charm against fear, as such a practice is a sort of Shirk (associating others with Allah in His Divinity or worship). Also, it is not permissible for a Muslim to invoke by the honor of Hawwa' or Adam. A Muslim has to supplicate to Allah (Glorified be He) Alone. Allah (Exalted be He) says, [﴿And the mosques are for Allâh \(Alone\): so invoke not anyone along with Allâh.﴾](#) It was authentically reported that the Prophet (may peace be upon him) said, [﴿If you need assistance, supplicate to Allah Alone for help; and if you beg, beg of Allah Alone.﴾](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Appealing to others, not to Allah for Help

Fatwa no. 11775

Q: What is the ruling of Islam on a person relating that one night he was late, and he found no means of transport to take him home? He was standing near a grocer who told him that there were no longer any means of transport to take home. Upon that the man said, "Oh Joseph!" There came a deluxe car driven by a veiled person. The car stopped beside that person who appealed to Joseph for help. The grocer was astonished with what happened and tried to find out who the driver was, but he could not. The man who appealed to Joseph for help got into the car and they drove away. Some people think that such a person is a righteous person, but others see that such a situation is a type of superstition and a devilish trick.

We would be grateful if you could elaborate on this, may Allah reward you with the best!

A: Such a practice is a type of appealing to another for help and not to Allah, the Exalted; so it is regarded as a kind of Shirk (associating others in worship with Allah).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 15398

Q 2: In the country where I live, a woman who

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does not become pregnant a few months after marriage is taken to the graves or to the slaughterhouse to hasten pregnancy, as they believe that such a woman is Mayshuhurah (meaning, she is under a spell out of another woman's entering upon her without permission). What is the ruling of Islam on such a practice?

A: It is not permissible for a barren woman to visit the graves aiming to become pregnant. This is because such a practice is a sort of appealing to the dead for help. There can be no doubt that appealing to the dead for help is a sort of major Shirk (associating others in worship with Allah) and a false belief. The only one a woman may appeal to in order to become pregnant and for other needs is Allah Alone. This is because Allah (Exalted be He) says, [\(And your Lord said: "Invoke Me, \[i.e. believe in My Oneness \(Islâmic Monotheism\)\] and ask Me for anything I will respond to your \(invocation\)."\)](#) Allah (Exalted be He) also says, [\(so invoke not anyone along with Allâh.\)](#) Also, it is not permissible to slaughter cows aiming for a woman to become pregnant, as this is a sacrifice for other than Allah. Such a practice is a sort of major Shirk (associating others in worship with Allah) in case it is used to seek the satisfaction of the Jinn (creatures created from fire) and other human beings. If it is slaughtered to seek Allah's pleasure for the woman to become pregnant, it will be a Bid'ah (innovation in religion). Anyway, it is not permissible for a Muslim to commit such practices. Moreover, it is obligatory for the person who did such practices to repent and not do them again, with the necessity of warning people against such practices.

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Fatwa no. 15852

Q: May Allah reward you with the best, give us the ruling on a religious group in Egypt, named the Group of Abu Al-`Azayim, which call people to follow the so called "the reviving Imam," Muhammad Mady Abu Al-`Azayim with regard to the following points:

1. Supplicating to the dead and appealing to them for help as well as invoking the Prophet (may peace be upon him) and Abu Al-`Azayim in his absence
2. Memorizing and chanting some particular verses of poetry including appeals to and praises of the family of the Prophet (may peace be upon him)

Give us the ruling on this question, may Allah guide you and us to the right path! Are those people regarded as Muslims who can lead us in prayers; whose girls we can marry, and whose food we can eat? Or are they regarded as disbelievers with which we cannot maintain any of the relations or practices mentioned above?

A: Anyone who invokes Allah and appeals to the dead from among the prophets and other righteous people, is a Mushrik (one who associates others with Allah in His Divinity or worship) and such major Shirk (associating others in worship with Allah) draws him out of Islam. Allah (Exalted be He) says, [﴿And whoever invokes \(or worships\), besides Allāh, any other ilāh \(god\), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kāfirūn \(the disbelievers in Allāh and in the Oneness of Allāh, polytheists, pagans, idolaters\) will not be successful.﴾](#) Such a person is named by Allah as a disbeliever. Also, Allah (Exalted be He) says, [﴿And the mosques are for Allāh \(Alone\): so invoke not anyone along with Allāh.﴾](#) He (Exalted be He) also says, [﴿And indeed it has been revealed to you \(O Muhammad صلى الله عليه وسلم\), as it was to those \(Allāh's Messengers\) before you: "If you join others in worship with Allāh, \(then\) surely \(all\) your deeds will be in vain, and you will certainly be among the losers."﴾](#)

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Allah (Exalted be He) says, [﴿And those who take Auliya' \(protectors, helpers, lords, gods\) besides Him \(say\): "We worship them only that they may bring us near to Allāh." Verily, Allāh will judge between them concerning that wherein they differ. Truly, Allāh guides not him who is a liar, and a disbeliever.﴾](#) Allah (Glorified be He) regards them as liars and disbelievers on appealing to others and not to Allah for help even if they claim that they take such helpers as mediators between them and their Lord.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!



The second question of Fatwa no. 20940

Q 2: Some people say, "Oh, my father!", "Oh, so-and-so!" and "Oh, Shaykh so-and-so!" appealing to them for help; however we do not know whether they utter such words with the belief that these persons can bring them any benefit or whether they utter these words without belief in anything. It is worth mentioning that they utter these words all the time. My question is: Is the person uttering these words regarded as a Mushrik (associating others in worship with Allah) and practicing major Shirk which draws a Muslim out of the fold of Islam? Please give us the ruling on this question. May Allah bless you for it!

A: If a person says such words to a dead or an absent person

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appealing to him for help, this will be considered a form of major Shirk from which the person should repent. This is because appealing to others instead of Allah (Exalted be He) for help with regard to the things none but Allah can do, is regarded as a form of major Shirk.

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The fourth question of Fatwa no. 16099

Q 4: In Nigeria there are some societies that believe in the Qur'an and the Prophetic Sunnah; however, the followers of these societies also have some false beliefs such as the belief in polytheism, fortunetelling, jugglery, magic and other things. It is worth mentioning that these practices are done in some Islamic establishments. What should be done with regard to those people?

A: the meaning of associating partners with Allah (Exalted be He) is to associate idols, righteous people, deceased people, leaders of some religious groups as partners with Him in worship. This practice is regarded as a form of major Shirk (associating others with Allah in His Divinity or worship) which draws a person out of the fold of Islam. This is because Allah (Exalted be He) has ordered His servants to worship none but Him alone and has forbidden them to worship others or to associate partners with Him in worship. Allah (Exalted be He) says, [﴿Worship Allāh and join none with Him \(in worship\)﴾](#) He (Exalted be He) also says, [﴿so invoke not anyone along with Allāh.﴾](#)

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In addition, Allah (Glorified be He) rejects the practices of those who associate righteous people as partners with Him in worship, claiming that such righteous people are their intercessors with Allah (Exalted be He) who says, [﴿And they worship besides Allāh things that harm them not, nor profit them, and they say: "These are our intercessors with Allāh." Say: "Do you inform Allāh of that which He knows not in the heavens and on the earth?" Glorified and Exalted is He above all that which they associate as partners \(with Him\)!﴾](#) He (Exalted be He) says, [﴿So worship Allāh \(Alone\) by doing religious deeds sincerely for Allāh's sake only.﴾](#) [﴿Surely the religion \(i.e. the worship and the obedience\) is for Allāh only. And those who take Auliya' \(protectors, helpers, lords, gods\) besides Him \(say\): "We worship them only that they may bring us near to Allāh." Verily Allāh will judge between them concerning that wherein they differ. Truly, Allāh guides not him who is a liar, and a disbeliever.﴾](#)

learning, teaching, and practicing magic is considered a form of Kufr (disbelief) in Allah (Glorified and Exalted be He). Also, learning, teaching and practicing magic draws a person out of the fold of Islam, as Allah (Exalted be He) says, [﴿They followed what the Shayâtîn \(devils\) gave out \(falsely of the magic\) in the lifetime of Sulaimân \(Solomon\). Sulaimân did not disbelieve, but the Shayâtîn \(devils\) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hârût and Mârût, but neither of these two \(angels\) taught anyone \(such things\) till they had said, "We are only for trial, so disbelieve not \(by learning this magic from us\)." And from these \(angels\) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allāh's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it \(magic\) would have no share in the Hereafter. And how bad indeed was that for which they sold their own selves, if they but knew.﴾](#)

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With regard to jugglery, it is a sort of deception and trickery, as said by Allah (Exalted be He) about

the magicians brought by Pharaoh : [\(their sticks, by their magic, appeared to him as though they moved fast.\)](#) Thus, it is regarded as a sort of magic, so the ruling that applies to magic also applies to it.

The Prophet (peace be upon him) regarded magic as a major sin and fortune-telling as a way of claiming to know the Ghayb which none but Allah (Glorified and Exalted be He) knows. Claiming to know the Ghayb is one of the practices that nullify one's Islam. Also, it is not permissible for a Muslim to visit a diviner nor to believe him, as the Prophet (peace be upon him) said, [\(He who visits a diviner and asks him about anything, his prayers extending to forty nights will not be accepted.\)](#) (Related by Muslim). In another Prophetic Hadith: [\(If anyone resorts to a diviner or a soothsayer and believes in what he says, then he has disbelieved in what was revealed to Muhammad \(may peace be upon him\).\)](#)

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Appealing to the dead for help

The second question of Fatwa no. 16331

Q 2: What is the ruling on those who put some money as charity in vows boxes that are placed inside the domed sepulchers of some righteous deceased persons; the ruling on those who ask for blessings from the deceased persons; the ruling on those who ask for blessings from deceased persons through applying perfume; and the ruling on those who circumambulate the graves of righteous deceased persons to obtain blessings from them? Also, while the music is being played, some people sing some poems including some words such as: "Give me strength, Shaykh `Abdul-Rahim", or "Give me strength, Shaykh Ibrahim"?

A: Tabarruk (seeking blessings) from the dead is an act of major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam). If they intend to take the deceased as means to obtain blessings from Allah (Exalted be He), it is a path to Shirk.

Making a vow to the deceased is considered an act of major Shirk. This is because vowing is an act of `Ibadah (worship); so anyone who dedicate it to any other than Allah (Exalted be He) is a Mushrik (one who associates others with Allah in His Divinity or worship). Also, it is not permissible to offer Salah (Prayer) behind someone who asks blessings from the graves, makes vows or offers sacrifices to them, or asks for the help of those buried in them as such a person is a Mushrik.

Songs and music are Haram (unlawful), as they are forbidden forms of amusement. If such songs include some words that appeal to the deceased for help and provision, singing these songs is regarded as a form of major Shirk.

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The second question of Fatwa no. 17457

Q 2: some people invoke the dead when visiting the graves of Al-Baqi` and Uhud and throw money there for their sake. What is the ruling on this practice?

A: Invoking the dead and appealing to them for help when visiting their graves is regarded as a form of major Shirk (associating others with Allah in His Divinity or worship) which draws a person out of the religion of Islam. This is because supplication is the highest kind of all acts of worship. Allah (Exalted be He) says, **﴿And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful.﴾** Also, throwing money on the graves of the dead and offering sacrifices for their sake is one of the worst types of major Shirk.

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The second question of Fatwa no. 18672

Q 2: It is common in our societies that some people, particularly the elderly,

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that on rising or sitting down they say, "Oh, my parents!" or "Oh, our Prophet" appealing to them for help; is the person who utters such words regarded as a Mushrik (associating others in worship with Allah)? What should be done with those people? May Allah bless you for it!

A: appealing to the Prophet (peace be upon him) or to one's parents for help on rising and sitting down is not permissible, as it is a form of appealing to the dead and the absent persons for help. It is worth mentioning that asking for help is an act of worship for which no one should be appealed to but Allah (Exalted be He), as appealing to other than Allah (Exalted be He) for help is a form of Shirk. Therefore, one should avoid the utterance of such words and enjoin others not to utter them. It is better for a Muslim on rising to say, "Oh, Allah! Help us and make all our affairs easy!" or "Oh, Merciful! Help us and make all our affairs easy!" and so on. This is because it is Allah Alone Who is Able to do all things.

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The first question of Fatwa no. 17998

Q 1: on supplicating in the Qunut (supplication recited while standing after bowing in the last unit of Prayer), the Imam says: "Glory be to You wherever You are!" When he was asked about this supplication, he replied that it is uttered by the angels on praising their Lord. What is your opinion on this matter?

A: The supplication "Glory be to You wherever You are!" is not mentioned in any authentic supplications or formulas of Dhikr (Remembrance of Allah) reported from the Prophet (may peace be upon him). This supplication entails both a real meaning, which is "Glory be to You wherever You are with Your Knowledge" and a false meaning as adopted by those who believe in the Hulul (a Sufi term meaning indwelling).

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Therefore, this supplication should be shunned, as it is known in Allah's Purified Shar` (Laws) that a Muslim should avoid the utterance of supplications that may entail both a real meaning and a false one as a protection of our religion. It is worth mentioning that in the Qur'an and the Prophetic Sunnah there are supplications and formulas of Dhikr that one can say without using fabricated ones. As reported from the Prophetic Sunnah, one can say, "Glory be to my Lord, the Exalted," "Glory be to my Lord, the Greatest," "Glory be to the King and the Holy," and other supplications mentioned in Qur'anic Ayahs (verses) and Prophetic Hadiths.

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Making a vow to other than Allah

Fatwa no. 11958

Q: I made a vow to offer a sacrificial animal to Shaykh `Abdul-Rahim Al-Qinawy, but a righteous friend of mine met me and told me that it is not permissible for me to do so, as such a practice is regarded as Shirk (associating others with Allah in His Divinity or worship). Thus, I decided to do nothing until I receive a Fatwa on this question from Your Eminence. It is worth mentioning that my sons sold the animal I made a vow to slaughter, but its price is still with me. We would be grateful if you could tell us whether offering sacrificial animals to such dead shaykhs is Haram (prohibited) or not? If such a practice is prohibited, what should we do with regards to the vow? We would be grateful if you could send the reply as soon as possible.

A: It is prohibited to offer a sacrificial animal to the dead shaykh whose name is mentioned above or to other shaykhs, as offering sacrificial animals is an act of `Ibadah (worship) through which a Muslim can get closer to their Lord and offering them to other than Allah is regarded as major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam). This is because Allah (Exalted be He) says: [\(Therefore turn in prayer to your Lord and sacrifice \(to Him only\).\)](#) Allah (Exalted be He) also says: [\(Say \(O Muhammad\): "Verily, my Salât \(prayer\), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn \(mankind, jinn and all that exists\).\) \(He has no partner.\)"](#) It was authentically reported from `Aly (may Allah be pleased with him) that the Prophet (may peace be upon him) said: [\(The one who sacrifices for anyone besides Allah is accursed\)](#) So, you have to turn to Allah with sincere repentance. Also, you should not fulfill such a vow and give the price of the sacrificial animal to the poor Muslims from among your relatives and others.

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Fatwa no. 12996

Q: A person made a vow to slaughter a sheep or a cow for others besides Allah. It is known that such vow is made for Allah. When this person slaughtered the sheep or cow, he said "In the Name of Allah"; is it permissible for us to eat from the meat of such an animal or not? After mentioning the Name of Allah on slaughtering such an animal, does its meat become pure or impure as he intended to offer it as a sacrificial animal to others besides Allah?

Give us the ruling on this question, may Allah increase you in knowledge!

A: It is prohibited to make a vow to slaughter a sheep or a cow for others besides Allah. Also, a Muslim should not fulfill such a vow, as it is an act of disobedience to Allah. It was authentically reported that the Prophet (may peace be upon him) said: [\(Anyone who vows to obey Allah should obey Him; and anyone who vows to disobey Allah should not disobey Him.\)](#) As for the animal offered as a sacrificial animal to others besides Allah, it is not permissible for a Muslim to eat from its meat even if the Name of Allah is mentioned on slaughtering it, as it was slaughtered for others besides Allah.

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Sacrifice for others besides Allah

Fatwa no. 14090

Q: my father slaughtered a sacrifice for a shaykh in our village saying that the sacrifice was for Allah's sake but the reward was for the shaykh. I refused to eat from the meat of this sacrifice, but he took an oath that I would eat from it, otherwise he would dismiss me out of the home. What is the ruling of Islam on such a practice?

A: If the sacrifice your father slaughtered was to get nearer to the shaykh to get a particular benefit, even if the Name of Allah was mentioned on slaughtering it or another name was mentioned on slaughtering it, it will not be lawful to you to eat from such sacrifice, as it is slaughtered for others besides Allah.

If the sacrifice was for Allah's sake and the Name of Allah was mentioned on slaughtering it but the reward was for the shaykh or others, you can eat from the meat of this sacrifice.

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Fatwa no. 14747

Q: A few years ago, we used to commit an act of Shirk (associating others with Allah in His Divinity or worship) by offering a sacrifice to the dead. Some of us died without repenting from such a practice though they established Salah (Prayer), observed Sawm (Fast) and performed Hajj. Our parents and a lot of

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people died without repenting from such a practice though they did so out of their ignorance.

What is the ruling on this question? As for our dead parents, should we ask Allah's forgiveness for them? Or should we give money as charity for their sake? As for those who are still alive, they have received the Islamic ruling on such a practice, but they refused to act upon it out of ignorance. What is the ruling on these people? Some young men avoid those people and regard them as disbelievers, taking as evidence that those people have received the ruling on such practice, but they refuse to act upon it.

A: First: slaughtering for the dead to get nearer to them and to glorify them is regarded as major Shirk, as a sacrifice must be offered to none but Allah. This is because Allah (Glorified and Exalted be He) says, ﴿Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴾ ("He has no partner. And of this I have been commanded, and I am the first of the Muslims.") Allah (Exalted be He) says, ﴿Therefore turn in prayer to your Lord and sacrifice (to Him only).﴾ It was authentically reported that the Prophet (may peace be upon him) said, ﴿May Allah's curse be on anyone who slaughters (a sacrifice) to other than Allah!﴾ It is not permissible to ask Allah's forgiveness for those who died as Mushriks (associating others with Allah in his Divinity or worship) or give money as charity for their sake, as Allah (Glorified and Exalted be He) says, ﴿It is not (proper) for the Prophet and those who believe to ask Allâh's Forgiveness for the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh), even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).﴾

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Second: As for the surviving people who offer sacrifices for the dead to get closer to them or to glorify them, they should be made aware of the ruling on such practices and should be advised in a nice way so that Allah may guide them to the right path. If they do not act upon such a ruling and insist on offering sacrifices for people other than Allah, they should be given three days to declare their repentance from this major sin. If they do not declare their repentance during the fixed three days, they should be killed as apostates from the religion of Islam.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!



Fatwa no. 14788

Q: My mother is possessed by Jinn (creatures created from fire); whenever the Jinn show up or disappear, my mother yawns repeatedly. The Jinn ask my mother to wear specific gold jewelry, she does. The Jinn also request that pigeons and hens of specific colors be slaughtered over my mother's head while she is dressed in a white garment then we, not my mother, are to eat from such birds. We then do so and following the instructions of the Jinn we throw the bones in the Nile River. It is worth mentioning that the Jinn command my mother to visit

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the Shrines of Sheikh Abu Al-Su`ud, Al-Sayyidah Zaynab, and Al-Husain every Tuesday. When my mother does not comply to these commands, the Jinn cause her to fall ill and she becomes bedridden for long periods of time. What is the ruling on this? Give us a detailed response please! May Allah reward you with all the best!

A: A person who is possessed by Jinn must not comply with their orders and disobey Allah (Exalted be He) or commit any act of Shirk (associating others with Allah in His Divinity or worship). Accordingly, you must not obey the Jinn by slaughtering birds over your mother's head. You must also not eat from them. Rather, you - as well as all other Muslims - have to ask for Allah's help, seek refuge with Him, and commit to His Shari`ah (Islamic law). Muslims must not disobey Allah as disobedience and indulgence in acts of Shirk enable Satan to dominate man. A person thus has to protect themselves by reciting the Qur'an and Shar`i (Islamic legal) supplications. They may recite Surah Al-Fatihah, Ayat-ul-Kursi (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255), Surah Al-Ikhlâs, and thrice Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas). Then a person is to blow in their hands and rub over their face and the surface of their body as much as they can. A person may also recite invocations such as: "I seek the protection of Allah's perfect words against any evil from His creation", "In the Name of Allah with Whose Name nothing on earth or in heaven can do harm. He is All-Hearing, All-Knowing", and "I seek refuge in Allah's perfect words against any Satan, disturbances, or worries, and against any censuring eye." It is important to mention that it is not permissible to visit graves to ask for the Shafa`ah (intercession) of the dead. On the contrary, doing so is Shirk. Cure is only to be sought through Halal (lawful) means for which I advise you to refer to the beneficial books of Al-Kalim Al-Tayyib by Ibn Taymiyah,

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Al-Wabil Al-Sayyib by Ibn Al-Qayyim, and Al-Adhkar by Al-Nawawi. Any righteous person may also recite the Ayahs (Qur`anic verses) and authentic Dhikr (Remembrance of Allah) mentioned above and blow on your mother. May Allah grant her immediate recovery.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



The first question of Fatwa no. 16072

Q 1: I had an uncle whose father died a long time ago. My uncle says his father would offer Salah and observe Sawm, but he used to slaughter sacrifices for people other than Allah. His father fell ill three months before his death. There was a deep cut in his pubes which caused him to be confined to bed. During those three months, he would not offer Salah. He died at the end of those three months. He did not know that a sick person is not exempt from offering Salah. My uncle wants to know whether it is permissible for him to offer Hajj for the sake of his dead father or not?

A: If the father of your uncle died without repenting from slaughtering for people other than Allah and not praying during his illness, he will be regarded a Mushrik (associating others in worship with Allah in His Divinity or worship) and it will not be permissible to perform Hajj for his father. This is because Allah (Glorified and Exalted be He) says, [﴿But if they had joined in worship others with Allāh, all that they used to do would have been of no benefit to them.﴾](#) The Prophet (may peace be upon him) also said, [﴿The step right before becoming a Kafir \(disbeliever\) and a Mushrik is the abandonment of Salah \(prayers\).﴾](#)

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Fatwa no. 17485

Q: My two uncles and I lived in the same house for about fifty years. After a period of time, my uncles moved to other new houses. I lived in the house with my family. I bought the shares of my uncles and the house has become my own property.

Respected shaykh, ever since my uncles and my father lived in this house, there had been a sacrifice slaughtered inside the house and its meat would be distributed among the people of the village. My uncles and I do not know who initiated it or the reason for such a sacrifice

except that one year the cattle we possessed were inflicted with some diseases. As a result, one of my uncles went to a soothsayer to find the reason for such an affliction. The soothsayer told him that a sacrifice should be slaughtered inside the house provided that the blood of such a sacrifice was poured down from the second floor onto the first floor where the cattle were kept. Moreover, she told them that they had to

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follow this practice every year. Some years later, I was wandering in a remote region where I met a soothsayer who told me that my family slaughtered a sacrifice in such and such house located in such and such region. She then described some features of the house, a matter that caused me to believe her. She finally told me that I had to slaughter such a sacrifice as in case I did not slaughter it, my family and property might be harmed. Thus, I slaughter such a sacrifice every year in the place she told me about. Please note that this house is no longer inhabited. I am obliged to go to the deserted house to slaughter the sacrifice. My sons advised me that it is not permissible for me as a Muslim to do so, as such a sacrifice is prohibited, but I fear that harm may inflict my children or property due to me not slaughtering such a sacrifice. What should I do now?

A: Such a sacrifice slaughtered in the house mentioned above is a sort of Shirk (associating others in worship with Allah) as it is slaughtered to get closer to the Jinn (creatures created from fire) to avoid their evil. Thus, it is not permissible for you to do such an act. Moreover, you have to turn to Allah with sincere repentance from this practice. You have to be sure that none but Allah (Exalted be He) can benefit or harm a human being. Others can neither benefit nor harm a human being. This is because Allah (Exalted be He) says, [﴿Say: "Tell me then, the things that you invoke besides Allâh ? if Allâh intended some harm for me, could they remove His harm? Or if He \(Allâh\) intended some mercy for me, could they withhold His Mercy?" Say: "Sufficient for me is Allâh; in Him those who trust \(i.e. believers\) must put their trust.﴾](#)

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Allah (may He be Exalted and Glorified) says, [﴿Say \(O Muhammad صلى الله عليه وسلم\): "Verily, my Salât \(prayer\), my sacrifice﴾](#), [﴿my living, and my dying are for Allâh, the Lord of the 'Alamîn \(mankind, jinn and all that exists\).﴾](#) [﴿"He has no partner. And of this I have been commanded, and I am the first of the Muslims."﴾](#) Allah (Exalted be He) says, [﴿Verily, We have granted you \(O](#)

Muhammad صلى الله عليه وسلم Al-Kauthar (a river in Paradise).﴾ (Therefore turn in prayer to your Lord and sacrifice (to Him only).﴾ Also, the Prophet (may peace be upon him) said, ﴿Allah has cursed the one who slaughters (a sacrifice) to anyone other than Allah﴾ (Related by Muslim in his Sahih (authentic) Book of Hadith from the Hadith reported by `Aly (may Allah be pleased with him).

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The second and third questions of Fatwa no. 17375

Q 2: What is the ruling on slaughtering a sacrifice for a guest since Allah (Exalted be He) says, (and that on which Allâh's Name has not been mentioned while slaughtering, (that which has been slaughtered as a sacrifice for others than Allâh) ?

A: slaughtering a sacrifice for a guest is lawful as long as Allah's Name is mentioned on slaughtering it. The idea that it is offered to others besides Allah is totally wrong, as the slaughterer does not intend to slaughter it to get nearer to the guest, but he slaughters it

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and Allah's Name is mentioned while slaughtering just to offer it as food to the guest. It is like the animal you slaughter to feed your family.

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Q3: Is it permissible to pray behind a person who eats the meat of animals slaughtered for anyone other than Allah and yet claims to have pronounced the Name of Allah at the time of slaughtering?

A: Offering Salah behind a person who slaughters animals for anyone other than Allah such as Jinn is not valid, even if he mentions Allah's Name when slaughtering the animals. This is an act of Shirk (associating others with Allah in His Divinity or worship) and this person's Salah is not valid, because he is a Mushrik (one who associates others with Allah in His Divinity or worship) and so is the Salah of any person who slaughters animals for other than Allah (Exalted be He), even if they mention Allah's Name before slaughtering. Allah (Exalted be He) informs us of this in His Statement: [\(on which Allâh's Name has not been mentioned while slaughtering\).](#) According to the statement of the Prophet (peace be upon him), [\(The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended.\)](#) This person has slaughtered the animal to draw closer to the Waliy, Jinn or any other being, such as angels, idols and the like.

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The second question of Fatwa no. 18447

Q 2: Is it permissible to eat from the meat of animals slaughtered (in sacrifice) for the sake of any Waliy (pious person) like Abdul-Qadir Al-Jilany or any other person, since such

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banquets are widespread in our country? We would like to know the ruling of Shari`ah (Islamic Law) on them.

A: The animals slaughtered to draw nearer to the Awliya' (pious people), Jinn (creatures created from fire) or Satans; those on which names other than Allah's Name are pronounced upon slaughtering are not permissible to eat, for Allah (Exalted be He) says, [﴿Eat not \(O believers\) of that \(meat\) on which Allâh's Name has not been pronounced \(at the time of the slaughtering of the animal\)﴾](#) And [﴿Forbidden to you \(for food\) are: Al-Maitah \(the dead animals- cattle- beast not slaughtered\), blood, the flesh of swine, and that on which Allâh's Name has not been mentioned while slaughtering﴾](#) Thus, slaughtering for other than Allah (Exalted be He) is a form of major Shirk (associating others with Allah in His Divinity or worship), such as slaughtering for Shaykh Abdul-Qadir Al-Jilany or Al-Badawy or any other person.

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The first question of Fatwa no. 19769

Q1: It is customary for our fellow Bedouins that when someone builds a new house or buys a new car, he slaughters an animal. It is believed that this will protect the house or the car against destruction or envy. When we advise people, they say it is a charity.

A: It is not permissible to slaughter an animal with such intention. Moreover, if the person slaughters it intending to draw closer to the Jinn to ward off their harm, it will be considered an act of major Shirk (associating others with Allah in His Divinity or worship).

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Allah (Exalted be He) states, ﴿Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴾ (He has no partner.﴾

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Fatwa no. 20786

Q: on slaughtering a sacrificial animal, some people turn their sacrifice to the direction of the west. They may also slaughter at places where other people slaughter their sacrifices for other than Allah. Is it permissible for us to eat from the meat of their sacrifices?

A: Slaughtering an animal is an act of worship that must be devoted sincerely for the Sake of Allah Alone. It is not permissible to slaughter an animal for other than Allah, or in places where others slaughter their animals for other than Allah. Therefore, Allah prohibits eating from the meat of the animals slaughtered on Nusub (stone-altars) even if Allah's Name has been mentioned before slaughtering them. Also, Allah forbids the believers to do this, as Nusub were stone-altars round the Ka`bah where the Arabs used to slaughter their animals for other than Allah. Subsequently, it is not permissible for the believer to slaughter animals in the places where other people slaughter theirs for other than Allah. This implies acting like them and, you may be influenced by their false beliefs. The meat of the sacrifices slaughtered at these places

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is unlawful and it is not permissible for you to eat from it.

You must slaughter the sacrificial animal in a place where no one slaughters for other than Allah or commits prohibited acts. The slaughtering should be done solely for the Sake of Allah Alone and you should mention the Name of Allah before this. It is Mustahab (desirable) for one to face Qiblah (direction faced for Prayer towards the Ka`bah) and turn the sacrifice towards the Qiblah because it is the noblest direction. It is Mustahab to face the Qiblah when offering an act of worship, unless there is proof otherwise. It is highly Mustahab (desirable) to face the Qiblah while slaughtering a Hady (sacrificial animal offered by pilgrims) or Ud-hiyah (sacrificial animal offered by non-pilgrims). It is reported from `Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) stated, [«Offer sacrifices \(for the sake of Allah\) willingly. Every Muslim that directs his sacrificial animal towards the Ka`bah, its blood, excretions, and wool shall be converted into good deeds in his account on the Day of Judgment.»](#) He also used to say, [«Spend a few of your money and you will take a great reward.»](#) This Hadith is narrated by `Abdul-Razzaq in the book (Musannaf `Abdul-Razzaq vol.4, p. 388) and Al-Tirmidhy, Ibn Majah, and Al-Bayhaqy reported the like of it. This Hadith, even if scholars of Hadith say its Sanad (chain of narrators) is weak, can be acted upon in issues of good deeds. It supports the previously mentioned proofs. Therefore, Ibn `Umar and Ibn Sirin see that it is Makruh (reprehensible) to eat from the meat of the sacrifice that is turned to a direction other than the Qiblah. If one just mentions Allah's Name while the sacrifice is not turned towards Qiblah, one leaves the preferable practice but the act will be acceptable. This view is adopted by Al-Qasim ibn Muhammad, Al-Nakha`y, Al-Thawry, Ibn Al-Mundhir, and others.

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Fatwa no. 21405

Q: I have an old-aged female relative who is accustomed to slaughter a black male goat every year. She thinks that if she does that, some of her diseases will be cured. Whenever she is asked about the reason for doing this, she answers that it is a Sadaqah (voluntary charity). Her children also support her in doing this. Please advise us on the ruling of this act.

A: Slaughtering based on this belief along with determining a certain color for the slaughtered animal at a specific time is not permissible. This is because believing that such an act cures diseases is a corrupt belief. If the slaughtered animal is intended for the Jinn (creatures created from fire) or Satan, this will be an act of major Shirk (associating others with Allah in His Divinity or worship). Therefore, you should advise this woman or any other person acting the same way to abandon that and repent to Allah (Exalted be He) for doing it, for Allah (Glorified and Exalted be He) is the Only One Who removes distresses and prevents diseases. Allah (Exalted be He) says, [\(Say: "Tell me then, the things that you invoke besides Allāh ? if Allāh intended some harm for me, could they remove His harm? Or if He \(Allāh\) intended some mercy for me, could they withhold His Mercy?" Say: "Sufficient for me is Allāh; in Him those who trust \(i.e. believers\) must put their trust.\)"](#)

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Fatwa no. 20447

Q: What is the Islamic ruling on people who slaughter a sacrificial animal on the Day of 'Arafah (9th of Dhul-Hijjah) on a regular basis, even when they are not performing Hajj? They call this sacrifice, "I'rafah" and perform the slaughter with the intention of doing so on behalf of one of their deceased relatives, such as a parent, a son, a daughter, or a sibling.

A: The habit of slaughtering a sacrifice on the Day of 'Arafah as an act of drawing closer to Allah is not permissible, because it is a Bid'ah (innovation in religion), whether the people intend to dedicate the Thawab (reward from Allah) for it to their deceased relatives or any others. This is because there is no Shar'y (Islamic legal) evidence for such a practice and the Prophet (peace be upon him) said: [\(Anyone who does an action which is not in accordance with this matter of ours \(Islam\) will have it rejected.\)](#)

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Fatwa no. 18996

Q: Our tribe lives in a village to the south of Ta'if, whose population is more than 200 people. We give Sadaqah (voluntary charity) every Ramadan by slaughtering a young calf, which all the male members of the tribe pay for. We divide the meat up and give it to the poor and the rest we distribute equally amongst the tribe. When we asked some of the elders about this tradition, they told us that it started in the time of our grandfathers, 50 years ago. The chief of our tribe at that time went to see some soothsayers, who told him that he had to slaughter a calf every Ramadan for the Sake of Allah (Exalted be He). They said this because the people from our village had killed someone without a just cause, and they all then died, apart from a few of them; no more than nine people remained. This sacrifice was to be a Kaffarah (expiation) for that. From then on, the people of our tribe have continued to offer this sacrifice every year. Please guide us in this matter, knowing that we only slaughter for Sake of Allah (Exalted be He) and do not intend anything other than that.

A: It is not permissible for you to continue practicing this tradition, in fact it is Wajib (obligatory) on you to abandon it and make Tawbah (repentance to Allah) from it, because it is considered an act of Jahiliyyah (the pre-Islamic time of ignorance) and is based on the advice of soothsayers. It is not permissible to go to soothsayers or believe in them, as the Prophet (peace be upon him) said, ["Anyone who goes to a soothsayer and believes what they say has disbelieved in what was revealed to Muhammad."](#) (peace be upon him).

What is Wajib, if someone is deliberately assaulted and killed, is Qisas (just retaliation)

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for the dead person, unless their family forgive it in return for paying Diyah (blood money) or for nothing in return. If the death was accidental, it is Wajib for the Diyah to be paid by the murderer's kin to the family of the murdered person, unless they excuse it. In addition, the Kaffarah that should be made for killing a soul is by freeing a believing slave. If this is not possible, Sawm (Fast) should be observed for two successive months. This is the Shar'y (Islamic legal) ruling which prescribes the obligatory action in case of killing without a just cause, which you should refer to the Shari'ah (Islamic law) court. As to what you mentioned, this is one of the rulings of Jahiliyyah which you must stop performing.

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Ruqyahs and Amulets

Fatwa no. 18450

Q: Nowadays there are many people who pretend to have medical skills or knowledge, although they are not physicians recognized by the Ministry of Health. In view of the danger of this group to the Islamic 'Aqidah (creed), I would like to hear the opinion of the Din (religion of Islam) on

those who claim to treat people with the Qur'an and Sunnah (whatever is reported from the Prophet), who examine men and women who are ill, diagnose their illnesses, and prescribe treatments for them. They recite over water, honey, etc. for them, even though they do not know the fundamentals of the Din or the proper way of acting upon Qur'an and Sunnah? To give an example, I heard an audio cassette tape by a shaykh, who was saying that the treatment for anxiety is that the patient should read a Juz' (a 30th of the Qur'an) every day and the Tafsir (explanation) of it by Ibn Kathir. How can the basis for this be from the Qur'an or Sunnah?

A: it is permissible to perform Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) for someone who is physically or psychologically ill, suffering from the evil eye, or other reasons. This is permissible, as long as nothing other than the Qur'an or authentically reported Du'a's (supplications) are used. This should be done by someone who is known to have sound 'Aqidah, abides by the Shar'iah (Islamic law), and is knowledgeable about medical matters relating to treatment

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with Mubah (permissible) methods.

Al-Hafizh Ibn Hajar (may Allah be merciful with him) said: "The Ijma' (consensus of the scholars) agrees that it is permissible to recite Ruqyah under the fulfilment of three conditions:

1. It should be the Words of Allah (Exalted be He) or His Names and Attributes.
2. It should be performed in Arabic or another understandable language.
3. It should be believed that the Ruqyah is not effective in itself, but only according to what Allah (Exalted be He) predestined.

There is a difference of opinion regarding the conditions, but the preponderant opinion is that the conditions mentioned above have to be met. In "Sahih Muslim", there is a Hadith on the authority of 'Awf ibn Malik (may Allah be pleased with him) who said, [\(We used to perform Ruqyah \(saying supplications over the sick seeking healing\) in Jahiliyyah \(pre-Islamic time of ignorance\) and so we asked, "O Messenger of Allah! What is your opinion about that?" He \(peace be upon him\) said, "Present to me your Ruqyahs; there is nothing wrong with Ruqyah so long as it does not involve any Shirk \(associating others with Allah in His Divinity or worship\)."\)](#)

There is also a Hadith on the authority of Jabir: [\(The Messenger of Allah \(may peace be upon him\)](#)

prohibited Ruqyah, so the people of 'Amr ibn Hazm came to the Messenger of Allah (peace be upon him) and said, "O Messenger of Allah! We have a Ruqyah that we use for curing the sting of the scorpion, but you have prohibited Ruqyah." They then recited it to him, and he said, "I do not see anything wrong in it; anyone of you who can benefit his brother let him benefit him.")

Some scholars have adhered to the generality of this Hadith and thus permitted every Ruqyah that has been tried and proven beneficial, even if its meaning is not understood; but the above-mentioned Hadith narrated by 'Awf shows that that any Ruqyah that leads to Shirk must be prohibited, and any Ruqyah whose meaning is not understood it cannot be guaranteed that it will not lead to Shirk, and therefore, as a precautionary measure, should not be used. The third condition must be met."

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("Al-Fath", vol. 10, p. 195)

Even if the recitations whose meanings are unintelligible do not lead to Shirk they will open the door to charlatans and justification for the practices of sorcerers, Muftadi's (those who introduce innovations in religion), and quacks.

As for those who claim that they know the Ghayb (the Unseen) or who conjure up the Jinn (creatures created from fire) and their like from among the charlatans or the ignorant, whose reality or way of treatment is obscure, it is not permissible to go to them, ask them about anything, or receive their treatment. This is because the Prophet (peace be upon him) said, ["Anyone who goes to a diviner and asks them about something, their Salah \(Prayers\) will not be accepted for forty nights."](#)

(Related by Muslim) He (peace be upon him) also said, ["Anyone who goes to a diviner or a soothsayer and believes in what they say has disbelieved in what was revealed to Muhammad."](#) (peace be upon him). (Related by Ahmad and Ahl-ul-Sunan [authors of Hadith compilations classified by jurisprudential themes] with a good Sanad [chain of narrators])

There are other Hadith on this subject that all show that it is Haram (prohibited) to consult diviners and soothsayers and believe in them. They are people who claim to have knowledge of the Ghayb, who seek the help of the Jinn, or do certain actions or behave in a way that indicates this. Regarding such people and their like, the Prophet (peace be upon him) said in a well-known Hadith, related by Imam Ahmad and Abu Dawud with a good Sanad, on the authority of Jabir (may Allah be pleased with him) who said, ["The Messenger of Allah \(peace be upon him\) was asked about Al-Nashrah \(undoing a spell by means of another spell\). He \(peace be upon him\) replied, "This is the work of Satan."](#)

Scholars explained that Nashrah is the undoing of magic by means of magic that was practiced in Jahiliyyah, and under its heading falls any treatment sought from soothsayers, diviners, liars, and charlatans.

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However, the Prophet (peace be upon him) used to recite Ruqyah for his Sahabah (Companions). An example of this is the Hadith narrating that the Prophet (peace be upon him) used to say: ["Our Lord Allah Who is in heaven, Holy is Your Name, Your Decree is in heaven and on earth; as Your Mercy is in heaven, make Your Mercy on earth. Forgive us our sins and errors. You are the Lord of the good; bestow mercy from Your Mercy, and healing from Your Healing on this pain that it be cured."](#) And the person would recover.

Another example of an Islamically permissible Du'a' is: "In the Name of Allah, I recite Ruqyah over you (to heal or protect you) from everything that is harming you, from the evil of every soul or

envious eye. May Allah heal you. In the Name of Allah, I recite Ruqyah over you.” And: ﴿“Remove the harm, O Lord of mankind! Grant healing, for You are the Healer. There is no healing but Your healing; a healing that leaves no ailment.”﴾

It is also permitted for someone to place their hand on the part of their body that is painful and say: ﴿“In the Name of Allah (three times). I seek refuge with Allah’s Glory and Power from the evil that I find and am wary of (seven times).”﴾ (Related by Muslim in his "Sahih [Book of Authentic Hadith]") There are also many others.

As for writing Ayahs (Qur’anic verses) or Adhkar (invocations) for a sick person to wear, this is not permissible, according to the most correct scholarly opinion, because the Prophet (peace be upon him) forbade this saying, ﴿“Incantations, amulets and love-charms are Shirk.”﴾ Lawful forms of Ruqyah are exceptions from this rule.

As for blowing on water, if this is done to bless the water with the saliva of the blower, it is Haram and one of the means to Shirk, because human saliva does not give blessings or cure illnesses. It was only the saliva of the Messenger (peace be upon him) whose blessing was sought.

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In regard to blowing while making Du’a’ or reciting Qur’an, for example, Surah Al-Fatihah, there is nothing wrong with this, for Al-Fatihah is the best Ruqyah for a sick person. The Sahabah of the Prophet (peace be upon him) did this when they performed Ruqyah for a man who had been stung and Allah cured him. When they told the Prophet (peace be upon him) about it, he (peace be upon him) approved it, saying, “You did the right thing.” This has, therefore, been tried and is beneficial, with the Permission of Allah. The Prophet (peace be upon him) used to blow in his palms when he went to bed, and recite: ﴿Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.﴾ , ﴿Say: "I seek refuge with (Allâh), the Lord of the daybreak,﴾ , and ﴿Say: "I seek refuge with (Allâh) the Lord of mankind,﴾ He (peace be upon him) would then wipe his face and whatever parts of his body he could reach three times.

Concerning what is mentioned in the question regarding the treatment for anxiety and that a person has to recite one Juz’ of the Qur’an and the Tafsir of it by Ibn Kathir, this has no origin in the Shari’ah (Islamic law), although the whole of the Qur’an is a Ruqyah that Allah benefits people with.

However, specifying certain Ayahs to be used as Ruqyah for some illnesses, without any evidence for it, is not permitted. All the Qur’an is full of goodness and is a remedy for the believers. As mentioned above, Surah Al-Fatihah is the greatest Surah that can be recited for healing.

It must be born in mind that the Qur’an was not revealed to treat physical illnesses only; rather, it was revealed for serious reasons and important matters: to be a warning to existence, a source of guidance to Allah’s Straight Path and a criterion to judge between people concerning that over which they used to differ, and to warn against slipping into the path of Kufr (disbelief) and Kafirs (disbelievers). Through it also Allah helps His believing servants attain cure from any spiritual or physical disease.

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He (Exalted be He) says: ﴿Say: "It is for those who believe, a guide and a healing.”﴾ And: ﴿And We send down of the Qur’ân that which is a healing and a mercy to those who believe (in Islâmic Monotheism and act on it), and it increases the Zâlimûn (polytheists and wrong-doers) nothing but loss.﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family,



Fatwa no. 19304

Q 1: It is narrated in Sahih Al-Bukhari on the authority of `Aishah (may Allah be pleased with her) (that the Prophet (peace be upon him) used to say to the patient: In the Name of Allah, the dust of our land and the saliva of some of us would serve as means whereby our patient will be cured with the Will of Allah.) The question is: Does the saying ("with the saliva of some of us") indicate singling out some people and excluding others? I hope Your Honor will point out the correct way to apply this Hadith.

A: The Hadith is interpreted according to its apparent meaning. the person performing the Ruqyah (reciting Qur'an and supplications over the sick as a cure) would wet his finger with his saliva and touch the dust with it, then wipe with this finger the place of pain reciting this Du`a' (supplication).

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The majority of scholars are of the opinion that this way of performing Ruqyah is general in terms of the person who does it and the land where it is done. However, some said that this is particular to the Messenger of Allah and the land of Al-Madinah. It seems that the first opinion is the most preponderant, because there is no evidence that indicates that this way was restricted to the Prophet (peace be upon him). And Allah knows best.

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Q 2: We notice that by reciting certain Ayahs (Ayah (Qur'anic verses) for patients, they tend to be affected by them. Should we recite these Ayahs even if it has not been reported that the Prophet (peace be upon him), his Sahabah (Companions of the Prophet), or any of the Salaf (righteous predecessors) ever did this, or should we only adhere to authentic reports in this issue?

A: The whole Noble Qur'an provides guidance and remedy. Allah (Exalted be He) says: ﴿Say: "It is for those who believe, a guide and a healing."﴾ He (Glorified be He) says: ﴿And We send down of the Qur'ân that which is a healing and a mercy to those who believe (in Islâmic Monotheism and act on it)﴾ The preposition "of" mentioned in this Ayah, for expressing kind, denotes that the Qur'an itself is remedy and mercy; it does not denote here just some or parts of its whole. Based on this, seeking healing by all Ayahs in the Qur'an is permissible, but this does not disregard the special merits and influence of some Ayahs as mentioned in authentic Hadiths.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 20385

Q 1: is it permissible for a person to write the Name of Allah, erase it with water, and then drink the water when asking Allah (Glorified be He) for a certain need?

A: We do not know of any Shari`ah-based evidence that proves the permissibility of this practice. A person is permitted to supplicate to Allah (Glorified and Exalted be He) with Islamically acceptable Du`a' (supplications). It is better to refer to the following books for Du`a'; Al-Adhkar for Al-Nawawy, Al-Wabil Al-Sayyib for Ibn Al-Qayyim, `Amal Al-Yawm wal-Laylah for Al-Nasa'y, and Jami` Al-Usul.

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The first question of Fatwa no. 16063

Q 1: every night, I feel that my entire body is tied and this lasts for around three minutes, or less. Some of the brothers say that I am possessed by Jinn. How can I rid myself of this?

I hope that Your Honor will explain how I can treat this possession as it causes me to have doubts regarding Allah (Glorified and Exalted be He).

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A: The remedy is to recite Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) one time, Surah Al-Ikhlâs (Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.) Surah Al-Falaq (Say: "I seek refuge with (Allâh), the Lord of the daybreak,) and Surah Al-Nas (Say: "I seek refuge with (Allâh) the Lord of mankind,) three times. The Prophet (peace be upon him) said that whoever recites Ayat-ul-Kursy once before going to bed, there will be a guardian appointed over him from Allah who will protect him during the night, and Satan will not be able to come near him until morning. It is authentically reported that the Prophet (peace be upon him) taught some of his Companions to recite the three Surahs when going to bed. He (peace be upon him) stated, (It will suffice you in all respects.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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First question of Fatwa no. 16685

Q 1: A young man asks: "I suffer from a big problem; when I go to bed I feel that something controls me and makes me unable to move or even speak. My heart then begins to hurt and I hear strange sounds such as waves, cries, etc. This feeling continues for some period. It then stops so I go to another room but the same suffering restarts and persists until the break of dawn. It is worth mentioning that such a problem only takes place when I go to bed at night. I do not know what to do. Upon having this suffering I read

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Qur`an, Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas), and Ayat-ul-Kursy (the Qur`anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) but this does not change the situation. O Shaykh! How can I get rid of my suffering? Answer and advise me quickly please!"

A: We ask Allah to grant you and us recovery from all diseases. However, you should not surrender to whispers and delusions of Satan. Openly, your suffering is all due to the evils of Satan. A person can defend themselves against such cheating by trusting Allah as well as having firm `Aqidah (creed), and strong determination. You have to recite Dhikr (Remembrance of Allah), reciting the Glorious Qur'an, reading Wird (portion of Qur'an recited with consistency), and making Du`a' (supplication) in the morning and at night. A very special recitation is to read Ayat-ul-Kursy upon going to bed for it is reported that the Prophet (peace be upon him) said in the Hadith Sahih (authentic Hadith): [\(When a person recites it \(Ayat-ul-Kursy\) on going to bed, Allah assigns an angel to protect them and Satan does not approach them until the morning.\)](#) You may also recite the Surahs (Qur'anic chapters) of [Surah Al-Ikhlâs] [\(Say \(O Muhammad صلى الله عليه وسلم\): "He is Allâh, \(the\) One.\)](#) and [Surah Al-Falaq] [\(Say: "I seek refuge with \(Allâh\), the Lord of the daybreak,\)](#) and [Surah Al-Nas] [\(Say: "I seek refuge with \(Allâh\) the Lord of mankind,\)](#) three times upon going to bed and after offering Fajr (Dawn) and Maghrib (Sunset) Prayers after concluding the recommended Dhikr. I advise you also to say upon going to bed: "I seek the protection of Allah's perfect words against any evil that may spur from His creation" and "In the Name of Allah with Whose Name nothing on earth or in heaven is harmful. He is All-Hearing, All-Knowing," three times. Finally, you are to rejoice at the good expectation that your suffering will be removed and you will be safe. This consequence is asserted as long as you truthfully do your best to struggle with Satan by virtue of the strength of Iman (Faith), sincerity, and Tawakkul (putting one's trust in Allah). Allah (Glorified be He) says:

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[\(And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out \(from every difficulty\).\)](#) [\(And He will provide him from \(sources\) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him.\)](#) May Allah be merciful with us all! Amen.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family,



Fatwa no. 19022

Q: When the Messenger (peace be upon him) was asked about the seventy thousand people who would be made to enter Paradise without rendering any account, he said: [\(They are the ones who neither practice Ruqyah nor ask others to practice it, nor treat themselves by branding \(cauterization\) or see evil omens in things. Indeed, they used to put their trust \(only\) in their Lord.\)](#) **(Related by Ahmad)**

According to another narration, he adds: [\(“They do not practice Ruqyah.”\)](#) Refer to Tafsir (explanation/exegesis of the meanings of the Qur'an) of Ibn Kathir (vol. II). Commenting on the Ayah (Qur'anic verse) that reads: [\(You \[true believers in Islâmic Monotheism, and real followers of Prophet Muhammad \(ﷺ\) and his Sunnah\] are the best of peoples.\)](#) Imam Al-Hafizh ibn Hajar mentioned a part of the Hadith related on the authority of `Imran ibn Husayn : [\(There is no Ruqyah \(reciting Qur'an and supplicating over the sick seeking healing\) better than that which is said as a treatment for an evil eye or \(a sting of\) a venomous animal.\)](#) In Muslim on the authority of Yusuf ibn `Abdullah ibn Al-Harith on the authority of Anas who said: [\(The Messenger of Allah \(peace be upon him\) allowed applying Ruqyah to dispel the influence of the evil eye, a poisonous sting, and to cure small pustules.\)](#)

The question is: what is the meaning of: "They neither practice Ruqyah nor ask others to practice it." in the first narration? Is applying Ruqyah exclusive to the evil eye, the sting of a poisonous animal, and small pustules?

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A: It is authentically narrated in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) and other Hadith compilations on the authority of Ibn `Abbas that the Prophet (peace be upon him) said at the end of the Hadith regarding those who will enter Paradise without being called into account or facing torment: [\(They are the ones who do not see evil omen in things or treat themselves through branding \(cauterization\) or requesting Ruqyah from others. Indeed, they used to put their trust \(only\) in their Lord.\)](#) This is the narration of Al-Bukhari (vol. 7, p. 26.). It is also related by Imam Ahmad in his Musnad (Hadith compilation) on the authority of Ibn Mas`ud (vol. 1, pp. 401-403) in a similar wording.

As for the narration of Muslim and other scholars of Hadith that mentioned, "Those who do not practice Ruqyah," Shaykh-ul-Islam Ibn Taymiyyah (may Allah be Merciful to him) commented: "The phrase "and they do not practice Ruqyah" which is mentioned in the Hadith is a mistake on the part of the narrator, and the Prophet (peace be upon him) did not say that. Rather, when he was asked about Ruqyah, he said: [\(He who is competent amongst you to benefit his brother should do so.\)](#) The Prophet (peace be upon him) also said: [\(There is no harm in practicing Ruqyah as long as it does not involve Shirk \(associating others with Allah in His Divinity or worship\).\)](#) Moreover, Jibril (Gabriel) applied Ruqyah to the Prophet (peace be upon him) and the Prophet (peace be upon him) applied it to his Companions.

The Hadith addresses those who ask people to give them Ruqyah, for a Ruqyah seeker tends to be

attached to the giver of Ruqyah; it is known that a sick person clings to anything that might contribute to his recovery.

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Hence, the sick person immediately meets the orders of the practitioner of Ruqyah even if the former is not convinced with them. In this case he does not totally put his trust in Allah. Thus, Allah's Messenger described the seventy thousand people who would be made to enter Paradise without rendering any account or facing any torment as they fully put their trust in Allah, since they do not request others to give them Ruqyah, nor do they use cauterization, or see bad omens in things. Instead, they repose their trust in their Lord Allah. In doing so, they combine both perfect and infinite patience over afflictions and hardships as well as putting trust fully in Allah Alone and attaining His Pleasure and Reward. In fact, this does not contradict the act of utilizing the available means; they leave that as a sort of submission to the Divine Decree, finding pleasure in afflictions and realizing the perfect Tawhid (belief in the Oneness of Allah/ monotheism). Putting full trust in Allah (Glorified be He) along with seeking treatment, utilizing the available means and applying Ruqyah - all do not hinder putting one's trust in Allah, even Islam orders Muslims to practice Ruqyah with the belief that Allah is the Beneficent, the One Who can cause harm and the Creator of the means and the causes. A Muslim must believe that Allah has placed a remedy for every malady, as the authentic Sunnah states.

The Prophet (peace be upon him) encouraged Muslims to practice Ruqyah against the evil eye and the sting of poisonous animals, saying: [\(There is no Ruqyah \(reciting Qur'an and supplicating over the sick seeking healing\) better than that which is said as a treatment for an evil eye or \(a sting of\) a venomous animal.\)](#) but this does not mean Ruqyah is restricted to these two reasons.

Al-Khattaby said in 'Ma`alim Al-Sunan' (vol. 4, p. 210): "It does not cancel the permissibility of practicing Ruqyah to treat other diseases and pains; it means that Ruqyah is more appealing and beneficial from evil eye and poison. Such a style of speaking is common among people, since it is authentically reported that the Prophet, (peace be upon him) gave Ruqyah

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to some of his Companions to treat them from pains. Also, it is narrated on the authority of Abu Bakr ibn Sulayman ibn Abu Hathmah that Al-Shifa' bint `Abdullah said: [\(One day, Allah's Messenger \(peace be upon him\) entered upon me while I was sitting with Hafsah \(may Allah be pleased with her\) and said: "It will be a good thing if you teach Hafsah Ruqyah from small pustules as you taught her writing."\)](#) (Related by Abu Dawud in his Sunan (Hadith compilations classified by jurisprudential themes) and Imam Ahmad in his Musnad (Hadith compilation) (vol. 6, p. 372))

It is authentically narrated [\(on the authority of `Aishah \(may Allah be pleased with her\) that the Prophet \(peace be upon him\) ordered her to apply Ruqyah from the evil eye.\)](#) It is authentically narrated [\(on the authority of Um Salamah \(may Allah be pleased with her\) that the Prophet \(peace be upon him\) ordered them to give Ruqyah to a female-slave in her house.\)](#) This affirms that it is not reprehensible for a Muslim to ask someone to give Ruqyah when needed.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family and Companions.



Fatwa no. 18268

Q: Upon performing the Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing), is it permissible for the person who does it to put his hand on the patient,

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while playing a cassette tape containing Qur'an, as there are four tapes in the market that contain supplications and certain Surahs for healing by the Qur'an and warding off envy and the like?

A: The general rule is that the person who carries out the Ruqyah should recite the Qur'an himself and should blow his breath over the patient with his own saliva. Doing so is reported in the Sahih (authentic) book of Hadith on the authority of Abu Sa'id Al-Khudry (may Allah be pleased with him) who said, [\(Some of the Sahabah \(Companions\) of the Prophet \(peace be upon him\) came across an Arab tribe, and that tribe did not entertain them. While they were in that state, the chief of that tribe was bitten by a snake \(or stung by a scorpion\). They said, \(to the Sahabah of the Prophet \(peace be upon him\)\), "Have you got any medicine with you or is there anybody who can treat with Ruqyah?" The Prophet's Sahabah said, "You refuse to entertain us, so we will not treat \(your chief\) unless you pay us for it." So they agreed to pay them a flock of sheep. One of them \(the Prophet's Sahabah\) started reciting Surah Al-Fatihah and gathering his saliva and spitting it \(at the snake-bite\). The patient was cured and his people presented the sheep to them, but they said, "We will not take them unless we ask the Prophet \(peace be upon him\) \(whether it is lawful\)." When they asked him, he smiled and said, "How did you know that Surah Al-Fatihah is a Ruqyah? Take it \(flock of sheep\) and assign a share for me."\)](#)

It is also reported in a Hadith narrated by `Aishah (may Allah be pleased with her): [\(Whenever Allah's Messenger \(peace be upon him\) became sick, he would recite Al-Mu`awwidhatayn \(Surah Al-Falaq and Surah Al-Nas\) and then blow his breath \(while reciting\). When he became seriously ill, I used to recite \(these two Surahs\) and rub his hands over his body hoping for their blessings.\)](#)

Furthermore, there are certain attributes that should be present in the person who does the Ruqyah, and upon which Allah (Exalted be He) may cause the patient to be healed.

Consequently, using the recorded tapes of Qur'an contradicts the basic Shar`y (Islamically lawful) rule, because this is a newly-invented matter that is not legally permissible.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!



Fatwa no. 16951

Q: Your Eminence, may Allah protect you, there is something common among many of those who practice Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) upon the sick, the epileptic and the possessed people. I would like to inquire about it to know and let other people know its permissibility and whether it is part of Ruqyah or not. most of them recite Ruqyah on a big container full of water and then pour this water in small vessels and place them in packages in order for them to be sold to people. The problem is that the reciter reads on a lot of water and does not read on each vessel or on each small pot. I hope, may Allah protect you, that you will explain the permissibility of this act and whether it is part of the legal Ruqyah or not? What is the standard applied to determine the amount of water?

I would like to inform you about another phenomenon which is widespread among those who practice Ruqyah, which is collecting many sick people in one chamber in which there is a loudspeaker and the reciter recites on those sick or epileptic people through the loudspeaker. The problem is, nothing from the salvia of the reciter reaches those sick

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people and there is no direct connection with the place of sickness exactly as if they were listening to the Qur'an from a cassette. Could you kindly explain the permissibility of this act in order to benefit Islam and Muslims?

May Allah reward you with the best!

A: The permissibility of using Ruqyah as treatment is proved by the Prophet's act, sayings and approval. Muslims agreed unanimously that it is permissible provided that three conditions are fulfilled:

1. The Ruqyah must be with Allah's Words (Exalted be He) or with the legal supplications.
2. It should be composed of words of Dhikr (remembrance of Allah) and Du`a' (supplication) recited in Arabic or any other understandable language.
3. The reciter and the sick must believe that Ruqyah is just a means which has no effect on its own except with the Will of Allah.

The person who practices Ruqyah should recite and blow on the sick whether he was practicing Ruqyah himself or someone is doing it for him. He may recite Qur'an on water and make the sick drink from as it is reported in the chapter on Medicine, Sunan Abu Dawud through a good Sanad (chain of narration) that the Messenger of Allah (peace be upon him) entered on Thabit ibn Qays - Ahmad added: while he was sick- So, he said: [\(Remove the sickness, O Lord of mankind, from Thabit ibn Qays ibn Shammās He then took some dust of Bat-han \(a valley in Madinah\) and put it in a bowl, and then mixed it with water and blew in it, and poured it on him.\)](#)

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This is the reported Hadith concerning reciting Qur'an on water and giving it to the sick to drink from.

As for reciting on water and then pouring it in a pool or tank for general Ruqyah or practicing Ruqyah through loudspeakers, this was not reported from the Prophet (peace be upon him) and has no evidence. It is against the legal Ruqyah because it must be made directly over the sick or through a little water drunk by the sick. The general rule is to confine oneself to what was reported from the Prophet (peace be upon him).

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Fatwa no. 20361

Q 1: what is your opinion concerning reciting the Qur'an over saffron water, dipping some papers in it, drying them, putting some water on them, and then drinking this water?

A: Reciting the Qur'an over saffron water, dipping some papers in this water, and selling them for people to use them as a cure is not permissible.

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This should be forbidden, as it involves eating people's money unlawfully. It is not a legal Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) declared by some scholars to be permissible, which is writing Ayahs on paper or any Tahir (ceremoniously pure) substance, and then washing this writing and drinking the water.

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Q 2: Is it correct that a sick person can visualize the 'A'in (one who casts an evil eye) as a result of Qur'an being recited over him, or the person who does the Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) or asking his Qarin (a personal Jinn companion for humans) to show the sick person the one who cast an evil eye on him?

A: The claim that the sick person can visualize the one who cast an eye on him while the Qur'an is being recited over him, or the reciter's telling him to do so is a devilish action and is not permitted, because it denotes seeking the help of Satan. The jinn is the one who makes the patient visualize the person who afflicted him with the evil eye, and this is Haram (prohibited), because it entails seeking the help of Satan, and this could cause enmity, fear and terror. This falls under the Ayah (Qur'anic verse), [﴿And verily, there were men among mankind who took shelter with the males among the jinn, but they \(jinn\) increased them \(mankind\) in sin and transgression.﴾](#)

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Q 3: is it permissible to touch a woman's hand, forehead, or neck for treatment? This is done by doctors in hospitals on the pretext of trying to put pressure on the Jinn (creatures created from fire) and get rid of it. What are the restrictions concerning this matter?

A: It is not permissible for a person doing Ruqyah (reciting Qur'an and supplications over the sick seeking healing) to touch any part of a woman's body if the latter is using this treatment method, because this involves Fitnah (sedition). In fact, this person should use Ruqyah without touching her. Moreover, there is a difference between a person using Ruqyah and a doctor, because the latter may not be able to

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treat the patient except by touching the place in need of treatment, unlike the former whose work depends on recitation and blowing and does not require touching.

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Q4: What is the ruling on putting large seals in which Ayahs (Qur'anic verses), invocations and supplications are written to ward off Sihr (sorcery), envy, or jinn? The seal is dipped into water containing saffron to stamp papers that will be dissolved later and soaked in water to be drunk as a kind of Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing).

A: This is not permissible because one of the conditions of a lawful Ruqyah is that the intention of both the person who makes the Ruqyah and the person on whom it will be performed, should be seeking cure from Allah's Book by writing the Ayahs.

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Q 5: what is the ruling on people who have a patient smell the leather of wolves under the pretense that this reveals the existence/non-existence of Jinn (creatures created from fire). They claim that Jinn fear wolves, flee from them and are troubled by their presence.

A: It is not permissible for a person who performs Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) to use the leather of wolves to have patients smell it to be able to diagnose their illness. This is a form of deception and corrupt belief; therefore, it should be totally prohibited. Moreover, saying that Jinn fear wolves is a baseless superstition.

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Q 6: what is the ruling on using a microphone or

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a telephone to recite the Qur'an to recite Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing), or reciting Ruqyah over a large number of people at the same time?

A: Ruqyah should be recited directly over the patient, not through a microphone or a telephone. This contradicts with what was done by the Messenger of Allah (peace be upon him), his Sahabah (Companions, may Allah be pleased with them) and their Tabi'un (Followers, the generation after the Companions of the Prophet). The Prophet (peace be upon him) said, [\(Anyone who introduces anything into this matter of ours \(Islam\) that is not part of it will have it rejected.\)](#)

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Q 7: what is the ruling on seeking the help of Jinn (creatures created from fire) in finding out about `Ayn (envious eye) or spells [i.e., who cast it and what type it is]? Is it permissible to believe a Jinn who has possessed a person in what he says about sorcery and `Ayn, and take action based on that?

A: It is not permissible to seek the help of Jinn in finding out what the problem is and how to treat it, because seeking the help of Jinn is Shirk (associating others with Allah in His Divinity or worship). Allah (Exalted be He) states, ﴿And verily, there were men among mankind who took shelter with the males among the jinn, but they (jinn) increased them (mankind) in sin and transgression.﴾ Allah (Exalted be He) also states, ﴿And on the Day when He will gather them (all) together (and say): "O you assembly of jinn! Many did you mislead of men," and their Auliya' (friends and helpers) amongst men will say: "Our Lord! We benefited one from the other, but now we have reached our appointed term which You did appoint for us." He will say: "The Fire be your dwelling-place, you will dwell therein forever, except as Allāh may will. Certainly your Lord is All-Wise, All-Knowing."﴾ The meaning of 'We benefited one from the other' is that humans venerate jinn, submit to them, and seek help from them, and the Jinn

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serve them by doing what they want and bringing them what they ask for. That includes informing them of the type of sickness and its causes. Jinn can come to know of things that humans cannot, but they may tell lies as they cannot be trusted, and it is not permissible to believe them.

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Q 8: what is your opinion concerning playing recordings of Qur'an recitation for hours for the sick, and playing specific Ayahs that remedy Sihr (sorcery), `Ayn (the envious eye) and Jinn (creatures created from fire)?

A: Playing recordings of the Qur'an and Du`a' (supplication) cannot be a substitute for Ruqyah (reciting Qur'an and supplications over the sick as a cure), because Ruqyah requires conviction while performing it and being face to face in order to blow over the patient's body. This cannot be achieved merely through playing recordings on a device.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 17648

Q1: Is it permissible to write the Noble Qur'an in separated letters on a piece of paper then dissolve it in water and give it to a patient to drink?

A: There is no harm in writing the Qur'an in clear handwriting on a sheet of pure paper then soaking it in water to be given to a patient to drink; because this was practiced by some of the Salaf (righteous predecessors) and it is considered a way of seeking cure through the Qur'an. As for writing the Qur'an in separated letters, it is not permissible; because this is considered misuse of the Book of Allah (Glorified and Exalted be He). Likewise it is not permissible

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to use the Qur'an or some of its verses in amulets as a means of protection from harm to be worn by the patient. The Messenger (peace be upon him) prevented this by stating: [\(Anyone who wears an amulet, Allah will not accomplish his affairs for him.\)](#) and in another narration: [\(Anyone who wears an amulet commits an act of Shirk \(associating others with Allah in His Divinity or worship\).\)](#) There is no difference between the amulet containing Qur'an, or that which contains other than the Qur'an, according to one of the scholar's soundest two views. This is because of the general meaning of the Hadith and because it is a means to Sadd-ul-Dhara'i` (blocking the means leading to sins) since wearing amulets from the Qur'an may lead to wearing amulets made from other than the Qur'an.

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The second question of Fatwa no. 20515

Q 2: Some people who are said to be scholars say that it is not permissible to set a time or a place to recite Ruqyah (reciting Qur'an and supplications over the sick as a cure), is this correct? Many of those who practice Ruqyah make it in places other than their houses and at certain times so that they will not be annoyed by intruders who do not respect the privacy of others.

A: It is permissible for those who recite Ruqyah to set a time and place to recite over people for the benefit of themselves as well as that of others.

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Fatwa no. 20778

Q: I enclosed with this request for Fatwa the text of the protective spell against snake and scorpion bites. It is used by some old people in our neighborhood. A good person found that it has been with his father for more than forty years. He said that it works well if it is recited three times on the person who was bitten. I could not find a religious origin for it in the religious books I have. It reads as follows: "O Allah, verily we have showed the spell of the scorpion to Christians, the Jews and to Sulayman ibn Dawud and said "O Messenger of Allah! What is this? (i.e. what is this insect?) He said, 'It is one of Hell-fire's insects, whose color is either pitch black or saffron yellow; its throat is like a cover and its tail is like a saw.' O Allah if its poison reached the organs get it out to flesh and if in flesh get it out to skin and if in skin, get it out to hair. We said, 'Fall by Allah's Plans and Force three times.'"

A: A: It is not permissible to use this spell because it contains unknown names ascribed to People of the Scriptures and to Allah's Prophet Dawud (David) and meaningless words. It is mentioned in the Hadith reported by Ibn Mas'ud (may Allah be pleased with him) that he heard Allah's Messenger (peace be upon him) say, [«\[Illegal\] Ruqyahs, charms and love-potions are all \[acts of\] Shirk \(associating others with Allah in His Divinity or worship\).»](#) Related by Ahmad and Abu Dawud.

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Fatwa no. 19010

Q: Some of those who treat people by Ruqyah (reciting Qur'an and supplications over the sick as a cure) ask the afflicted person to offer two Rak'ahs (units of Prayer) then recite specific Qur'anic Surahs or Tasbih (saying: "Subhan Allah [Glory be to Allah]") in the hope that they will see a vision identifying the persons who placed the spell on them, where they live, and how to break the spell. To what extent is this permissible?

Also those who treat people by the Ruqyah ask the afflicted person to recite some Surahs (Qur'anic chapter) such as Surah Ikhlas, Al-Mu'awwidhatayn (Surahs Al-Falaq and Al-Nas) and Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) a hundred times and count the times on a Misbahah (counting beads used when remembering Allah). It should be noted that some people are against this practice and say it is a Bid'ah (innovation in religion).

It is also said that it is Bid'ah to recite the Qur'an on black cumin oil, honey, and milk, and to massage the body with musk and rose-water after reciting Qur'anic verses on them. It should be noted that these things have their practical effects on the Jinn; such as help in burning the Jinn, by Allah's Grace. Is this a permissible way of treatment by the Qur'an, or is the treatment by the Qur'an a Tawqifiy (bound by a religious text and not open to personal opinion) matter which requires the person to adhere to the religious texts?

A: The practices mentioned in the question about those who treat people by asking them to offer two Rak'ahs (units of Prayer) then recite specific Surahs of the Qur'an and tasbih with hopes of seeing a vision about the bewitched person, and ask them to recite some Surahs a hundred times on the Misbahah etc.- all these practices are Bid'ahs which have no origin in Islam. There is no proof in the Book of Allah (the Qur'an) nor in the Sunnah of His Messenger Muhammad (peace be upon him) to support these practices. the permissible Ruqyah

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has some conditions such as: A Ruqyah should include either the Words of Allah, His Names or Attributes. It is permissible to seek treatment through the Qur'an and through the Sunnah, as the Messenger did when reciting Ruqyah on himself or his Sahabah (Companions). It is also permissible to use (as a Ruqyah) the blessed invocations that include nothing against the sacred Shari'ah. Another condition for Ruqyah is that it be recited in Arabic or whatever gives its meaning. Another condition is for both the person who recites the Ruqyah and the person on whom it is recited, to believe that the Ruqyah itself or the person reciting it himself does not have any special effect. In fact both of them should believe the effect is up to Allah's Will and that the person who treats by Ruqyah is a mere instrument. It is Allah Who creates the reasons and their effects. It is permissible also to recite the Qur'an or Prophetic invocations on one's hands then rub them against the body as it is authentically reported that the Prophet (peace be upon him) did so when reciting Ruqyah on himself and on some of his Sahabah. As regards writing Qur'anic verses with rose-water or saffron on a piece of paper then soaking it in water then drinking this water and reciting on honey, milk or the like

or rubbing the body with musk and rose-water on which Qur'anic verses have been recited, there is no harm in this. The Salaf (righteous predecessors) used to do this.

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Fatwa no. 21240

Q: We write to you with an attachment of some Ruqyah that people use, in order to verify their content and permissibility.

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The callers to Islam at the center hope that after your examination, you will give us your opinion on this issue.

A: The form of Ruqyah we received from you is not permissible. The number of recitations required is baseless. Likewise, performing Ghusl (ceremonial bath) with minutes before sunset is also groundless, as far as we know. As for the other recitations, supplications, and permissible tested medicine, there is no harm in using them.

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The third question of Fatwa no. 12808

Q 3: We have some people possessed by Jinn. I have read the book of (Wiqayat Al-Insan min Al-Jinn wal-Shaytan i.e. Protecting Man from Jinn and Satan). I then knew how to treat the possessed people. Later, I met the author our beloved brother, Wahid `Abdul-Salam Baly who said that one would be able to treat such cases after reading the book. What is your opinion about this?

A: A righteous and honest man may treat the cases of possession by reciting the Qur'an over the patient when the patient is touched by the Jinn.

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The third question of Fatwa no. 15420

Q 3: What is the ruling on gathering to recite the Qur'an over a sick person and make Khatmah (completing of one reading of the whole Qur'an)?

A: The permissibility of reciting the Qur'an over the sick and asking Allah (Glorified and Exalted be He) to cure them by reciting the Qur'an over them and blowing upon them, or the organ in need of treatment, is authentically reported in the Sunnah (whatever is reported from the Prophet). In fact, this is a useful treatment in sha'a-Allah (if Allah wills). The most useful way is to recite Al-Fatihah, Ayat-ul-Kursy (the Qur'anic Verse of Allah's Throne, Surah Al-Baqarah, 2:255), Surah Al-Ikhlās, Surah Al-Falaq, and Surah Al-Nas. The entire Qur'an is a healing, as Allah (Exalted be He) states, [\(Say: "It is for those who believe, a guide and a healing."\)](#)

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Fatwa no. 18569

Q: We treat epileptic and possessed people by the Qur'an,

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Du`a's (supplications) and Adhkar (Remembrances of Allah) authentically reported from the Prophet (peace be upon him). However, some people treat patients using other methods, including:

First, performing Ruqyah (reciting Qur'an and saying supplications over the sick as a cure) on a glucose injection that is given to patients possessed by Jinn (creatures created from fire), as Satan is known to circulate within the human bloodstream.

Second, performing Ruqyah over water, adding perfume to it and then drinking this water, as Jinn do not like water.

Third, performing Ruqyah over olive oil and adding it to the water.

What is your advice for those who provide such treatments?

A: lawful Ruqyah is Tawqifiyyah (bound by a religious text and not amenable to personal opinion); it is not permissible to add anything to it. However, some people have introduced new practices, whether intentionally, out of ignorance, or due to Satan's insinuations. this includes performing Ruqyah over injections to be administered to the possessed. they use as a pretext the Hadith that states, [\(Satan circulates in the human body as blood does\)](#) This is an unlawful manner of performing Ruqyah, and a way of treatment

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that might harm the patient. The mentioned Hadith may not be used as a pretext, as it only indicates that Satan is close to man. Thus, patients should be treated by lawful Ruqyah, which is reciting the Qur'an and blowing over them, as the Prophet (peace be upon him) used to do. Moreover, injecting water in the vein might cause harm.

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Fatwa no. 16653

Q 1: What is the ruling on talking at great length to one of the Jinn (creatures created from fire) if he talks through the tongue of a possessed person? Is it authentically proven that the Prophet (peace be upon him) or one of the Sahabah (Companions of the Prophet) spoke extensively with one of the Jinn, and asked his name, religion, country and who sent him? What is the evidence that the voice heard through the tongue of the possessed person is that of the Jinn? Kindly provide us with the legal opinion supported with the relevant proofs.

A: It happens often that the Qarin (a personal Jinn companion for humans) speaks when a Ruqyah (reciting Qur'an and supplications over the sick as a cure) is recited over the possessed. Thereupon, this Jinn should be threatened with the torment of Allah and warned against harming the Muslim. Shaykh-ul-Islam Ibn Taymiyyah (may Allah have mercy on him) said something similar in a treatise entitled "Explaining the evidence on the generality of

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the message." You should read it, because it will be very beneficial regarding the issue in question. However, you should not talk at great length with the Jinni unless necessity so demands.

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Q: What is the ruling on one who sends a Jinni to someone's house (one of the creatures created from fire) which talks through a possessed person to check whether or not there is a spell on their home? It should be known that I know a Muslim who recites (Qur'an) over the possessed, and after talking to the Jinni through the possessed person, he sends it to another Jinni who has already spoken through another person and asks about its father, mother, by whom he has been sent, and about the place of the spell as well. However, sometimes, when the Jinni happens to be a Christian, Jew, or a Buddhist, my friend starts to call it to Islam, and asks it to call other Jinn to Islam.

A: It is not permissible to use Jinn in any manner, for this is considered seeking the help of Jinn and Satans, which is prohibited; moreover, it is considered a means leading to Shirk (associating others with Allah in His Divinity or worship). It is not permissible either to believe what they say with regard to issues relevant to sorcery and sorcerers, because of their evil.

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Fatwa no. 20223

Q 1: is it permissible for a person to anoint some parts of his body with olive oil upon which the Qur'an is recited then enter the bathroom?

A: Yes, it is permissible for a person to anoint himself with olive oil on which Qur'an was recited, and there is no harm in entering the bathroom thereafter.

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**Q 2: it is permissible for those who cure people using the Qur'an to treat non-Muslims?
May Allah benefit us with your knowledge!**

A: It is permissible for Muslims to treat non-Muslims who are not fighting against Islam by reciting Qur'an over them and invoking Allah to cure and guide them. However, non-Muslims should not touch the Mus-haf (Arabic Qur'an).

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The fifth question of Fatwa no. 16403

Q 5: my sister is possessed by the Satan. She falls unconscious and weeps a lot. I hope you will give me a Du`a' (supplication) to use in treating her.

A: The possessed and the epileptic may be treated by the Qur'an, especially, Surah Al-Fatihah, Ayat-ul-Kursy (Surah Al-Baqarah, 2:255), Surah Al-Ikhlās (Surah no. 112), Al-Mu`awwidhatayn (Surahs Al-Falaq no. 113 and Al-Nas no. 114) and the permissible supplications. You may refer to the book of "Al-Adhkar" by

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Imam Al-Nawawiy, "Al-Kalim Al-Tayyib (Good words) by Shaykh-ul-Islam Ibn Taymiyyah and Al-Wabil Al-Sayyib by Ibn Al-Qayyim (may Allah be merciful with them).

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The first question of Fatwa no. 16388

Q 1: What is the Islamic ruling on seeking the help of Christian monks to treat cases of possessed people by excessive fear, or to read over a person or an animal bitten by a wild dog?

A: It is not permissible to seek treatment by Kuffar (disbelievers) except for medical matters, such as surgery and prescribing available medications. Nevertheless, treatment by reciting certain Du`a's (supplications) is impermissible, unless done by a faithful, committed Muslim of sound `Aqidah (creed).

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Fatwa no. 18392

Q: If a possessed person from the People of the Book seeks healing from a Muslim who treats with the Qur'an, what should the latter do, bearing in mind that the former does not believe in Islam?

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A: It is permissible to treat non-Muslims with the Qur'an, because this is an act of kindness. Allah states, [﴿and do good. Truly, Allāh loves Al-Muhsinūn \(the good-doers\).﴾](#) Allah (Exalted be He) also states, [﴿Allāh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allāh loves those who deal with equity.﴾](#) Also, being cured by Ruqyah (reciting Qur'an and saying supplications over the sick as a healing) may inspire that person to embrace Islam.

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The second question of Fatwa no. 10630

Q 2: Sometimes I feel depressed without any obvious reason; are there any Qur'anic Ayahs (verses) you recommend me to recite when I have such feeling to protect myself from the influence of Satan?

A: You should recite Surah Al-Fatihah and Al-Mu`awwidhat (Surahs Al-Ikhlās, Al-Falaq and Al-Nas) and repeat them three times. Each time you should blow in your palms then recite and rub your face with them as well as any parts of your body that your hands can reach. Afterwards, you should recite Du`a-ul-Karb (supplication of distress) "There is no deity but Allah the Glorified and

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the Forbearing. There is no deity but Allah, Lord of the Magnificent Throne. There is no deity but Allah, Lord of the Noble Throne." You should also seek refuge with Allah and supplicate to him in order to relieve your distress and remove your worries.

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The first question of Fatwa no. 18416

Q 1: I am an old woman who believes in Allah and the Last Day and holds fast to what Allah and His Messenger (peace be upon him) said, but I have been afflicted with a disease that caused me deep distress to the extent that I have no desire to see my son or his children. Sometimes, when I see them I burst into tears, other times I feel satisfied with them. The disease moves to my head and my neck and sometimes I have doubts during Salah (prayer). I went to several hospitals but nothing was good for my case and I fear that I may commit a sin when I get angry with my son who is sick, praise be to Allah. So, shaykh, may Allah grant you all goodness, what do you recommend me to do about such distress that I suffer?

A: I recommend you to fear Allah, may He be Exalted, seek refuge with Allah from the accursed Satan, and not to pay attention to such insinuations and doubts as they all are from Satan. (A Companion (may Allah be pleased with him) complained to the Prophet (peace be upon him) that he had weird thoughts to the extent that he would prefer to be a piece of fiery charcoal before he could open his mouth to express them. He (the Prophet) said, "Allah is the Greatest, Allah is the Greatest, praise be

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to Allah Who reduced the plots of Satan to mere whispering.") Related by Ahmad and Abu Dawud with an authentic chain of narrators. It is narrated by Ibn Mas'ud (may Allah be pleased with him) - who considered this narration to be Marfu' (a Hadith narrated from the Prophet with a connected or disconnected chain of narration) while in fact it is Mawquf (words or deeds narrated from a Companion of the Prophet that are not attributed to the Prophet), (The angel entrusted with the heart of the son of Adam inspires him as Satan does. The angel's inspiration is a promise of good, belief in the truth and aspiration to its good reward. Satan's inspiration is a promise of evil, denial of the truth and despair of good. Thus, if you feel the inspiration of the angel, praise Allah and ask His blessings; and if you feel Satan's inspiration, seek refuge with Allah from him and seek Allah's forgiveness.)

In this respect you have to increase the remembrance of Allah, the Exalted, seeking forgiveness from Allah, reciting the Noble Qur'an, seeking refuge with Allah from the accursed Satan and recite the Opening Surah of

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the Quran (Surah Al-Fatihah), Surah Al-Ikhlâs, Al-Mu'awwidhatayn (Surah Al-Falaq and Surah Al-Nas) and Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) and in general any part of the Noble Qur'an is good. Allah, the Exalted, said, (And We send down of the Qur'ân that which is a healing and a mercy to those who believe (in Islâmic Monotheism and act on it), and it increases the Zâlimûn (polytheists and wrong-doers) nothing but loss.) Try to control yourself to abandon anger as the Prophet (peace be upon him) commanded those who get angry to relinquish their anger by observing Wudu' (ablution) and by sitting if they were standing, lying if they were

sitting and seeking refuge with Allah from accursed Satan. Moreover we recommend you to recite Ayat-ul-Kursy when going to sleep and to recite Surah Al-Ikhlās and Al-Mu`awwidhatayn three times when going to sleep, in the morning and in the evening.

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Influence of the evil eye

The sixth question of Fatwa no. 18649

Q 6: There is a person among us who admirably speaks about things and describes them without mentioning the Name of Allah. He often expresses his admiration about things saying, for example, "Wow, how nice this is; it fits perfectly in its place!" and while he is saying that, the thing he is talking about gets broken or damaged. We therefore think this is the influence of his evil eye. We would like to know the means of protection from the evil eye according to the Sunnah of the Prophet, may Allah reward you with the best.

A: According to Sunnah, anyone who sees anything he admires, be it a person, vehicle, home or anything else, should say "Ma sha'a Allah la quwwata illa bi-Allah (Whatever Allah wills [will come to pass], there is no power except with Allah);" for Allah, the Exalted, said, ["It was better for you to say, when you entered your garden: 'That which Allāh wills \(will come to pass\)! There is no power but with Allāh!' If you see me less than you in wealth, and children"](#) Protection from the evil eye can be achieved by the remembrance of Allah through reciting Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) after observing Salah (Prayer) and when going to sleep. Reciting Surah Al-Ikhlās and Al-Mu'awwidhatayn (Surahs Al-Falaq and Al-Nas) three times every morning and every evening and when going to sleep is also recommended. You should also put your trust in Allah, depend on Him and believe that all good and evil are controlled by Allah, may He be Glorified and Exalted. Whatever He wills is destined to happen and whatever He does not will is not destined to happen. Thus Allah protects His Servants from the evil eye and whatever may harm them.

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Fatwa no. 19822

Q: Some Bedouin men use Satanic superstitions and believe that they are legal Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) to treat people afflicted with the evil eye. The process runs as follows:

Seven pebbles should be collected along with a piece of leather and white alum which is known well by spice merchants. Such materials are to be gathered in one bundle and turned around the head of the patient afflicted with the evil eye seven times while saying the following words:

"First in the name of Allah, second in the name of Allah, third in the name of Allah..." until they complete seven counts in the same way. Afterwards the alum is to be put in the fire and upon boiling they claim that such alum reflects the image of the person whose evil eye afflicted the patient. If the person is a man, the alum will reflect the image of his eye or his genitals and if the person is a woman, her genitals will be reflected.

Shaykh, we hope you will refute those people and advise them.

A: These acts are all Satanic acts and they are of the superstitions that Satan ornaments in the eyes of those people and they are not legal treatments as they assume. Therefore, such acts should be denied, whoever practices such an act should be forbidden to do so and they should be reported to the concerned authorities in order to stop such practices and punish whoever is involved in them.

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The second question of Fatwa no. 19635

Q 2: I heard a knowledge-seeker say: along with Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) that is recited for the person afflicted with the evil eye, these words should be said, "A restrainer restrains; a hard stone and a flaming fire; the evil eye will be turned away!" When I asked him about the proof for what he had said, he told that this was reported from some of the Salaf (Righteous Predecessors). So, is there an authentic source for these words? Can they be said to treat anyone afflicted with the evil eye? If they are really attributed to some Salaf, does this stand as proof?

May Allah reward you with the best.

A: The words mentioned above have not been reported neither from the Prophet (peace be upon him) nor any of his Companions and we do not know their origin as they sound strange. The treatment of the influence of evil eye is carried out through Qur'anic Ayahs (verses), the Prophet's supplications, and what was authentically reported from the Prophet (peace be upon him) about the necessity of bathing for 'A'in (one who casts an evil eye). Ibn Shihab narrated that Abu Umamah ibn Sahl ibn Hunayf said: ﴿ `Amir ibn Rabi`ah saw Sahl ibn Hunayf bathing, so he said, "I have never seen before such beautiful skin which is like the skin of a virgin." Consequently, Sahl fell down [without being able to move]. So he was brought to the Messenger of Allah (peace be upon him)..., then the Messenger of Allah (peace be upon him) called for `Amir and was very angry with him and said, "What may one kill his brother for? Would you please invoke the blessing of Allah! You should bathe for his sake." Consequently `Amir washed his face, both hands, elbows, knees, feet's tips and inside his Izar (garment worn below the waist) in a bowl then he poured the bathing water upon Sahl, thus Sahl became healthy and sound and went out with people.﴾ Narrated by Ahmad and Malik in Al-Muwatta' and Ibn Majah.

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The fifth question of Fatwa no. 20844

Q 5: Some people, when they or one of their relatives is afflicted with the evil eye and they despair of treating it, say that they dig a grave for the afflicted person thus he will recover if Allah wills. Does this have an origin in the Islamic Law; and if not, is the person who digs the grave for that purpose considered sinful? Would you please give us your opinion, may Allah reward you!

A: digging a grave to treat a person afflicted with the evil eye has no origin in the Purified Shari`ah (Islamic Law); rather it is definitely a superstition that should be abandoned and warned against.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 19885

Q: When reciting Qur'an over a patient whose eyes are closed yet fully conscious, he sees the one who worked Sihr (sorcery) against him; the sorcerer, the place where sorcery is practiced, or `A'in (one who casts an evil eye). Our question is: is this matter considered knowing Ghayb (the Unseen) or not?

A: the patient's ability to see the one who worked Sihr (sorcery) against him, the sorcerer, the place where sorcery is practiced,

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or `A'in (one who casts an evil eye), upon reciting Qur'an on him, is not considered as knowing the Ghayb (Unseen). Anyone who believes that they know the Ghayb (Unseen), according to this matter, is Kafir (disbeliever). Knowledge of Ghayb (Unseen) is restricted to Allah, the Glorified and He does not disclose it except through revelation inspired to some of His Angels and Messengers. Allah, the Exalted, states, [Say: "None in the heavens and the earth knows the Ghaib \(Unseen\) except Allâh"](#) and also Allah, may He be Glorified and Exalted, states, [And with Him are the keys of the Ghaib \(all that is hidden\), none knows them but He.](#) What happens to the patient concerning this type (of knowing the Unseen) is out of the satanic influence and deception for Banu Adam (human beings, descendents from Prophet Adam). This happens because the reciters seek the assistance of Jinn (creatures created from fire) even if they may pretend to recite (some verses of) the Qur'an and Noble Hadith in order to deceive and misguide the ignorant, the laypeople, and the foolish. By so doing they make people believe that their recitations are useful; thus, they steal their money and exploit them to serve their own interests and desires. In reality they are soothsayers and diviners. Even if what they predict sometimes occurs and what the patient sees turns out to be true, the patient should not rely on this and should not be tricked into believing it. Otherwise, they will accuse people without Shari'ah Legal grounds; rather, because of the influence of Jinn (creatures created from fire) as was previously mentioned. We recommend you not pay attention to such illusions that may shake your `Aqidah (creed) and cause you to cut your ties of kinship and harm people. Moreover, you should turn to Allah, the Exalted, and seek refuge with Him Alone to relieve your distress.

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Place your hopes on no one but Allah and do not rely upon anyone except Him Alone. You must treat yourself with Ruqyah (reciting Qur'an and supplications over the sick as a cure) and the Shari'ah-based supplications mentioned in the Book of Allah and Sunnah (whatever is reported from the Prophet) of His Prophet (peace be upon him) and take the permissible medicines that may help you recover, if Allah wills.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!



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Jinn Possession

Statement of the Permanent Committee of Scholarly Research and Ifta'

No. 21518 concerning the issue of the entrance of Jinn into a human body

Praises be to Allah, Lord of `Alamin (mankind, jinn and all that exists) and peace and blessings be upon our Prophet Muhammad, his family and Companions.

To answer the inquiry of Hammad ibn `Abdullah Al-Hammad, a tax notary public, about what was written by: Muhammad ibn `Abdullah Al-Fawzan in Al-Jazirah Newspaper, issue no. 10168 dating 29/4/1421A.H. denying the fact that humans can be possessed by the Jinn, the Permanent Committee of Scholarly Research and Ifta' states: There is evidence from the Book of Allah, may He be Glorified and Exalted, and the Sunnah of His Prophet (peace be upon him), as well as the consensus of Ummah (nation) on the possibility and occurrence of this condition, i.e. A Jinn possessing the body of a human. Allah, the Exalted, states, [\(Those who eat Ribâ \(usury\) will not stand \(on the Day of Resurrection\) except like the standing of a person beaten by Shaitân \(Satan\) leading him to insanity.\)](#)

Ibn Jarir, may Allah have mercy on him, said: He (Allah) means that Satan leads him to insanity during his lifetime as Satan causes him depression and seizure, (Al-Mas) means insanity.

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Al-Baghawwy, may Allah have mercy on him, commented on this Ayah (verse), [\(will not stand \(on the Day of Resurrection\) except like the standing of a person beaten by Shaitân \(Satan\) leading him to insanity.\)](#) with a similar statement.

Ibn Kathir, may Allah have mercy on him, said, "The people referred to in the Ayah will be resurrected from their graves on the Day of Resurrection in a very similar condition to someone who is possessed by Satan, in terms of the very odd state they will be in." Ibn `Abbas, may Allah be pleased with them, said, "The usurer is resurrected on the Day of Resurrection as a choking insane person", narrated by Ibn Abu Hatim. He said it was narrated from `Awf ibn Malik, Sa`id ibn Jubayr, Al-Suddy, Al-Rabi` ibn Anas, Qatadah and Muqatil ibn Hayyan with close wording.

Al-Qurtuby, may Allah have mercy on him, said: This Ayah (Qur'anic verse) is a proof against those who denied the possession of Jinn in human beings thinking that it is a natural disposition and that Satan can never enter a human or be a part of him.

Shaykh-ul-Islam Ibn Taymiyyah, may Allah have mercy on him, wrote in Majmu` Al-Fatawa (The Compendium of Fatwas) vol. 24, pp. 276-277, "The existence of Jinn is affirmed in the Book of Allah, Sunnah of the Messenger of Allah (peace be upon him) and according to the consensus of the Salaf (Righteous Predecessors) of this Ummah and its leading scholars. Moreover, the entrance of a jinn into a human body is also confirmed by the consensus of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body). Allah, the Exalted states, [\(Those who eat Ribâ](#)

(usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaitân (Satan) leading him to insanity.) In the Sahih (authentic) Book of Hadith compiled by Al-Bukhari and/ or Muslim) it is reported that the Prophet (peace be upon him) stated, (Satan circulates in the human body as blood does.) `Abdullah son of

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Imam Ahmad ibn Hanbal said, "I told my father that some people claim that Jinn can never enter the body of a person. So he said, 'O son! They tell lies. Satan can even speak on the tongue of those whom he possesses.'" Shaykh-ul-Islam said, "What he [`Abdullah] said is self-evident. The Jinn may possess someone and cause him to speak a language that he does not even know. A possessed person may be violently beaten, beatings that even a camel may not endure, yet he neither feels the beating nor is aware of the words he says." Then he said, "None of the leading Muslim scholars ever denied the ability of Jinn entering the body of a human being. Whoever denies this fact and assumes that the Shari`ah (Islamic law) denies it too, is fabricating lies against Shari`ah as there is no Shari`ah-based evidence that denies this fact." (End of quote).

Through the Shari`ah-based evidence that we have mentioned and the consensus of the scholars of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) concerning the possibility of Jinn entering a human body, it becomes clear for the readers that those who denied this fact are totally wrong. Consequently, the writer Muhammad ibn `Abdullah Al-Fawzan should return to the right and not speak about matters he does not know very well. Allah, the Exalted, states, (And follow not (O man i.e., say not, or do not or witness not) that of which you have no knowledge.) Attributing things to Allah with no basis of reliable knowledge is more grievous than Shirk (associating others with Allah in His Divinity or worship) as far as prohibition is concerned. Allah, the Exalted, states,

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(Say (O Muhammad صلى الله عليه وسلم): "(But) the things that my Lord has indeed forbidden are Al-Fawâhish (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allâh for which He has given no authority, and saying things about Allâh of which you have no knowledge.")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fifth question of Fatwa no. 25109

Q 5: My father took the youngest of my three mentally-retarded brothers, to visit a psychiatrist in order to prescribe a medicine for him because he is very naughty and gives us a hard time. The doctor prescribed some tranquilizers that cause him to sleep all day. Is my father sinful, knowing that he has to give him the medicine because he prevents us from doing our duties. My brother does not hurt anyone, but he has the tendency to run away from the house and go to far away places. We are worried lest he should have accidents, so is it permissible to lock him up in the house or even tie him up with a rope in order to prevent him from running away and not give him the medicines that may afflict him with other diseases that Allah Alone knows?

A: If these medicines affect his health badly, it will not be permissible

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to give them to that mentally-retarded child, and you can stop him from going out by tying him or locking him up at home and so on. May Allah grant you assistance, decisiveness, reward and recompense.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Amulets

The first question of Fatwa no. 16796

Q 1: What is the opinion of Islam on carrying amulets and saying charms?

A: It is not permissible to carry amulets or let people put them on; as the Prophet (peace be upon him) prohibited us to do this saying, [﴿If one ties an amulet, Allah will not accomplish his affairs for him.﴾](#) The Prophet (peace be upon him) also says, [﴿\[Illegal\] Ruqyah, amulets and love-potions are acts of Shirk \(associating others with Allah in His Divinity or worship\).﴾](#) The Ruqyah here means: All words that are not from Qur'an and Shari'ah-based supplications. Concerning Ruqyahs with (verses from) Qur'an and Shari'ah-based supplications, which are recited on the patient; they are permissible as the Prophet (peace be upon him) says, [﴿There is no harm in Ruqyah as long as it does not include Shirk.﴾](#) Amulets are: things carried or tied in order to get rid of the evil eye and relieve or get rid of affliction.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fifth question of Fatwa no. 17042

Q 5: The Messenger of Allah (peace be upon him) says, (If a man puts on a necklace, he will be excluded from the intercession of Muhammad.) Does necklace here mean any kind of gold and silver necklaces; for I

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used to cite this Hadith to warn the Muslim students who put on silver necklaces?

A: wearing necklaces, rings or certain types of string to ward off evils is forbidden and is considered an act of Shirk (associating others with Allah in His Divinity or worship) no matter what kind they are; because the Prophet (peace be upon him) prohibited this act and renounced those who do it; it denotes reliance on someone other than Allah, may He be Glorified. We should depend on Allah Alone, for He is the controller of good and evil and the Healer. (When the Prophet (peace be upon him) saw a man with a brass ring in his hand, he asked, "What is that?" The man replied, "Something to protect me against Al-Wahinah [weakness; a fever]." The Prophet (peace be upon him) said, "Cast it off, for verily it would only increase your weakness. If you die with it on, you will never be successful.") The Messenger of Allah (peace be upon him) also says, (Anyone who wears an amulet commits an act of Shirk.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fourth question of Fatwa no. 18679

Q 4: What is the ruling on using amulets and words of protection in Islam? Should I observe Salah (Prayer) behind an Imam who seeks treatment through them? Am I considered sinful if I observe Salah behind him after I know this about him?

A: Amulets and words of protection are of three types:

The first type: Amulets and words of protection that involve Shirk (associating others in worship with Allah)

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like Istighathah (imploring) anyone other than Allah and supplicating to anyone other than Allah including Jinn (creatures created from fire), devils, Awliya' (pious people), and righteous people. It is not permissible to write or use such amulets and words of protection as they associate others with Allah in His Divinity or worship, and whoever writes, uses, or promotes them is considered a Mushrik (one who associates others with Allah in His Divinity or worship) behind whom observing Salah (Prayer) is not permissible.

The second type: Amulets that contain separate letters, talismans, intelligible words, or any beads and cowrie shells or the like are forbidden. Even if the people do not believe in their good or evil but that they are a reason, still putting them on is considered minor Shirk (associating others with Allah in His Divinity or worship); as the Prophet (peace be upon him) says, [\(If one ties an amulet, Allah will not accomplish his affairs for him and if one ties a cowrie shell, Allah will not protect him.\)](#) In another narration, [\(Anyone who wears an amulet commits an act of Shirk.\)](#) Putting them on may be considered major Shirk, if people believe that they themselves ward off evils, and are not just a means for that.

Whoever writes such amulets should be advised and warned about doing so. He should respond or the official authority will depose him from leading congregational prayer to prevent people from taking him as an example and imitating him. Observing Salah (Prayer) behind him is considered correct if he does not believe that such amulets themselves are able to benefit. **The third type:** Amulets and words of protection from Qur'an and lawful supplications written in Arabic words - these are a point of disagreement among the scholars, as there are two opinions:

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The first opinion: They are permissible because they are void of Shirk and its means.

The second opinion: It deems them unlawful; as the Prophet (peace be upon him) forbade us from putting on all types of amulets generally and warned us against them. For example, the Prophet (peace be upon him) says, [\(Ruqyahs, amulets and love-potions are \[acts of\] Shirk.\)](#) Moreover, the Prophet (peace be upon him) says, [\(If someone ties an amulet, Allah will not accomplish his affairs for him and if someone ties a cowrie shell, Allah will not protect him.\)](#) This opinion is the right one due to the general purport of the Hadith banning the use of amulets.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family



The second question of Fatwa no. 14549

Q 2: I suffer from epilepsy and I visited many physicians but to no avail. I went to a person who gave me an amulet in the form of a piece of paper in which some unintelligible words are written and some lines are drawn. He asked me to wear it. Is this permissible?

A: You are not allowed to wear this amulet which was given to you by the person whom you visited to treat you. This is an act of charlatanism and sorcery because it contains lines, talismans and unintelligible words. You have to be treated by lawful Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing).

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



The first question of Fatwa no. 19046

Q 1: Some people among us, when they find a dead wolf they cut the skin of its face and its ears and hang them as a Hirz (protective amulet) in their homes believing that they dispel devils. What is the ruling on such an act?

A: hanging some parts of a wolf and its skin at home or at the doors as hirz and believing that they dispel devils and prevent Jinn from entering homes is Bid`ah (innovation in religion) and has no origin in the Book of Allah or the Sunnah (whatever is reported from the Prophet) of His Messenger (peace be upon him). Believing in these things blemishes the Tawhid (belief in the Oneness of Allah/monotheism) of the Muslim because it is a kind of association with something other than Allah and an act of seeking refuge with something other than Him. Keeping such things at home and hanging them on doors is, like wearing amulets, an act of Shirk (associating others with Allah in His Divinity or worship); according to what was narrated by `Uqbah ibn `Amir from the Prophet (peace be upon him) that he said, [«If one ties an amulet, Allah will not accomplish his affairs for him and if one ties a cowrie shell, Allah will not protect him.»](#) Related by Imam Ahmad in his Musnad, vol. 4, p. 154. According to another narration, [«Anyone who wears an amulet commits an act of Shirk.»](#) Also, `Abdullah ibn Mas`ud (may Allah be pleased with him) narrated: I heard the Messenger of Allah (peace be upon him) say, [«\[Illegal\] Ruqyahs, amulets and love-potions are \[acts of\] Shirk.»](#) Related by Imam Ahmad in his Musnad, vol.1 p. 381, and by Abu

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Dawud and Ibn Majah in their Sunan.

A Muslim should keep away from such things, hold fast to Allah Alone, seek His protection, put his trust in Allah and seek refuge with Allah Alone, for He Alone controls good and evil. Whoever puts his trust in Allah, He will surely protect him. A Muslim is allowed to seek refuge in the Perfect Words of Allah from His evil creatures. The Prophet (peace be upon him) says, [«When anyone lands at a place, and then says, 'I seek refuge in the Perfect Words of Allah from the evil of what He has created,' nothing will harm him until he leaves that place.»](#) Related by Muslim.

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The second question of Fatwa no. 19595

Q 2: Respected shaykh, i have an aunt, my father's sister, her problem is that when she starts her pregnancy or even knows of her pregnancy, she wears a Hirz (protective amulet) on her chest, in the shape of a small book covered by a piece of cloth which is closed by stitches. If she happens to remove it or cast it away, she miscarries and the baby comes out as stillbirth. My question is: What should we do about that? Would you please help us, may Allah reward you for what you will do for us!

A: Wearing such a book on the woman's chest when she gets pregnant; in order not to miscarry and the belief that if she removes this amulet or casts it away

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from her chest, she will miscarry, is considered one of the forbidden Shirk-based amulets.

If this woman believes that this amulet, and not Allah, brings about good or evil, she will be guilty of major Shirk (associating others with Allah in His Divinity or worship) that takes her out of Islam, may Allah forbid! Such belief contradicts Tawhid (belief in the Oneness of Allah/ monotheism) and Tawakkul (putting one's trust in Allah). Good and evil are in the Hands of Allah Alone.

But if she believes that such amulets are mere causes upon which some events depend and that Allah is the Provider of good and evil then she commits minor Shirk. Generally, this is proven by what was narrated by Ibn Mas'ud (may Allah be pleased with him) that he heard the Prophet (peace be upon him) say, [«\[Illegal\] Ruqyahs, amulets and love-potions are \[acts of\] Shirk.»](#) Narrated by Imam Ahmad and Abu Dawud. Moreover, the Prophet (peace be upon him) says, [«If someone ties an amulet, Allah will not accomplish his affairs for him and if someone ties a cowrie shell, Allah will not protect him.»](#) Narrated by Imam Ahmad in his Musnad, Ibn Hibban in Mawarid Al-Zam'an, and Al-Hakim in Al-Mustadrak. According to another narration of Imam Ahmad: [«Anyone who wears an amulet commits an act of Shirk.»](#) In a Hadith Marfu' (a Hadith narrated from the Prophet with a connected or disconnected chain of narration) narrated by `Abdullah ibn `Ukaym: [«Anyone who wears any luck charm will be left to it \[and will be deprived of Allah's Help\].»](#) Narrated by Imam Ahmad and Al-Tirmidhy.

As for the miscarriage that takes place when that woman removes or casts away this amulet, it is the work of

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Satan and not due to keeping such an amulet. This is proven in what Abu Dawud narrated in his Sunan; [«it was reported that Zaynab, the wife of `Abdullah ibn Mas'ud, said: `Abdullah saw a thread around my neck. He said, "What is this?" I said, "It is a charm for me." Then she said, "He took it and tore it apart then said, "You, family of `Abdullah should be the remotest people from Shirk \(associating others with Allah in His Divinity or worship\); I heard the Messenger of Allah \(peace be upon him\) say, "\[Illegal\] Ruqyahs, amulets and love-potions are \[acts of\] Shirk\)," so I said, "I had shaking eyes and I used to frequent to so and so, the Jew, and whenever he cast a spell, my eyes](#)

stopped moving. `Abdullah said, "Verily it is an abomination of Satan's handiwork, as he was pricking them with his hand and whenever he (the Jew) cast the spell, he stopped doing that. It is enough for you to say what the Messenger of Allah (peace be upon him) used to say, i.e. 'O Lord of mankind! Grant cure for you are the Healer. There is no cure but from you, cure which leaves no illness behind.'" Narrated by Imam Ahmad, Ibn Majah, Ibn Hibban, and Al-Hakim who said that it is a Hadith Sahih (authentic Hadith). It was approved by Al-Dhahaby.

Consequently, this woman should abandon wearing such an amulet in order to protect her religion and `Aqidah (creed) and keep them safe and sound and give up that act in favor of other acts that are approved by the Shari`ah (Islamic law), including Ruqyah using the Qur'an, Allah's Most Beautiful Names, authentic Adhkar (invocations) and Prophetic supplications which are intelligible and include no prohibitions. Moreover she should put her trust in Allah totally, return to Him in prosperity and adversity, and ask Him for protection from every evil, for He Alone is the Provider of good and evil. Whoever puts his trust in Allah and depends on Allah in all his matters, Allah will suffice him, facilitate his matters and relieve his distresses. Allah, the Exalted says,

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﴿And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴾ ﴿And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him.﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The ninth question of Fatwa no. 20361

Q 9: what is the ruling on writing papers including Ayahs from the Qur'an and invocations and sticking them on any part of the body like the chest and the like, or folding them to put them on the molar?

A: It is not permissible to stick papers including Ayahs from the Qur'an or supplications on the body or on any part of it or put them under the bed and so on; because this takes the same ruling of wearing amulets, which is forbidden according to the saying of Allah's Messenger (peace be upon him), [﴿If someone wears an amulet, Allah will not accomplish his affairs for him and if someone ties a cowrie shell, Allah will not protect him.﴾](#) Moreover, he (peace be upon him) says, [﴿\[Illegal\] Ruqyahs, amulets and love-potions are \[acts of\] Shirk.﴾](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Swearing by other than Allah

Fatwa no. 17169

Is it true that swearing by other than Allah, using abstract meanings, not considered Shirk (associating others with Allah in His Divinity or worship), whereas swearing by essences or beings is that which is considered Shirk?

A: Swearing by anything or anyone other than Allah is an act of minor Shirk (associating other partners with Allah that is not tantamount to taking a Muslim out of Islam); based on the Hadith reported by Imams Ahmad, Abu Dawud and Al-Tirmidhy that Prophet (peace be upon him) said: [\(Anyone who swears by other than Allah has committed Kufr or Shirk.\)](#) If a person aims at glorifying the thing sworn by in the same way that Allah is glorified, this is considered major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam), whether the thing sworn by is concrete or abstract; all this is not permissible.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad his family and Companions.

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The fifth question of Fatwa no. 17882

Q5: A teacher said that if a person swears by other than Allah without intending glorification, it will be permissible. He cited an example from the Qur'an where Allah swears by His creatures like the sun, the moon, the forenoon, the night,etc.

A: Allah, may He be Glorified, can swear by any of His creatures as He wills, but

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servants are not permitted to swear by anything or anyone except Allah, may He be Glorified and Exalted. It was authentically narrated in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that the Prophet (peace be upon him) stated, [\(Anyone who has to take an oath should swear by Allah or remain silent. \(i.e. He should not swear by other than Allah.\)\)](#) It was narrated in the Musnad of Imam Ahmad with an authentic chain of narration from `Umar ibn Al-Khattab (may Allah be pleased with him) that the Prophet (peace be upon him) stated, [\(Anyone who swears by anything other than Allah is committing an act of Shirk \(associating others with Allah in His Divinity or worship\).\)](#) It was also narrated in the Sunan of both Abu Dawud and Al-Tirmidhy with an authentic chain of narration from `Abdullah ibn `Umar ibn Al-Khattab (may Allah be pleased with them both) that the Prophet (peace be upon him) stated, [\(He who swears by anyone but Allah commits an act of Kufr \(disbelief\) or Shirk.\)](#) The phrase "Kufr or Shirk" indicates the narrator's doubt which one the Prophet (peace be upon him) said. The meaning is crystal clear; the narrators were extra careful to mention the exact wordings of the Hadith as they heard from the Prophet (peace be upon him). Shirk here denotes minor Shirk.

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The first and third questions of Fatwa no. 18991

Q 1: Is swearing by anyone or anything other than Allah (the Most Exalted) basically considered major Shirk (associating others with Allah in His Divinity or worship) unless it includes something that renders it minor Shirk?

What does the Prophet (peace be upon him) mean by saying, (Whoever amongst you swears, (saying by error) in his oath 'By Al-Lat and Al-`Uzza', then he should say, 'La ilaha illa Allah (there is no deity but Allah)')? And what is the rank of this Hadith?

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Did the Prophet order those who swear by anyone or anything other than Allah to say "La ilaha illa Allah (there is no deity but Allah);" because they have committed apostasy? Or did he order them to say "La ilaha illa Allah" as a sort of expiation for what they had said?

A: Swearing by anyone or anything other than Allah is basically minor Shirk unless those who do so intend to give what they swear by the same rank as Allah concerning glorification and exaltation. In such a case this is considered major Shirk.

The Prophet (peace be upon him) ordered that "La ilaha illa Allah" should be said by whoever swears (by mistake) by Al-Lat and Al-`Uzza, which were two of the Arab's idols worshipped besides Allah, because swearing by Al-Lat and Al-`Uzza contradicts the word of Tawhid (Monotheism) if it is intended to glorify Al-Lat and Al-`Uzza in the same way of glorifying Allah. If swearing by them is not intended to glorify them, then this is against the perfection of Tawhid, and whoever swears by them, he indeed glorifies them. Whoever swears by idols and the like, his oath is not considered valid but he should seek forgiveness from Allah and say "La ilaha illa Allah" and no expiation is due on him. The word of Tawhid annuls any kind of association with (anything or anyone) other than Allah, and it acquits those who say it from Al-Lat and Al-`Uzza and every other false deity but Allah. This word essentially means that there is no one that has the right to be worshipped but Allah; so it emphasizes worship of Allah and denies such a right to anyone but Allah. Consequently, if a person says it from the depths of his heart out of loyalty to Allah coupled with true repentance to Him for what he has said, such a sin will be expiated.

The Hadith mentioned in the question is authentic and it was related by Al-Bukhari and Muslim in their Two Sahih (authentic) Books of Hadith and also related by Al-Bayhaqi in his Sunan. The wording of the narration of Al-Bukhari from Abu Hurayrah (may Allah be pleased with him) is thus:

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(Whoever takes an oath in which he mentions Al-Lat and Al-`Uzza (forgetfully), should say 'la ilaha illa Allah (None has the right to be worshipped but Allah),' and whoever says to his companion, 'Come along, let us gamble' must give alms (as an expiation).)



Q3: Is it right to get evidence on an opinion that differentiates between swearing by the essences of things and abstract meanings according to what the Prophet (peace be upon him) stated, (He who swears by Amanah (trust) is not one of us) ? What is the grade of authenticity of this Hadith? What is the ruling on the writer of this article? And what is the ruling on those who propagate it?

A man swears by Allah falsely, but swears by anything other than Allah, may He be glorified, truthfully. Could his conduct be a criterion to judge him as swearing by other than Allah out of glorification?

A: Swearing by persons, like saying 'I swear by the Prophet' or 'I swear by so-and-so' and swearing by abstract meanings, like saying 'I swear by Amanah (trust)' or 'I swear by my honor' are the same. They are both included within the general form of swearing by anything or anyone other than Allah. The Hadith mentioned in the question (Anyone who swears by Amanah (trust) is not one of us.) confirms the prohibition of swearing by abstract meanings such as Amanah (trust) and the like. It also indicates the prohibition of swearing by persons, as it is indicated by the general meaning of the Hadith. The prohibition of swearing by persons is proved in what was narrated from the Messenger of Allah (peace be upon him) when he stated, (Do not swear by your fathers!) (Agreed upon by Al-Bukhari and Muslim). There is also the Hadith that reads, (Anyone who swears by anyone but Allah is a disbeliever or a Mushrik (one who associates others with Allah in His Divinity or worship).) Narrated by Abu Dawud and Al-Tirmidhy with an authentic chain of narrators. Also, the Prophet (peace be upon him) stated, (Anyone who swears by anything other than Allah is committing an act of Shirk.) Narrated by Imam Ahmad with an authentic chain of narration from the Hadith narrated by `Umar (may Allah be pleased with him).

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Anyone who calls to the differentiation between swearing by Amanah (trust) and swearing by persons in order to permit swearing by persons, is grossly mistaken and his claim is to be rejected. The Hadith narrated from the Messenger of Allah (peace be upon him) concerning the prohibition of swearing by parents and the like, and the prohibition of swearing by anything other than Allah in general can refute this opinion.

Concerning those who swear by Allah falsely, their fault is the false oath and glorifying Allah to prove what is not true. Needless to say, lying is one of the major sins.

Swearing by anything or anyone other than Allah, even when it is a true oath, is considered minor Shirk (associating others with Allah in His Divinity or worship). In essence, Shirk is more grievous than major sins because swearing by anything other than Allah may reach the level of major Shirk, if it is intended to glorify what is sworn by the same way Allah is glorified.

Therefore, Ibn Mas`ud (may Allah be pleased with him) said, "To swear by Allah falsely is more tolerable to me than swearing by anything or anyone other than Allah truthfully."

May Allah grant us Success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!



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Exerting all efforts...without Tawakkul

The first question of Fatwa no. 18281

Q 1: What is the ruling on using all possible means without Tawakkul (putting one's trust in Allah), and on Tawakkul without making use of means?

A: Muslims should place their trust in Allah along with making use of all beneficial means. It is not permissible to abandon the use of means (to materialize one's objective) under the pretext of Tawakkul, as there is no contradiction between the two. Allah has ordained that all possible means be utilized along with Tawakkul.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family and Companions.

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Fatwa no. 19700

Q: some Muslims swear by the Prophet, by a person's life, or by their loved ones, along with swearing by Allah - we seek refuge in Allah from this. What is the reason for the spread of this phenomenon? Is it because of the people's ignorance of its seriousness, or due to their customs and traditions? Are there any other reasons? What is the role of the media in enlightening the people regarding this matter? What is the role of the Du`ah (callers to Islam)

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in raising people's awareness as regards this phenomenon?

A: It is not permissible to swear except by Allah (Exalted be He) or by one of His Attributes, because swearing by other than Allah is Shirk (associating others with Allah in His Divinity or worship). The Prophet (peace be upon him) stated, [\(Anyone who swears by anyone but Allah has committed Shirk.\)](#) He (peace be upon him) also stated, [\(Anyone who has to take an oath should swear by Allah or remain silent.\)](#) Also, swearing is an act of glorifying what is sworn by and such glorification should be given only to Allah (Exalted be He). Thus, it is not permissible to swear by other than Allah, which includes the Prophet or any other creature. Likewise, it is not permissible to swear by any creature along with Allah (Glorified and Exalted be He), such as by saying, "By Allah and the Prophet, I did not do such and such." Muslim scholars in general, and Du`ah in particular, are required to warn Muslims against this and explain (the truth) to them so that they will be aware of what they are doing. They should warn the people against these pre-Islamic customs and this blind imitation of parents. Similarly, mass media should turn the people's attention to this and warn them against such customs, by publishing the scholars' explanation of `Aqidah (creed) and Islamic issues and their warnings against Shirk and acts of disobedience.

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Fatwa no. 20432

Q: Is it valid to swear by the life of Allah saying, "By the Life of Allah"? Ibn Al-Qayyim mentioned this in a poem entitled "An-Nuniyyah As-Shafiyah Al-Kafiyah".

A: It is permissible for a Muslim to say "By the Life of Allah", and there is nothing wrong with this, as it involves swearing by an established attribute of Allah, and a Muslim may swear by any of the Names of Allah or His Attributes.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 18805

Q 4: When we buy goods from a merchant, we ask him about the price which he mentions. After that, to know the final price, we say: "How much is it for the sake of honesty?" or "How much is it for the sake of Allah?" What is the ruling on using these or similar phrases?

A: It is not permissible to swear by other than Allah, whether by honesty or anything else, in compliance with the warning of the Prophet (peace be upon him): [\(Anyone who swears by other than Allah has committed Shirk \(associating others with Allah in His Divinity or worship\).\)](#)

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Extremism in religion

Fatwa no. 13922

Q: I have a neighbor whose father died about ten years ago. At that time, he did not know that building on the graves is not permissible; therefore, he built a shrine for his father, and people began visiting this shrine and offering sacrifices at it. This evil custom that is based on a corrupt `Aqidah (creed) has been halted, and I advised him (the son) to destroy the shrine, but he refuses thinking this represents undutifulness to his father. What is your advice in this regard? It should be mentioned that people there have weak Iman (Faith) and are illiterate, so if this building remains, it will lead to further spread of corrupt beliefs. Please guide us to the ruling on this and how to destroy this building, and whether or not there are certain Adhkar (invocations) or Qur'an to be recited before demolishing the shrine to ward off any Satan in the grave. May Allah reward you.

A: The building constructed on the grave of your neighbor's father must be demolished, and this does not imply any undutifulness to him. Building over graves is prohibited as it is authentically reported that the Prophet (peace be upon him) instructed `Aly (may Allah be pleased with him) [\(Do not leave a raised grave without leveling it.\)](#) Let your neighbor seek Allah's Support and demolish the building constructed over the grave.

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And let him never fear Satan or any thing else, for these are illusions thrown by Iblis (Satan) in the heart to undermine one's determination to refute evil.

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The first question of Fatwa no. 17070

Q 1: In Yemen large graves were built for some Awliya' (pious people) and rooms were built over these graves with domes like those of Masjids (Mosque) attached over them. These Masjid-like rooms are dedicated by people for offering Salah (Prayer). What is the ruling on that?

A: It is not permissible to build Masjids over graves, because this is a means leading to Shirk (associating others with Allah in His Divinity or worship). It is even more emphatically prohibited to offer Salah at the graves, whether in places built over them or not, as the Prophet (peace be upon him) forbade this. It leads to people calling upon the dead, seeking help and blessing from their graves. This is major Shirk which takes a person out of Islam. Accordingly, it is not permissible to offer Salah in such places, and rooms built over graves should be demolished, as the Prophet (peace be upon him) instructed `Aly (may Allah be pleased with him) [\(Leave not a raised grave unleveled.\)](#)

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The first question of Fatwa no. 16357

Q 1: Is it permissible to build a Masjid (mosque) over a grave out of necessity? Is it permissible to build a Masjid in the graveyard after exhuming the bodies? Is it permissible to install pillars in the grave, while leaving the first floor empty and building the Masjid on the second floor?

A: It is not permissible to build a Masjid over graves or exhume the dead to raise a Masjid in their places. The graves have a greater right to the site where they were built, and Muslims must look for another place to build the Masjid. Similarly, it is not permissible to install pillars in the graves or build over them, whether the building is a Masjid or whatsoever. Masjids are not to be built over graves, and the dead must not be disturbed. Furthermore, performing prayers in such Masjids leads people to associate its dwellers as partners with Allah and exaggerate their status. Therefore, it was authentically reported from Allah's Messenger (peace be upon him) that he stated: [\(May Allah curse the Jews and the Christians, for they have taken the graves of their Prophets as places of worship.\)](#) (Agreed upon by Al-Bukhari and Muslim). It was also related by Muslim in his Sahih (authentic) Book of Hadith on the authority of Jabir ibn `Abdullah (may Allah be pleased with both of them): [\(The Messenger of Allah \(peace be upon him\) forbade plastering of the graves, sitting on them and building over them.\)](#) In Sahih Muslim, the Prophet (peace be upon him) said, [\(Beware of those who preceded you and used to take the graves of their prophets and righteous men as places of worship, but you must not take the graves as Masjids; I forbid you to do that.\)](#) There are many Hadith to that effect, and we ask Allah to set right the affairs of

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all Muslims and bestow on them good understanding of Islam. Indeed, Allah is the best One to be asked for help.

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The seventh question of Fatwa no. 15925

Q 7: If there is a grave in the backyard of a Masjid (mosque) with a wall in between, is it permissible to perform Salah in that Masjid? Is performing Salah there valid or not? What is the legal ruling on a person who swears by other than Allah such as the Prophet or Al-Amanah (Honesty)?

A: It is invalid to offer Salah in any Masjid where there is a grave. The Prophet (peace be upon him) is quoted to have prohibited to take graves as Masjids. The prohibition indicates that it is not permissible to perform Salah there whether a building was established upon it or not, or if the grave is attached and connected directly to the Masjid or the Masjid is built for its sake. However, in case the Masjid is separated from the grave with a street or a passage for example, there will be no harm to pray therein. It is not permissible to swear by other than Allah (Glorified be He), neither by the Prophet (peace be upon him) or anyone else because the Prophet stated: [\(Anyone who swears by other than Allah has committed a disbelief or has associated others with Allah.\)](#)

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Fatwa no. 16076

Q: What is the ruling on offering Salah (Prayer) in a Masjid (Mosque) where there is a grave? A person whom we asked

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said that there is no harm whether the grave was outside the Masjid or annexed to it. He said that the Sahabah (Companions of the Prophet) did not object to burying the Prophet (peace be upon him), Abu Bakr, or `Umar in the Masjid. If the grave is annexed to the Masjid but not in the direction of the Qiblah (direction faced for Prayer towards the Ka`bah), it is Makruh (reprehensible) to offer Salah in it. However, you can offer Salah if the grave is in the direction of the Qiblah but not annexed to Masjid. Please, advise. May Allah reward you the best!

A: According to Hadith, it is prohibited to build Masjids over graves as part of the Masjid, for this leads to Shirk (associating others with Allah in His Divinity or worship). It is also prohibited to offer Salah at any spot of the Masjid built over graves because this leads to Shirk or to offer Salah beside graves where there is no Masjid, because this counts as taking them Masjids. On the other hand, the graves of the Prophet (peace be upon him) and his two Companions (may Allah be pleased with them) were outside the Masjid. They were buried in the room of `Aishah (may Allah be pleased with her). When the Masjid was expanded during the caliphate of Al-Walid ibn `Abdul-Malik, the room was included by the order of Al-Walid without consulting scholars. In conclusion, the Masjid of the Messenger (the Prophet's Mosque) was not built over the graves, all praise is due to Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 16645

Q 1: Is it prohibited to offer Salah (Prayer) in a Masjid (mosque) where there is a grave?
Allah (Exalted be He) states, [\(No doubt! Verily, the Auliya' of Allâh \[i.e. those who believe in the Oneness of Allâh and fear Allâh much \(abstain from all kinds of sins and evil deeds which he has forbidden\), and love Allâh much \(perform all kinds of good deeds which He has ordained\)\], no fear shall come upon them nor shall they grieve.\)](#)

A: It is invalid to offer Salah in a Masjid where there is a grave, as the Prophet (peace be upon him) stated, [\(Do not take graves as Masjids\)](#) and he cursed those who do that, as it is a means leading to Shirk (associating others with Allah in His Divinity or worship).

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The second question of Fatwa no. 16062

Q 2: A man told me that a Hadith states, «Do not set out on a journey but to three Masjids (mosques)...» He inquired whether it is Haram (prohibited) to visit the grave of Al-Husayn or Al-Sayyidah Zaynab with the sole intention of visiting the grave, not to offer Salah (Prayer) in the Masjid or seek the blessing of the deceased.

A: it is permissible for men to visit graves without traveling specifically to visit them, according to the statement of the Prophet (peace be upon him), «Visit the graves, for they remind you of the Hereafter.» Related by Imam Muslim in his Sahih (authentic) Book of Hadith. However, it is Haram to travel especially to visit them, seek blessings in them

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and those buried in them, or offer Salah there, according to the Prophet's statement, «Do not set out on a journey but to three Masjids: Al-Masjid al-Haram (the Sacred Mosque), this mosque of mine (the Prophet's Mosque), and Al-Aqsa Mosque (in Jerusalem).» The Prophet (peace be upon him) also stated, «May Allah curse the Jews and the Christians, for they have taken the graves of their Prophets as places of `Ibadah (worship).» The Prophet (peace be upon him) also cursed the women who visit the graves. It was reported on the authority of Ibn `Abbas (may Allah be pleased with him) that he said, «The Messenger of Allah (peace be upon him) cursed the women who visit graves, and those who build Masjids and place lights upon them.» In another narration reported on the authority of Abu Hurayrah (may Allah be pleased with him), «The Messenger of Allah (peace be upon him) cursed the women who frequent graves.» Accordingly, it is not permissible to travel to visit the grave of Al-Husayn and Zaynab.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 16105

Q 2: A group of people visits a Masjid (mosque) wherein is buried a Waliy (a pious person) called Sidi Arwaz. They try to draw closer to him by offering gifts, including coverlets

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and candles, and they slaughter sacrificial animals there. They do this believing that this Waliy will send their Du'a' (supplication) to Allah (Glorified be He). When we asked about this belief, they said that during the French occupation of Algeria, the French Forces fired heavy artillery at this Masjid and could not destroy it. In fact the cannon balls bounced back and killed many of the French soldiers. We would like to know the ruling of the Din (religion of Islam) on this.

A: visiting the graves of the Awliya' (pious people) for the purpose of seeking their blessings or drawing closer to them to ask for their needs to be fulfilled, is an act of Shirk (associating others with Allah in His Divinity or worship) and it is not permissible. Anyone who does this is a Mushrik (one who associates others with Allah in His Divinity or worship), because it involves performing worship to other than Allah (Exalted be He). Allah (Exalted be He) says: [\(so invoke not anyone along with Allāh.\)](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 16097

Q 2: What is the ruling on visiting the graves of the Awliya' (pious people), as we have in our village two graves of Awliya' (pious people) visited by people seeking blessings from them and calling upon them as intermediaries to Allah?

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A: It is not permissible to visit the graves of Awliya' or others in order to seek their blessing and supplicating through them to Allah , as this is a form of Shirk (associating others with Allah in His Divinity or worship) or a means to it. Similarly, seeking blessings from the occupants of graves is Shirk, because one can only seek them from Allah, not others. It is known that what many ignorant people do around grave sites such as seeking the help of the dead and calling upon them to heal the sick, is a form of major Shirk (associating others with Allah in His Divinity or worship). Likewise, supplicating to Allah by virtue of their status i.e. a kind of unlawful Tawassul (seeking to draw close to Allah through unlawful means), is a prohibited Bid`ah (innovation in Islam) and a means to major Shirk. We seek refuge with Allah from all of this.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 17926

Q: Is it permissible to join people during circumambulation around graves to guide them, as this is the only way to make them stop walking around the graves? Is there any Muslim scholar who holds this opinion? What is the ruling on one who holds that circumambulating the graves with people is permissible in order to save them and for the sake of Da`wah (calling to Islam)?

A: The ruling of circumambulating the graves varies according to the intention of the circumambulator.

1- If they circumambulate for the sake of drawing near to the people of the graves, it is major Shirk (associating others with Allah in His Divinity or worship). This is because this is an act of worship dedicated to other than Allah and whoever dedicates any act of worship to other than Allah

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commits Shirk (associating others in worship with Allah).

2- If they circumambulate graves with the intention of drawing near to Allah, it is a prohibited Bid`ah (innovation in Islam) and one of the means of Shirk. Allah did not prescribe that Muslims circumambulate any place but the Honorable Ka`bah.

3- If they do not intend to draw near to Allah or to the dead, but walk with people around the grave to call them to the truth, this is wrong and prohibited. This involves imitating the circumambulators in their action and it is not permissible as a way of Da`wah. Therefore, whoever sees Muslims doing so must advise and reprimand them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 18149

Q 2: There are a lot of mausoleums in the cemetery of our village. They are built at a height of approximately 10 feet, but the people of this area neither visit nor revere them. We have advised them to demolish these mausoleums, but they refuse as they consider them monuments within the graveyard walls, and no one visits them. We hope your Eminence will kindly provide us with a written fatwa (legal opinion issued by a qualified scholar) so we can present it to the people in charge of

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our town to act accordingly.

A: Muslim authorities must demolish any structures built over graves, for they are of the means to Shirk (associating others in worship with Allah). The Prophet (peace be upon him) said to the Commander of the believers `Aly ibn Abu Talib (may Allah be pleased with him) [\(Spare no portrait unwiped out and leave no high grave unleveled.\)](#) It is also authentically reported that the Prophet (peace be upon him) [\(forbade plastering graves, sitting on them, and building over them\)](#) Compiled by Muslim in his Sahih from the Hadith narrated by Jabir ibn `Abdullah Al-Ansary (may Allah be pleased with both of them). He (peace be upon him) also said: [\(Allah has cursed the Jews and the Christians, for they took the graves of their Prophets as places of worship\)](#) (Agreed upon by Imams Al-Bukhari and Muslim).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 21019

Q: I am a citizen of the Republic of Kazakhstan. There is a grave in my country for a man called Ahmad Al-Isawy which people visit to perform pilgrimage and acts of worship. What is the ruling on this? May Allah reward you. What is your advice to the Muslim brothers in Kazakhstan? May Allah reward you.

A: Islam is based on five pillars, which the Prophet (peace be upon him) clarified in his saying, [«Islam is based on five pillars: testifying that there is no god but Allah and that Muhammad](#)

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[is the Messenger of Allah, offering Salah \(Prayer\), giving Zakah, observing Sawm \(fasting\) in Ramadan and performing Hajj for those who are able to perform it.»](#) The meaning of testifying that there is no God but Allah is that none should be worshipped but Allah. Thus, all forms of `Ibadah (worship), whether outward or inward, such as fear, hope, love, repentance, Salah (Prayer), Sawm (fasting), Hajj, vowing, slaughtering animals, Du`a' (supplication) and seeking help should be dedicated only to Allah. This is Tawhid (monotheism) other than which Allah does not accept, and which leads its believer to Jannah (Paradise) and away from Hellfire. This is shown in many texts of the Qur'an and the Sunnah, such as Allah's saying, [«Worship Allâh and join none with Him \(in worship\)»](#) His saying, [«And verily, We have sent among every Ummah \(community, nation\) a Messenger \(proclaiming\): "Worship Allâh \(Alone\), and avoid \(or keep away from\) Tâghût \(all false deities i.e. do not worship Tâghût besides Allâh\).»](#) His saying, [«And I \(Allâh\) created not the jinn and mankind except that they should worship Me \(Alone\).»](#) His saying, [«Verily! Allâh forgives not \(the sin of\) setting up partners \(in worship\) with Him, but He forgives whom He wills sins other than that, and whoever sets up partners in worship with Allâh, has indeed strayed far away.»](#) His saying, [«and whoever sets up partners with Allâh \(in worship\), he has indeed invented a tremendous sin.»](#) His saying, [«Verily, whosoever sets up partners \(in worship\) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode. And for the Zâlimûn \(polytheists and wrong-doers\) there are no helpers.»](#)

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His saying, [«Say \(O Muhammad صلى الله عليه وسلم\): "Verily, my Salât \(prayer\), my sacrifice, my living, and my dying are for Allâh, the Lord of the `Alamîn \(mankind, jinn and all that exists\).»](#) [«He has no partner. And of this I have been commanded, and I am the first of the Muslims.»](#) and His saying, [«Therefore turn in prayer to your Lord and sacrifice \(to Him only\).»](#) The Prophet (peace be upon him) also said, [«Whoever dies while still invoking a rival \(in worship\) to Allah will enter Hellfire.»](#) Related by Al-Bukhari in his Sahih (authentic) Book of Hadith. The Prophet (peace be upon him) also said, [«Anyone who meets Allah without associating anything with Him will enter Jannah \(Paradise\); and anyone who meets Him associating \(anything\) with Him will enter Hellfire.»](#) Related by Muslim in his Sahih Book of Hadith.

This is Tawhid which is Allah's right over His slaves. Those who give this right or some of it to anyone other than Allah have committed major Shirk (associating others with Allah in His Divinity or worship) and Kufr (disbelief), such as those who supplicate to the dead and seek their help to bring benefit or ward off harm, slaughter animals or make vows for them. Allah (Exalted be He) shows the error and delusion of those who supplicate to anyone other than Him in His saying, ﴿And invoke not besides Allâh, any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers).﴾ ﴿And if Allâh touches you with harm, there is none who can remove it but He, and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He wills. And He is the Oft-Forgiving, the Most Merciful.﴾

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He (Glorified and Exalted be He) also says, ﴿Verily, those whom you worship besides Allâh have no power to give you provision: so seek your provision from Allâh (Alone), and worship Him (Alone), and be grateful to Him. To Him (Alone) you will be brought back.﴾ He (Glorified and Exalted be He) also says, ﴿And who is more astray than one who calls on (invokes) besides Allâh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them?﴾ ﴿And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping.﴾ He (Glorified be He) also says, ﴿Is not He (better than your gods) Who responds to the distressed one, when he calls on Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations? Is there any ilâh (god) with Allâh? Little is that you remember!﴾ Thus, what the people of your village do of circumambulating around the grave to get closer to the dead man is considered a form of major Shirk (associating others with Allah in His Divinity or worship) that renders a person out of the fold of Islam. If they do it to get closer to Allah and think that doing it by the grave is a means for it to be accepted, this is innovated Tawassul (seeking to draw close to Allah through unlawful means) and a means leading to Shirk. They should perform Tawbah (repentance to Allah) of this deed and worship Allah Alone.

Everyone should learn the pillars of Islam and Iman (Faith) as they were mentioned in the Qur'an and the Sunnah, and as clarified by the scholars of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body).

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They should also beware of committing deeds that invalidate Iman and Islam, whether Shirk or others. A person who is granted knowledge and understanding should call for Tawhid in the most suitable and useful ways. Allah (Exalted be He) says, ﴿And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims."﴾ He (Glorified be He) also says, ﴿Say (O Muhammad صلى الله عليه وسلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). And Glorified and Exalted be Allâh (above all that they associate as partners with Him). And I am not of the Mushrikûn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh).﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!



The first question of Fatwa no. 21454

Q 1: It is customary when someone marries to go to the domed grave of the righteous man Sidi Muhammad Al-Salih. The bridegroom writes his name and his family name on the wall of the dome. He then lights some candles. When I asked some elders about this custom, they said that this pious Waliy recommended that the newlyweds visit him.

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They told us that he died on his wedding night. People, thus considered his request obligatory and claim that anyone who does not go to the grave and write his name with henna, and lights some candles will become impotent or insane on his wedding night. We heard that when some newly married people disapproved of this habit and did not abide by it, they were afflicted with impotence, insanity, etc. This Waliy is buried alone in a private place, not in the cemetery. Is it permissible to follow them in this habit despite our knowledge that all good and evil are in the Hand of Allah?

What is the meaning of what happened to the newly married people who refused to visit the grave on their wedding night and were exposed to afflictions? They sought several medical treatments but all were in vain. They did not recover until they went to that Waliy, wrote their names with henna, and lit some candles.

Is someone who follows this practice considered a Mushrik (associating others with Allah in His Divinity or worship)? How do we treat people who do this out of fear that they will be inflicted with adversity? Please, advise! May Allah show mercy to and bless you, and benefit Muslims from your knowledge.

A: It is not permissible to visit the graves of the dead in order to be blessed by them or to ensure a happy marriage, or anything else. This is an act of disbelief because these needs are only asked from Allah. So you should abandon this evil practice and warn people against it.

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As for the success achieved when they follow this custom and the problems they face when they do not, this does not validate this practice or its permissibility because this is a trial and test. Actions must be taken from the Shari'ah, not from customs.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 21394

Q 1: In the city of Sidy Khalid, which is about 7 km from my town, there is a grave known as the grave of Khalid ibn Sanan. Many people come from far away to circumambulate around this grave and seek help from its dead occupant and they collect a lot of money there. This is usually done on the 26th of Ramadan every year. People gather 400 m or less around the grave that is in this graveyard to sell and purchase things. It has become an annual market and people come to it from as far away as 600 km or even more than that; we are not just talking about a local market, shaykh!

My question is: Can my religious brothers and I go to this market to buy and sell?

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A: It is not permissible for you to travel to visit graves, because the Prophet (peace be upon him) said, "No journey should be made except to three Masjids (mosques): This Masjid of mine (Al-Masjid Al-Nabawy in Madinah), Al-Masjid Al-Haram (the Sacred Mosque in Makkah), and Al-Masjid Al-Aqsa (Al-Aqsa Mosque in Jerusalem)." Also, because this is a way to Shirk (associating others with Allah in His Divinity or worship). It is not permissible to circumambulate around graves or to rub their walls to get blessings from them, because this is Shirk and a way to it. It is also not permissible to go to the market that has been established around this grave, because this would involve cooperation in falsehood and support of this Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 21847

Q: In Pakistan, there is a famous city named Pakpattan, where there is a shrine of a Sufi shaykh called Farid Al-Din Mas'ud, who died in 664 A.H. His shrine has two doors; one is open for visitors throughout the year and the other is open for only five days every year; starting from the fifth (5) of Muharram on the occasion of an annual feast set at the shrine. People there call this door "The door of Jannah (Paradise)", claiming that the Sufi shaykh Nizham Al-Din Awliya' saw the Prophet (peace be upon him) when the veil was removed before him and he told him that this door is the door of Jannah and that whoever passes through it will enter it. This is why every year hundreds of thousands of people jostle to pass through this door believing this claim, but this year more than 40 persons died while passing through this door

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because of the crowd.

What is the Islamic ruling on this door?

What is the ruling on whoever believes it is the door of Jannah?

What is the ruling on those who pass through this door?

I hope that you will kindly answer us as soon as possible. May Allah reward you with the best reward and guide you to what pleases Him!

A: The Prophet (peace be upon him) forbade building over graves and ordered the demolishing of buildings constructed on them, for this is a means to shirk (associating others in worship with Allah). Thus, the mentioned shrine must be demolished by whoever is in charge. It is impermissible to seek its blessings or contribute to its maintenance, as this is a major shirk. Moreover, the claims spread about it are untrue and false superstitions. We ask Allah to keep us safe and sound.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



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Exaggerated veneration of the Messenger (peace be upon him)

The first question of Fatwa no. 11293

Q 1: I heard some people say that anyone who is named Ahmad or Muhammad will not enter the Fire on the Day of Resurrection out of honor and glorification to the name of the Messenger (peace be upon him). However, I know some men who are named Ahmad and Muhammad yet oppose all that Allah has commanded us to do and the Messenger (peace be upon him) forbade us from. They do not observe Sawm (Fast) during Ramadan or offer the obligatory Salah (Prayer) and some of them even deny Allah's Existence! May we be protected from that! So, how is it possible that such people will enter Jannah (Paradise)?

A: What is mentioned in the question, that anyone who is named Muhammad or Ahmad will not enter the Fire on the Day of Resurrection, out of honor and glorification to the Messenger (peace be upon him), is not true. The Prophet (peace be upon him) called his closest kindred to Islam; he warned them and commanded them to abide by Tawhid (belief in the Oneness of Allah), and to become believers, then he announced to them all, [“I can avail you nothing against Allah.”](#) Every soul will be held in pledge for its deeds: it will receive the reward for whatever good it has earned, and it will be punished for whatever evil it has earned.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



(Part No. 1; Page No. 157)

Fatwa no. 12565

Q: I heard a shaykh saying that when the Messenger (peace be upon him) died, the Sahabah (Companions of the Prophet) hastened to bury him on the same day and offered the Funeral Prayer in groups over his body. They, then, continued to visit his grave and recite some Ayat (Qur'anic verses) asking Allah to have mercy on him. I would like Your Honor to fully explain two points stated by this shaykh, which are:

Firstly: Was the Messenger (peace be upon him) buried on the same day, or was he shrouded and left until the selection of Abu Bakr (may Allah be pleased with him) to lead the Muslim state and assume the caliphate? How long did this take? When was the Prophet (peace be upon him) buried?

Secondly: Did the Sahabah (Companions of the Prophet) really recite the Qur'an and visit the grave of the Messenger (peace be upon him) to ask Allah to be merciful with him after offering the Funeral Prayer over his body - as claimed by the shaykh?

A: The Messenger (peace be upon him) was not buried on the same day in which he died. It is not true that the Sahabah came successively to visit his grave and recite the Qur'an there.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 17846

Q: There is a question fired by those who excessively revere the graves of righteous people and Mu'tadi's (those who introduce innovations in religion) to whom they call people. They attack us claiming that Imam Ahmad (may Allah have mercy on him) permitted rubbing and kissing of the Minbars (pulpits) and graves of righteous people with the intention of drawing close to Allah. They cite in support the book entitled Al-Jami' Fi Al-'Ilal Wa Ma'rifat Al-Rijal, more specifically the narration of 'Abdullah, Salih Al-Marwadhay and Al-Maymuny vol. 2, p. 23, no. 250 which reads: "I asked him about the man who rubs and kisses the Minbar of the Prophet (peace be upon him) seeking his blessing and does the same at his grave, seeking to draw close to Allah (Glorified and Exalted be He). He answered: "There is no harm in this."

Kindly, guide me and provide me with a satisfactory answer, for it gives rise to a strange Fitnah (sedition) among the youth who are not firm in knowledge. Can this statement be attributed to Imam Ahmad (may Allah be merciful with him)?

A: rubbing the remaining relics of the Prophet, his grave and Minbar is not permissible, as it is a means leading to Shirk (associating others with Allah in His Divinity or worship). If this is done with the aim of seeking blessing, it will be Shirk. Shaykh-ul-Islam Ibn Taymiyyah said, "The scholars agreed that the visitor of the grave of the Prophet (peace be upon him) or of other prophets, righteous people, Sahabah (Companions of the Prophet), Ahl-ul-Bayt (members of the Prophet's extended Muslim family)

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or others should not wipe or kiss any of these things. Moreover, no inanimate object is lawful to be kissed [out of reverence] except for Al-Hajar Al-Aswad (the Black Stone in a corner of the Ka'bah). It was authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that 'Umar (may Allah be pleased with him) said, when kissing Al-Hajar Al-Aswad, "By Allah I know that you are but a stone that brings no benefit and causes no harm. Had it not been that I saw the Messenger of Allah (peace be upon him) kissing you, I would not have kissed you." Therefore, it is not an act of Sunnah, according to the consensus of the Four Imams (Abu Hanifah, Malik, Al-Shafi'y, and Ahmad), to kiss or touch the corners of Al-Bayt (the House: another name for the Ka'bah) which are beside Al-Hajar Al-Aswad or the walls of Al-Bayt, or Maqam Ibrahim (the Station of Ibrahim) or the Rock near Al-Masjid Al-Aqsa (the Aqsa Mosque in Jerusalem) or the grave of any of the prophets and righteous people. The scholars differed as to the ruling on putting the hand on the Minbar of the Messenger of Allah (peace be upon him) when it existed. Malik held the view that it is Makruh (reprehensible), for it is Bid'ah (innovation in religion). It was reported that when Malik saw 'Ata' doing this, he did not attend his religious circles. The narration attributed to Ahmad with regard to permissibility of this act is weak. Likewise, the narration of Ibn 'Umar concerning touching the Minbar cannot be used as a proof, for it is contrary to other established proofs and contrary to what was authentically reported from Amir Al-Mu'minin (Commander of the Believers) 'Umar ibn Al-Khattab (may Allah be pleased with him). It is not permissible to act in contradiction to the evidence, because the Prophet (peace be upon him) stated, ["Anyone who does an action which is not in accordance with this matter of ours \(Islam\)](#)

will have it rejected.)

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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The first question of Fatwa no. 17457

Q 1: What is the ruling on wiping the walls and the steel bars of the Prophet's grave while visiting it?

A: Upon visiting the Prophet's grave (peace be upon him), it is recommended to send peace on him and his two Companions Abu Bakr and `Umar (may Allah be pleased with them). This was the practice of the Sahabah (companions of the Prophet), Tabi`un (the generation after the Companions of the Prophet), the next generation of the best centuries and those who adopted their way. As for wiping the walls and the steel bars of the windows of the room where he was buried, it is a Bid`ah (innovation in Islam) and one of the means to Shirk (associating others in worship with Allah). A Muslim must abandon this prohibited practice and warn others against it.

May Allah grant us success! May Allah's Peace and Blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 17056

Q: Did the Barakah (blessings) of the Messenger (peace be upon him) end with his death?

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A: Tabarruk (seeking blessings) from the Messenger (peace be upon him), his sweat, and the water he used for 'Wudu' (ablution) was permissible during his lifetime, for it was possible to obtain these things and seek Tabarruk from them. However, this is not permissible after his death, as these things ended with his death and can no longer be obtained.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 17248

Q 3: What is the ruling on excessively praising the Prophet (peace be upon him)? What is your opinion in this saying: "O Allah, send Your blessings on Muhammad, the cure and treatment of hearts, the good health and remedy of bodies, and the light of sights" while the person believes in these meanings?

A: These words are full of exaggeration and extremism in praising the Prophet (peace be upon him). The Prophet (peace be upon him) prohibited this kind of exaggeration when he said, [«Do not exaggerate in praising me as the Christians praised the son of Maryam \(Mary\).»](#) This description makes the Prophet (peace be upon him) a source of treatment and cure of sicknesses. Indeed, this matter is only within Allah's Power. Al-Khalil (Prophet Ibrahim) said, [«And when I am ill, it is He who cures me.»](#) So the belief that the Messenger (peace be upon him)

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heals ailments is an act of Shirk.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



The first question of Fatwa no. 17468

Q 1: In your respected magazine, issue 37 and precisely in the Fatawa corner, I read the Fatwa no. 5783 which states that reading Qasidah Al-Burdah (The Poem of the Cloak) is a Bid`ah (innovation in religion) and you quoted a Hadith as evidence. You also added that there is no reward in reading this poem; rather some of its verses include major Shirk (associating others with Allah in His Divinity or worship). For example, the poet writes:

Most generous of mankind, I have no one to take refuge in
Except you at occurrence of widespread calamity
If at my resurrection, you do not take me by my hand
Out of kindness, then say O the slipping of my foot

until the end of the poem.

My question is: How can Shirk be detected in the verses?

A: The verses contain Shirk because the poet seeks refuge in other than Allah at the time of calamity on the Day of Resurrection. Seeking refuge in other than Allah is Shirk because it is a kind of worship that is dedicated only to Allah. Moreover, the poet describes this world and the Hereafter as one of the bounties of the Prophet (peace be upon him) and this is definitely false, a sort of exceeding the proper limits, and a kind of dispossessing the sovereignty of Allah (Glorified and Exalted be He). Finally, he writes that of the Prophet's knowledge is his knowledge of Al-Lawh-ul-Mahfuzh (the Preserved Tablet)

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and the Pen. This description denotes that he knows the Ghayb (the Unseen) while Allah (Glorified be He) states: [\(Say: "None in the heavens and the earth knows the Ghaib \(Unseen\) except Allâh"\)](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



The fourth question of Fatwa no. 17626

Q 4: Many people claim that Allah created the universe for the sake of the Prophet (peace be upon him) and that were it not for the Prophet, Paradise and Hellfire would not have been created. They also claim that he is created from light. How can we refute these claims?

A: The claim that the universe was created for the sake of Muhammad (peace be upon him) and that he is created from light is false and a kind of extravagance and exaggeration. Allah has created mankind to worship Him. Allah (Exalted be He) says, **﴿And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).﴾** and **﴿He has created the heavens and the earth with truth.﴾** The Prophet (peace be upon him) is a man who was created in the same way as mankind; namely, through a father and a mother. Allah says, **﴿Say (O Muhammad صلى الله عليه وسلم): "I am only a man like you.﴾** Moreover,

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Paradise and Hellfire are created as a reward and a punishment for the deeds of man. Paradise is the home of the pious people, whereas Hellfire is the home of the Kaffirs (disbelievers).

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 18846

Q: In Al-Azhar Magazine, (vol. 4, issue 69 - Rabi` Thany 1417 A.H., p. 540), I read a poem called, "Longing" by Ibrahim `Eisa marking the occasion of the Mawlid (the Prophet's birthday). I have doubts regarding some of its verses for they include seeking help from other than Allah. The poem reads as follows:

O my master! O you the best creature and the splendid light!
Save the truth, for it is about to be erased by a fool
O Prophet! You are the epitome of every good
O my beloved! Offer your graces for they are thirst-quenching
My longing for you is an invocation and an echoing voice
Choose me! Shelter me! For my heart is pure
My heart yearns for my beloved and is watered by my tears
What a great honor, I chant, if I come close to you!

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Please, show what is appropriate and what is not in these verses. May Allah reward you the best for helping Muslims understand their religion.

A: This poem is an invocation and an appeal to the Messenger of Allah (peace be upon him) after his death regarding matters that Allah Alone can do. The verses contain some polytheistic phrases such as, "Save the truth! For it is about to be erased by a fool", "O my beloved! Offer your graces for they are thirst-quenching" and "Choose me! Shelter me!" To believe in these matters is Kufr (disbelief) that may drive a person out of Islam, Allah Forbid! A person should perform sincere Tawbah (repentance to Allah) of this and dedicate all acts of `Ibadah (worship) such as Du`a' (supplication) and Istighathah (seeking help) to Allah only. In addition, a person should believe that Allah (Glorified be He) is the only Sustainer Who can extend benefit and afflict Harm.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 21285

Q: I found the attached poem and read it only to find that it includes verses entailing Shirk (associating others with Allah in His Divinity or worship), such as "If it were not for you, no human would have been created...". The strange thing is that the poem is attributed to Imam Abu Hanifah Al-Nu`man. Is this true? May Allah reward you with the best! Is it permissible to distribute, read, and publish this poem? I hope Your Honor will give

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a detailed answer about this poem. May Allah bless you!

A: This poem is a lie against Imam Abu Hanifah (may Allah be merciful with him). It is, thus, not permissible to attribute it to him. Also, the poem includes verses that exceed proper limits and excessively praise the Messenger of Allah (peace be upon him), and this is definitely prohibited. Moreover, it includes Tawassul (supplicating to Allah in the name of a human being) and Du`a' (supplication) to the Messenger (peace be upon him), which should not be done nor believed in, as this is Shirk or may lead to Shirk. Anyone who finds this poem must get rid of it, warn against it, and not propagate for it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 20857

Q: People circulate some pictures of the prophet's room, which includes the graves of the Prophet (peace be upon him) and his two Companions (may Allah be pleased with them both). Also, there are pictures bearing some Ayahs (Qur'anic verses) and on the back a phrase expressing that these pictures are made as a Waqf (endowment) for the sake of Allah on behalf of a particular deceased person. People usually exchange these pictures on some occasions such as 'Eids and the New Hijri Year. We would like to hear your Fatwa in this regard in order to enlighten people.

A: It is not permissible to distribute these pictures due to the evils which result,

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such as exceeding proper limits, Tabarruk (seeking blessings) through them, and exposing the Ayahs and Names of Allah (Exalted be He) to desecration. Also, it is not permissible to print or distribute the pictures that bear Qur'anic Ayahs and have a phrase on the back indicating that they are endowed for the sake of Allah on behalf of a particular deceased person. In doing so, there is a sort of disrespect when the pictures are taken for decoration. Indeed, the Words of Allah are far exalted above that. Additionally, such pictures cannot be made as a Waqf, since there is no Shar'y (Islamically lawful) benefit that can be drawn from using them according to the way mentioned.

May Allah grant us Success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 21888

Q: Please, explain the legal opinion in respect of looking at and spreading this photo which I received by email and the translation of the caption below it which is as follows: this is the picture of the Prophet's Rawdah (the area between the Prophet's pulpit and grave). People are not allowed to see it, for it is not open for visitors. The number of Muslims who had the chance to see it is one out of 10%. Please, pass it to all you know for the sake of spiritual benefits. May Allah bless us all "Amen". This is the translation of what has been written hereunder. Please, advise about the ruling on looking at

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and spreading them.

My second question is: How do we define Shirk to laypeople and how can we know and protect ourselves from it, because many people believe that such pictures may benefit or harm in someway or another, because it is the picture of the Prophet's grave (if it really is). Could you explain this important issue. May Allah reward you with the best.

A: It is not permissible to spread these pictures, for spreading them is a means to Shirk by seeking blessing from and being attached to them. They must be destroyed and people should be warned against them because the Prophet (peace be upon him) warned against exaggeration at his grave or any other grave. He said, [«O Allah! Do not make my grave an idol that is worshipped.»](#) And he (peace be upon him) said, [«Do not make my grave a place that you frequent \(to invoke Allah's blessings on me\), but invoke blessings on me \(without visiting my grave frequently\) for your blessings reach me wherever you may be.»](#) The Prophet (peace be upon him) said, [«You must not take graves as Masjids \(mosques\), I forbid you to do this.»](#) i.e. do not offer Salah (prayer) in their area, because this is a means leading to Shirk.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 21801

Q: As it is clear for you, may Allah protect you, many plots are being made nowadays against this religion to undermine the `Aqidah (creed) and spread acts of Bid`ah (innovation in religion) all over Islamic Ummah (nation) by the enemies of Allah (Exalted be He) and religion. However, people may neglect small things that grow to become serious problems that become hard to stand up to, as happened with the people of Nuh and their statues. Please find attached herewith some of the patterns that grew to become very serious to the extent of holding comparisons between Allah (Glorified be He) on one hand and the Prophet, (peace be upon him) on the other. I do not know what worse could happen than this. The fellows at the Committee of Observing the Abominable Acts in `Aqidah have written this small leaflet that I hope you will read and provide us with your comments. Perhaps this may help to remove such evil. May Allah guide you and benefit His Servants by you, and enjoy your life in worshipping Him, Amen.

A: It is not permissible to write the Exalted Name "Allah" and "Muhammad" (peace be upon him) parallel to each other on a paper, portrait or a wall. This act includes excessive reverence to the Messenger (peace be upon him); it also includes equality to Allah (Exalted be He), leading to a means of Shirk (associating others with Allah in His Divinity or worship). The Prophet (peace be upon him) said, [Do not](#)

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overpraise me as the Christians did with the son of Maryam (Mary), for I am only a servant (of Allah). Therefore you should say (about me) "the Servant and Messenger of Allah." Therefore, such portraits or papers should not be hung. Any similar writings on a wall should also be wiped out, to protect the `Aqidah (creed) and act in accordance with the recommendation of the Messenger (peace be upon him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of the Fatwa no. 19272

Q 3: How accurate is the claim that when Allah sent Adam (peace be upon him) out of Paradise, he invoked Allah to forgive his sin by the honor of Muhammad, whose name is written in Paradise? The story states that when Adam did so, Allah forgave his sin. Adam supplicated to Allah to allow him to see Muhammad (peace be upon him) and Allah let him see the image of Muhammad (peace be upon him) on the nails of his thumbs whereby he rubbed his eyes. Thus, it has become a custom among some non-Arabs to kiss the nails of their thumbs and rub them against their eyes upon hearing the name of the Prophet (peace be upon him). Actually, we have never heard this before.

We ask Allah to guide you to work for the good and the best interest of the Muslim Ummah. We ask Him to grant you success and guard you - indeed, He is All-Hearer and Responsive.

A: The reports that mention Adam's Tawassul (supplicating to Allah) in the name of Muhammad (peace be upon them both) are baseless, and every action based on such reports are unfounded as well.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 20269

Q 2: Is it true what is said, that anyone who recites the following Du'a' (supplication) 12,000 times shall see the Prophet (peace be upon him): O Allah! Send Your Blessings and Peace upon our master, Muhammad, the Unlettered Qurayshy Prophet, the Sea of Your Lights, the Mine of Your Secrets, the Eye of Your Protection, the Tongue of Your Proof, the best of all Your creation, the most beloved of all creatures to You, Your Slave and Your Prophet by whom You confirmed the mission of all Your Prophets and Messengers; and upon his family and Sahabah (Companions)?

A: sending graces and blessings upon the Prophet (peace be upon him) in the formula mentioned in the question is a baseless Bid'ah (innovation in religion); there is no evidence for this in the Qur'an or the Sunnah (whatever is reported from the Prophet). It is obligatory on all Muslims to not do this. They should restrict themselves to narrations that are authentically reported from the Messenger of Allah (peace be upon him) regarding how to send blessings on him. These are sufficient and in them lies all goodness, In sha'a-Allah (if Allah wills). An example of the way to send graces and blessings upon the Prophet (peace be upon him) is the Hadith reported by Muslim, Al-Bukhari, Ahmad, and Al-Nasa'y (may Allah be merciful to them all), on the authority of Abu Mas'ud Al-Ansary (may Allah be pleased with him), who said, ["The Messenger of Allah \(peace be upon him\) came to us while we were sitting in the company of Sa'd ibn 'Ubadah, when Bashir ibn Sa'd said to him, 'Allah \(may He be Exalted\) commanded us to send blessings upon you, but how should we send blessings upon you?' The Messenger of Allah \(peace be upon him\) fell silent until we wished he had not asked him. Then the Messenger of Allah \(peace be upon him\) said, 'Say: O Allah! Send Salah \(Graces, Honours, Blessings, Mercy\) upon Muhammad and upon the Family of Muhammad as You have sent Salah upon](#)

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[Ibrahim \(Abraham\) and upon the Family of Ibrahim, and send blessings upon Muhammad and upon the Family of Muhammad as You have sent blessings upon Ibrahim \(Abraham\) and upon the Family of Ibrahim in the Worlds, You are indeed Worthy of Praise, Full of Glory! As for Salam \(Islamic greeting of peace\), it is as you have learned." Another example is the Hadith related in the Two Sahih \(authentic\) Books of Hadith \(i.e. Al-Bukhari and Muslim\) on the authority of Ka'b ibn 'Ujrah \(may Allah be pleased with him\), who reported that when the Prophet \(peace be upon him\) was asked about the way of sending graces and blessings on him, he answered, saying, \["Say: O Allah! Send Salah \\(Graces, Honours, Blessings, Mercy\\) upon Muhammad and upon the Family of Muhammad as You have sent Salah upon Ibrahim \\(Abraham\\) and upon the Family of Ibrahim, You are indeed Worthy of Praise, Full of Glory."\]\(#\)](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



The first question of Fatwa no. 20845

Q 1: Some people wonder how we can claim that the dead avail nothing, although Musa (Moses, peace be upon him) after his death availed our Prophet Muhammad (peace be upon him) during the Isra' (Night Journey) and Mi`raj (Ascension to Heaven). He advised our Prophet to return to Allah and ask him to reduce the daily obligatory prayers from fifty to five. Also, how can we claim that the Messenger (peace be upon him), the best of creation, avails us nothing after his death?

A: The advice that Musa (peace be upon him) gave our Prophet (peace be upon him), that he should ask Allah for lightening the duty of prayers from fifty to five daily Prayers,

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and what happened with the other prophets whose dead bodies exist in their graves on earth are a special case and one of the miraculous supernatural events restricted only to the Prophet. Allah is over all things competent. The prophets are dead and lead in their graves a life of Barzakh (period between death and the Resurrection). Allah relieved their bodies from decay. However, this case or any other does not indicate that the prophets or any other dead people can avail or harm living people.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Isra' and Mi'raj

The first question of Fatwa no. 20530

Q 1: the Qur'an mentions that our Prophet Muhammad (peace be upon him) was taken up to the heavens on the Night Journey from Al-Masjid Al-Haram (the Sacred Mosque in Makkah) to Al-Masjid Al-Aqsa (the Aqsa Mosque in Jerusalem) and from there he was taken up to Sidrat Al-Muntah (The Lote Tree of the Utmost Boundary over the Seventh Heaven beyond which none can pass). According to one of the Hadith, the Prophet (peace be upon him) met with our master Musa (Moses, peace be upon him) who advised him that he should entreat Allah (Glorified and Exalted be He) to reduce the number of the daily Salahs (Prayers) from fifty to five. Another Hadith states that when our Prophet (peace be upon him) was on his journey to Al-Masjid Al-Aqsa (the Aqsa Mosque in Jerusalem), he met Prophet Musa (peace be upon him) in his grave. I think that the Jews fabricated this Hadith to exalt Prophet Musa (peace be upon him) and show that he was preferred over our Prophet Muhammad (peace be upon him). Please satisfy our thirst for the truth from your deep knowledge of Islam.

A: It is confirmed by the Qur'an and Hadith Mutawatir (a Hadith reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible) that the Prophet (peace be upon him) was taken on a Night Journey (Isra') from Al-Masjid Al-Haram to Al-Masjid Al-Aqsa, and then up to the Seventh Heaven (Mi'raj). There he saw some prophets, some astonishing scenes, Jannah (Paradise) and Hellfire. There Allah (Glorified and Exalted be He) spoke to the Prophet (peace be upon him) with no intermediary and enjoined on him fifty Salahs. But the Prophet (peace be upon him) kept on returning to His Lord, asking Him to lighten the duty, until Allah (may He be Blessed and Exalted) reduced it to five Salahs in practice, but fifty in reward.

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All praise and thanks are due to Allah Alone!

It is confirmed in the Hadith Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) that the Prophet (peace be upon him) saw Musa (peace be upon him) in the Sixth Heaven and it was he who advised our Prophet (peace be upon him) that he should go back to Allah (may He be Blessed and Exalted) to ask him to reduce the number of Salahs. This is confirmed in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) and others.

It is also authentically reported in "Sahih Muslim", "Musnad Al-Imam Ahmad", "Sunan Al-Nasa'y", and "Sahih Ibn Hibban", on the authority of Anas (may Allah be pleased with him) that the Prophet (peace be upon him) said, ["I passed by Musa near the red mound on the night I was taken on the Nightly Journey \(Isra'\), and he was standing in prayer in his grave."](#) All this is truth, which Muslims must believe in and acknowledge. It is confirmed that the Messenger of Allah (peace be upon him) saw Musa (peace be upon him) in his grave performing Salah and that he also saw him in the heavens,

and Allah has power over all things. It is not permissible to deny what has been confirmed in the authentic texts reported from the Prophet (peace be upon him) due to bewilderment of minds at it, comparing the world of the Ghayb (the Unseen) or Barzakh (period between death and the Resurrection) to life in this world, or by claiming that they are just fabricated by the Jews. All of this is error, misguidance and deviation from the Straight Path.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Tawassul

The second question of Fatwa no. 13845

Q 2: Is it permissible for a person to make Dhikr (Remembrance of Allah) by saying: "O Allah! You are All, from You comes all, to You refers all, by Your Grace lives all, and You are raised above all. I ask You by Your Mercy O Most Merciful"?

A: This formula of Tawassul (supplicating to Allah in the name of/by the virtue of...) is baseless in Shari'ah (Islamic law); the Tawassul that is Islamically permissible is that a servant beseeches Allah in the name of one's Iman (belief) in Him or righteous good deeds. Allah (Exalted be He) says: [﴿And \(all\) the Most Beautiful Names belong to Allāh, so call on Him by them﴾](#) It is related in the Sunan (Hadith compilations classified by jurisprudential themes) on the authority of 'Abdullah ibn Buraydah from his father that [﴿The Messenger of Allah \(peace be upon him\) heard a man saying, 'O Allah! I beg You in the name of my bearing witness that You are Allah, there in no god but You, the One God, the Self-Sufficient Sustainer of all, Who begets not, nor was He begotten, and there is none coequal or comparable to Him.' He \(peace be upon him\) said, "You have begged Allah by His Name which, when begged by it, He gives, and when supplicated by it, He answers.﴾](#) Also, it is related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of 'Abdullah ibn 'Umar (may Allah be pleased with them both) that he heard the

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Messenger of Allah (peace be upon him) saying, [﴿Three persons while walking were overtaken by rain, so they sought refuge in a cave in a mount; but a rock fell down the mountain and closed the mouth of their cave. Some of them said to the others, "Think of righteous deeds which you did for the Sake of Allah, and supplicate to Allah \(may He be Exalted\) in their name, perhaps He may remove it for you." One of them said, "O Allah! I had my two old parents, my wife and little children to look after. Whenever I brought back my herd from the pasture, I would draw the milk and serve it first to my parents before my children. One day the quest for pasture took me far, so I only returned in the evening to find them both asleep. So, I drew the milk as I used to, then took it and stood close at their heads, hating to wake them from their sleep and hating to hand it first to my children to drink, who were crying of hunger at my feet. I and them remained thus until the break of dawn. \(O Allah\)! If You know that I have done that only seeking Your Face \(Pleasure\), open up a way in it for us through which we can see the sky." So, a way was opened in it for them through which they saw the sky. Another said, "O Allah! I had a cousin whom I loved the strongest kind of love a man can feel for a woman, and I asked her herself but she refused until I would bring her a hundred Dinars. So, I struggled until I collected a hundred Dinars and went to her with them. But when I sat between her legs, she said, 'Slave of Allah! Fear Allah, and do not break the seal \(i.e. take her virginity\), except by its right \(i.e. marriage\).' So, I got off her. O Allah! If You know that I have done that only seeking Your Face, open up a way in it for us." So, a way was further opened in it for them.﴾](#)

The third said, "O Allah! I hired a worker for a Faraq of rice and when he finished his job, he said, 'Give me my right.' So, I offered to him his Faraq, but he refused to take it.' So, I kept sowing it (the rice) until I gathered from it (the yield) cows and their herdsman. He then came to me and said, 'Fear Allah and do not deprive me of my right.' I said, 'Go to these cows and their herdsman and take them.' He said, 'Fear Allah and do not mock me!' I said, 'I am not mocking you, take these cows and their herdsman.' So, he took them and went away. If you know that I have done that only seeking Your Face, open up the rest of it for us." So, Allah opened the rest.﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 16708

Q: What is the difference between al-Tawassul al-Shirky (seeking to draw close to allah through polytheistic means) and al-Tawassul al-Bid`y (seeking to draw close to allah through heretic means)? May Allah reward you with the best.

A: Al-Tawassul Al-Shirky refers to the case when a suppliant draws near to whom he is supplicating by performing acts of worship such as sacrificing, vowing, seeking help, and supplicating just as they used to do in the Pre-Islamic era. Allah states, [﴿And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh."﴾](#)

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For example, the acts of disbelief practiced by grave worshippers around shrines such as calling the dead, offering sacrifices, and making vows to them.

As for Al-Tawassul Al-Bid`y, it refers to the case when a suppliant supplicates Allah through the status or the right of a prophet, a Waliy (pious person), or a righteous person without offering them any act of worship.

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The third question of Fatwa no. 17058

Q 3: Some people say in their invocation, "O Allah! We ask You by means of Your Messengers to heal, provide us with sustenance, etc.", is this act permissible?

A: It is not permissible to use tawassul (supplicating to Allah) by virtue of the status of the prophets or other people. For example saying 'I ask You by virtue of Your prophets' is an oath by means of creation that Allah should do something. It is a Bid'ah (innovation in religion) and a means to Shirk. It is permissible for a Muslim to seek help by Allah's Names, Attributes, and belief in Him, and by virtue of their good deeds.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 18461

Q: A seeker of knowledge in Indonesia enquires about the validity of Tawassul (supplicating to Allah by virtue of the status of) the dead righteous people and prophets. The concerned learner would like to know your opinion regarding a book that mentions that such Tawassul is not only permissible but also Sunnah (a commendable act). The author adds that Tawassul in question was practiced by prophets, messengers, and our Salaf (righteous predecessors). He proceeds that no scholar rejected Tawassul except Shaykh Al-Islam Ibn Taymiyah. The author, who claims to be affiliated with Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim main body), states that it is permissible to make Tawassul by the Prophet (peace be upon him) before his birth, during his lifetime, and after his death. He quotes proofs for all this and arrogates that Ahmad made Tawassul by Al-Shafi'y and that Al-Shafi'y made Tawassul by Abu Hanifah. He seeks evidence in some sayings that he attributes to some righteous scholars. The author also mentions that Du'a' (supplication) made by the graves or righteous people is accepted. Please tell us about your opinion regarding all this. Are the Hadiths mentioned by the concerned author such as the one on Adam's sin and that on Tawassul by Al-'Abbas Sahih (authentic)? Regarding the second Hadith, did such an incidence happen during the lifetime of Al-'Abbas or after his death? It may be worth mentioning that the concerned Indonesian brother works as a driver and prays with me every day in the Masjid (mosque). Attached are sixteen pages of the book in question that the Indonesian brother photocopied. Please, advise!

A: First: Making Tawassul by prophets and Awliya' (pious people) is Bid'ah (innovation in religion) and a means to Shirk (associating others with Allah in His Divinity or worship). However,

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making Tawassul by Du'a' of live prophets and Awliya' for a person is permissible. Evidence for this is that when Muslims suffered from drought, they made Tawassul by Du'a' of the Prophet (peace be upon him) i.e. they asked him to make Du'a' for rain. Moreover, a blind man made Tawassul by the Prophet so that he (peace be upon him) asked Allah (may He be exalted) for the man to restore his eyesight and Allah (Exalted be He) responded to His Prophet's invocation.

On the other hand, making Tawassul by a person's belief in prophets and their love and obedience to them is a good deed and a means to draw close to Allah (Glorified and Exalted be He) whether done when prophets are alive or after their death. The same applies to making Tawassul by a person's love and copying of righteous people. Conversely, making Tawassul through asking dead prophets or righteous people to make Du'a' for a person is Shirk. This is because a deceased person is not in a state to be asked to make Du'a' or anything else for anyone.

As for making Tawassul by honor of the prophets or righteous people or swearing oaths by them or by their merits in the sight of Allah; all this is a sort of impermissible Tawassul that is equivalent to Bid'ah. Following is a Fatwa that we issued previously on this matter: Question: Is it permissible for Muslims to make Tawassul by prophets and pious people? It is worth mentioning that I read a

viewpoint by some scholars to the effect that making Tawassul by Awliya' is permissible as Du`a' is directed only to Allah (Exalted be He). Nevertheless, I came across some other different opinions. Could you please tell me the correct ruling on this issue?

Answer: A waliy is whoever believes in Allah, fears Him, conforms to His commands, and refrains from His prohibitions. Allah (Exalted be He) says: **(No doubt! Verily, the Auliya' of Allâh [i.e. those who believe in the Oneness of Allâh and fear Allâh much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve.)** **(Those who believed (in the Oneness of Allâh - Islâmic Monotheism), and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds).)**

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Making Tawassul to Allah (Exalted be He) through His Awliya` is of four kinds:

1- That a person asks a Waliy who is alive to make Du`a' for them that Allah grants them abundant Rizq (sustenance), cures them from a specific disease, guides them to truth, makes them successful, etc. Such type of Tawassul is permissible. Evidence for this is that when the Sahabah (Companions of the Prophet) suffered from drought, they asked the Prophet (peace be upon him) to make Du`a' for rain. The Prophet did so and Allah (Exalted be He) responded to His Prophet's invocation and it consequently rained. Another proof is when the Sahabah asked Al-`Abbas during the caliphate of `Umar (may Allah be pleased with them all) to make Du`a' for rain. Whereupon Al-`Abbas invoked His Lord and all other Sahabah said Amen" behind him. Besides, it was the common practice of the Sahabah during the lifetime of the Prophet (peace be upon him) to make Du`a' for each other that Allah might grant them goodness and protect them against evil.

2- That a person calls upon Allah while making Tawassul by his love for Prophet Muhammad (peace be upon him), his obedience to him, and his love to Awliya'. Such type of Tawassul is also permissible. A person thus may say: "O Allah! I ask you by virtue of my love to your Prophet (peace be upon him), my obedience to him, and my love for Awliya' that you may grant me so and so." This is equivalent to supplicating to Allah by virtue of a person's good deeds which is permissible as it is authentically reported that the three people were confined in the cave

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and made Tawassul by their good deeds.

3- To ask Allah by virtue of the honor of His prophets or Awliya' by saying such as: "O Allah! I ask You by virtue of the honor of Your Prophet or of Al-Husayn, etc." This type of Tawassul is not permissible. Although the honor of Awliya' is of great status in the sight of Allah (Exalted be He) especially that of Prophet Muhammad (peace be upon him), making such Tawassul is not a Shar`y (Islamic legal) reason for the acceptance of Du`a'. When the Sahabah (may Allah be pleased with them all) faced drought after the death of the Prophet; they did not make Tawassul by virtue of the Prophet's honor. Instead, they made Tawassul by asking the Prophet's uncle i.e. Al-`Abbas to make Du`a' for rain. The Sahabah did so though the status of the Prophet is higher than the honor of all other people. Yet, no narration is available to the effect that the Sahabah - who belonged to the best generation and were the most loving to the Prophet and knowledgeable of his status - made Tawassul by the Prophet (peace be upon him) after his death.

4- If a person asks Allah (Exalted be He) for their need while swearing an oath by Allah's Waliy or Prophet or by their honor, this type of Tawassul is not permissible for since swearing an oath by one of the creatures of Allah to ask another creature of Allah to do something is Haram (prohibited), such a prohibition is more emphatic with regard to swearing an oath by one of the creatures of Allah to

ask Allah - the Creator - to do something. In addition, Allah (Exalted be He) does not owe a created being any right. In other words, a person's obedience to Allah (Glorified be He) does not qualify them to swear an oath that Allah may do a certain thing.

This division of types of Tawassul is not only supported by authentic proofs but it also protects Islamic `Aqidah (creed) and blocks the means to Shirk. May peace and blessings be upon

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our Prophet Muhammad, his family, and Companions!

Secondly: Calling upon Allah (Exalted be He) by graves is Bid`ah and a means to Shirk as it leads to invoking the deceased. Hence, `Aly ibn Al-Husayn blamed the man who used to go to a gap by the grave of the Prophet (peace be upon him) for making Du`a'. `Aly and said to such man: "I will inform you of a Hadith that I heard from my father who heard from the Prophet (peace be upon him): [\(Do not make my grave a place of worship and do not make your houses graves \(by not offering voluntary Prayer in them\), but invoke blessings on me, for your blessings reach me wherever you may be.\)](#) Narrated in Al-Mukhtarah Collection of Hadith.

Since the foregoing Hadith prohibits making the Prophet's grave a place of worship, the same prohibition is more emphatic with regard to all other graves.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 18604

Q: Some people supplicate to Allah by the Prophet (peace be upon him). Does this supplication conform to Islamic `Aqidah (creed)?

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A: supplicating to Allah by His creatures is not permissible and is a prohibited form of Tawassul (supplicating to Allah by virtue or the status of) and swearing by other than Allah, because Allah is not obliged to do anything. It is lawful for a Muslim to make Tawassul by His Names and Attributes, or one's good deeds, such as belief in Allah and His Messenger, dutifulness to parents and the like.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 20316

Q: Attached is a copy of a Du'a' (supplication) distributed by some immigrants to be said in Safar. The Du'a' includes: "O Allah! By the virtue of the status of Al-Hasan, his brother, grandfather, and father, spare us the evil on that day and what takes place on it, O All-Sufficient One! [\(So Allâh will suffice for you against them. And He is the All-Hearer, the All-Knower.\)](#) Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us) and there is neither might nor power except with Allah, the Most High, the Most Great.

O Allah! We ask You by Your Beautiful Names, Perfect Words, and the honor of Your Prophet, our leader Muhammad (peace be upon him), to protect us and save us from Your affliction, for You are the Only One Who wards off afflictions. O Reliever of distresses! Relieve our distress and remove from us the distresses which have been destined for us in this year, for You are Omnipotent over all things." I hope Your Honor will examine this Du'a'.

A: This is an innovated Du'a' in terms of being specified to be said at a certain time.

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It also includes Tawassul (supplicating to Allah by virtue of the status of...) by Al-Hasan, Al-Husayn, the honor of the Messenger (peace be upon him), and names which are given to Allah although they are stated neither in the Qur'an nor in the Sunnah (whatever is reported from the Prophet). It is not permissible to name Allah (Glorified be He) except with what He has named Himself in His Book or revealed to His Messenger Muhammad (peace be upon him). Tawassul by people or by the virtue of their status in Du'a' is a Bid'ah (innovation in religion), and every Bid'ah is misguidance and a means to Shirk (associating others with Allah in His Divinity or worship). Accordingly, the circulation of this Du'a' should be prevented in addition to getting rid of any of its copies. It seems that it is innovated by the Shi'ah (Shi'ites).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 21362

Q: I read an article by Mash`al Al-Sidir entitled, "`Ala Al-Ta'ir Al-Maymun" in `Ukaz Newspaper, issue no. 12320 in 16/2/1421 A.H. The writer quotes parts of a petition made by female students to His Excellency the President of Girls' Education including: "We intercede to you with Allah, the Almighty, and the Qur'an to be merciful to us...etc." Your Eminence, what is the ruling on such a phrase? Is it included in the Hadith, "Do not intercede by Allah for His creatures." mentioned by Imam Muhammad ibn `Abdul-Wahhab in his book, "Al-Tawhid". He also cited the Hadith narrated on the authority of Jubayr ibn Mut`im (may Allah be pleased with him) and related by Abu

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Dawud. Would you please - if the phrase is legally unacceptable -warn the newspaper and the writer against it.

A: Yes, the phrase: "We make Tawassul to You through Allah" is like, "We seek Shafa`ah (intercession) to you through Allah, the Almighty." The Prophet (peace be upon him) prohibited it and got angry when he heard it, for it is an offence against Allah. It indicates that the intercessor is less in rank than the one before whom intercession is made. The person who said this phrase should repent to Allah (Glorified and Exalted be He) and determine not to use such phrases that breach the `Aqidah (Creed).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Sorcery

The second question of Fatwa no. 18534

Q 2: how can we recognize a sorcerer?

A: A sorcerer is a person who ties knots and blows into them or makes polytheistic incantations that contain names of some devils and Jinn and statements which are not understandable. He separates between a husband and wife and may kill the person affected by his spells. Every Muslim should avoid such people, warn people against them, and take their case to the authorities.

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Fatwa no. 20520

Q: Some newspapers publish stories about entertainers with unusual skills, such as breaking stones on their chests, laying on sharp nails and instruments, bending metal beams with their eyes, pulling cars with their fingers and other

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amazing feats. What is the Shari`ah ruling on these feats and the entertainers who perform them? What is the ruling on hosting and watching them?

A: Breaking stones on someone's chest, laying on sharp nails and tools, bending metal beams with someone's eyes, pulling cars with someone's hair or teeth, crushing razor blades and glass, and other extraordinary acts that some foolish entertainers display are works of fraudulence, sorcery, and magic like the sorcerers of Pharaoh practiced. Allah (Glorified and Exalted be He) states in Surah (Qur'anic chapter) Al-A`raf: **(So when they threw, they bewitched the eyes of the people, and struck terror into them, and they displayed a great magic.)** He (Glorified be He) states in Surah Ta-Ha, **(Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast.)** Thus, it is not permissible to practice, learn, propagate or encourage these works; rather, a Muslim must oppose them and report them so that they will be punished. This will serve as a deterrent and avert their evil from people. Acts and shows of these people clearly involve fraudulence, sorcery, insulting people's intelligence, corrupting the `Aqidah (creed) and taking people's money unjustly.

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May Allah grant us success! May peace and blessings be upon Prophet Muhammad, his family and Companions!

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Fatwa no. 20564

Praise be to Allah, Alone, and peace and blessings be upon the Last Prophet. To continue,

The Permanent Committee for Scholarly Research and Ifta' read a letter sent by His Eminence the Manager of the Cooperative Office for Da`wah and Foreigners' Guidance at Al-Ghat to His Eminence the General Mufti (Islamic scholar qualified to issue legal opinions) No. 1/55, dated 25/7/1419 A.H, that was transferred to the Committee from the Secretariat General for the Council of Senior Scholars numbered 4897, dated 9/8/1419 A.H, in which he raised the following question:

Some brothers asked the following question: "If someone knows that there is a Muslim person who frequently resorts to sorcerers and charlatans seeking their treatment, and that this person keeps receiving treatment from them and visits them from time to time; what is my duty toward this person? Is it permissible to sit, eat and drink with them, or should I desert them and warn other Muslims against them? It should be noted that this matter has become widespread among people. We ask Allah to keep us sound and safe."

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After studying this inquiry, the Committee answered as follows:

It is not permissible to resort to, ask or believe in sorcerers and charlatans. The Prophet (peace be upon him) said, [\(Anyone who visits a fortune-teller and asks them about anything, their \(the person visiting them\) prayers will not be accepted for forty nights.\)](#) And in another Hadith: [\(Anyone who resorts to a soothsayer or a fortune-teller and believes in what they say, will have disbelieved in what was revealed to Muhammad \(peace be upon him\).\)](#) Therefore, rulers should be informed about these sorcerers and charlatans and act toward deterring and punishing them, and anyone who resorts to them should be advised and commanded to repent to Allah (Exalted be He). However, if they do not respond to advice, they should be deserted until they make Tawbah (repentance) to Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 21189

Q: What is the ruling on sitting with warlocks and asking them to show some magic to people then commenting, replying to them, and explaining what is wrong with their actions? We only aim at informing people of the truth of warlocks and how to break their magic. May Allah reward you with the best.

A: It is not permissible to sit with warlocks and ask them to show some of their magic even if the intention is good such as condemning and refuting their magic and informing people of their reality and how to break their spell. The Prophet (peace be upon him) said,

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«Anyone who visits a diviner and asks him about anything, his Salahs (Prayers) will not be accepted for forty nights.» (Related by Muslim in his Sahih). The word 'diviner' includes soothsayers, astrologers, and magicians. The Prophet (peace be upon him) said, «He is not of us who sees omens or has omens seen for him; soothsays or has the future foretold for him, practices magic or has magic performed for his sake.» (Related by Al-Tabarany on the authority of `Imran ibn Husayn (may Allah be pleased with him), Al-Minawwy said: Its chain of narration is good. Indeed, magic is one of the major forbidden acts which drive their doers away from Islam. The Messenger (peace be upon him) instructed people to avoid it. Therefore, it is not permissible to invite the warlock in the way that was mentioned because this will spread their falsehood and call for their corrupted actions. A sorcerer may camouflage, trick, and play with the minds to trick the weak-minded and ignorant, for they can not be convinced with the reply. The reply may not be strong enough to refute the magic works that may affect even those who undertake to challenge the magician. It is a must to denounce evil and anyone who knows a magician should warn the people against him and report him to the concerned authorities to take the necessary deterrent measurements and protect people from their evil.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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(Part No. 1; Page No. 194)

The first question of Fatwa no. 18365

Q 1: What is the Islamic ruling on a bewitched man who went to fraudulent diviners to neutralize his spell and give him a counter-spell? Is he permitted to keep this counter-spell?

A: It is not permissible for a Muslim to go to magicians in order to neutralize a magic spell or whatsoever. The Prophet (peace be upon him) stated, [«If anyone resorts to a diviner or a soothsayer and believes in what he says, then he disbelieves in what was revealed to Muhammad.»](#) One who does so must repent to Allah (Glorified be He) for this action, trust in Him and resolve never to do it again. Moreover, one must get rid of this counter-spell because it takes the ruling of prohibited amulets that involve Shirk (associating others with Allah in His Divinity or worship). However, a Muslim should seek treatment through lawful medicines and Islamically lawful Ruqyah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Learning and practicing sorcery

The sixth question of Fatwa no. 12262

Q 6: What is the ruling on learning sorcery for the purpose of treating those affected by magic?

A: It is not permissible to learn sorcery whether for the purpose of breaking a spell affecting a person or treating diseases.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 16589

Q: I had many problems with my husband and his family. My husband forsakes me and does not fulfill my rights; he does not treat me kindly to the extent that I suspect that someone has placed a spell on us. A man gave me some papers on which some Ayahs (Qur'anic verses) and invocations of the Prophet are written. He also gave me other papers including meaningless, disconnected letters that he asked me to put in my pocket after my husband, my children and I pass by them for a week. I doubt the validity of this act so I need to get your Fatwa on it.

A: After the Committee looked into the papers attached to the question, we found that the papers contain some Ayahs (Qur'anic verses) and invocations of the Prophet in the form of segments along with

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other papers that include disconnected letters and talismans. Therefore, it is not permissible to use these papers because they contain truth mixed with falsehood and corrupt beliefs. A Muslim must avoid such things to protect his `Aqidah (creed) and avoid Shirk (associating others with Allah in His Divinity or worship) and anything that leads to it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 17785

Q 2: How can a person get rid of sorcery? Indeed, the woman affected regularly recites Adhkar (invocations) and her Wird (portion of Qur'an recited with consistency). Also, a Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) has been recited over her but the signs of Sihr are still apparent, as food and water accumulate by the end of the Pharynx. Whenever she reads certain Ayahs to ward off Sihr, she feels itching. Kindly, give us the legal opinion in this regard. We hope that the person who provides the answer practices Ruqyah himself.

A: Removing Sihr is permissible by the Qur'an and the legal formulae of supplications as well as the permissible medicines. This should be repeated until the person affected by Sihr is cured by Allah's will.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 18693

Q: I certainly know that going to a sorcerer is absolutely forbidden. However, I hear that there is a sorcerer who prescribes useful medication for people. Is it permissible for me to use this medication without going to this man? It is worth mentioning that the composition of this medication is unknown to me.

A: It is not permissible to take medication prescribed by sorcerers, even if you do not go to them. The sorcerers commit unlawful acts and seek help from the devils. There is no good in them or in their medication.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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(Part No. 1; Page No. 198)

Seeking help from Jinn to treat possession and Sihr

Fatwa no. 16171

Q: Shirk (associating others with Allah in His Divinity or worship) is a widely spread phenomenon in the town where I live. People practice charlatanry, Sihr (sorcery), and seek help from the Awliya' (pious people). I read a book entitled "Ilaj Al-Umur Al-Sihriyyah" (How to treat matters related to sorcery) and another book entitled "Al-Shirk wa Mazhahiruhu" (Shirk and its manifestations) in which I found a number of Sahih (authentic) Hadith which permit practicing Ruqyah (reciting Qur'an and saying supplications over the sick as a cure). I have, thus, practiced Ruqyah and because of the many patients afflicted with possession and Sihr, I have been practicing it day and night. Am I permitted to seek the help of Jinn (creatures created from fire) to get rid of Sihr or even to order the jinni to search for hidden amulets?

A: It is not permissible to seek help from the Jinn and those who are not in someone's reach. This is Shirk as it is an act of worship that should be dedicated to Allah Alone, not to any person, jinn, angel, or any other being. A living person who is capable of providing assistance may be sought to help in agriculture, construction, combating enemies, etc. The Jinn, on the other hand, must not be sought for help whether they are reachable or absent. This is because Allah (Glorified and Exalted be He)

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states, ﴿You (Alone) we worship, and You (Alone) we ask for help (for each and everything).﴾ The Prophet (peace be upon him) stated, "If you need assistance, supplicate to Allah Alone for help."

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The Karamah of the Awliya'

The fourth question of Fatwa no. 16426

Q 4: What is the difference between a miracle and a Karamah (an extraordinary event performed by a pious person)? Who can be described as Allah's "Awliya' " (pious people)? Please advise us. May Allah reward you.

A: A miracle is a supernatural thing which Allah (Exalted be He) generates at the hand of a Prophet so as to make people believe him; a thing that humans can not do, such as the miracle of the she-camel for Prophet Salih, the hand and the stick for Prophet Musa (Moses), and the Qur'an for Prophet Muhammad (peace be upon them all). However, a Karamah is an extraordinary thing which Allah (Exalted be He) generates at the hands of a pious servant to honor them, like that which happened to Maryam (Mary) and the People of the Cave. A Karamah is a miracle for the Prophet whom this pious servant followed, for this servant did not acquire it except by sincerely following the Prophet. Moreover, this Karamah is not to be proven for someone acquiring it unless they are known for abiding by the Shari'ah of Muhammad (peace be upon him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Soothsaying

Fatwa no. 11847

Q: A healer requests a sick man to bring a she-camel whereby he walks around with all his children four or seven times after gathering them in the house, then, slaughters it. The sick man is supposed to remain in the she-camel's blood for a period of time. Is this action Haram (prohibited)? Is it permissible to eat from the she-camel's meat, knowing that they pronounced the Name of Allah upon slaughtering it? Please, advise. May Allah reward you with the best!

A: A sick Muslim is permitted to seek treatment through Islamically lawful Ruqyah, which involves recitation of Ayahs of the Qur'an and invocations reported from the Prophet (peace be upon him). He may also resort to lawful medicines.

However, visiting soothsayers or the like who request the sick to slaughter a she-camel, a sheep, a chicken, or any animal is not permissible. This is because slaughtering is an act of worship that must be dedicated to Allah Alone. Allah (Exalted be He) states, [﴿Say \(O Muhammad صلى الله عليه وسلم﴾: "Verily, my Salât \(prayer\), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn \(mankind, jinn and all that exists\).﴾ \(He has no partner.\)﴾](#)

It is not permissible to eat from this camel's meat even if the Name of Allah is mentioned upon slaughtering, because it was slaughtered for the sake of other than Allah (Glorified and Exalted be He) - an act which is considered major Shirk (associating others with Allah in His Divinity or worship) that takes the doer out of the pale of Islam.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 14746

Q: Thanks to Allah, I am a Muslim woman. I have been married for eight years. My problem is that I hate to have sexual intercourse with my husband. I try to please my husband in all ways, lest I should be sinful. We have only one child and I do not like to sleep with my husband in the same bed. I have tried a lot but I could not. Some relatives advised me to consult charlatans and fortune-tellers. I would like Your Eminence to guide me to the right solution.

A: It is not permissible to go to soothsayers, charlatans, and sorcerers for treatment or to believe them. The Prophet (peace be upon him) said, [\(Anyone who visits a diviner and asks them about anything, their Salah \(Prayer\) will not be accepted for forty nights.\)](#) (Related by Muslim.) It is authentically reported that he (peace be upon him) said, [\(If anyone resorts to a diviner or a soothsayer and believes what he says, then he disbelieves in what was revealed to Muhammad \(peace be upon him\).\)](#) You should treat yourself with the Qur'an, Adhkar (invocations), and authentic supplications. For example, Surah Al-Fatihah, Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) Surah Al-Ikhlās, Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) in addition to the Du`a' (supplications) mentioned in the books of Al-Adhkar and the book entitled "Zad Al-Ma`ad" by Ibn Al-Qayyim.

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It is permissible for you to go to someone to recite Ruqyah (reciting Qur'an and saying supplications over the sick for recovery) on you. We ask Allah to grant you a speedy recovery!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 16694

Q: What is the ruling on reading horoscopes published in the newspapers and magazines and believing in what they say?

A: Depending on astrology and horoscopes to know the future counts as an act of Shirk (associating others with Allah in His Divinity or worship) committed by the early Magians, the disbelieving philosophers and their kind. Claiming knowledge of the future means knowing about the Ghayb (the Unseen), which counts as major Shirk and violation of Allah's Command. This act is falsehood and deceit to usurp people's money and corrupt their beliefs.

Accordingly, it is not permissible to publish, cast a look in, promote or believe in horoscopes, as this counts as a form of disbelief and goes against Tawhid (monotheism). Every Muslim should be careful of and give up these matters and depend on Allah (Exalted be He) in all affairs.

(Part No. 1; Page No. 204)

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 16705

Q: The questioner says that his father believes in superstitions like charlatanism, including drawing on the sand which they learn from a book named "Ilm Usul Al-Raml," (The science of the basics of drawing on sand) and other things which they call 'folding the earth'. They also believe in protective amulets and writing Hirz (verses of guarding and refuge) which they obtain from so-called yellow books, such as a book named 'Shams Al-Ma`arif Al-Kubra' (The sun of higher knowledge), and 'Kitab Al-Tib-wal-Rahmah' (The book of medicine and mercy), Kitab Al-Awfak, Kitab Daqa'iq Al-Akhyar Al-Kabir, and Sihr Al-Kuhhan (The sorcery of soothsayers) and many other strange books. My father owns some of these books, which he always reads and derives amulets and talismans from them. He also believes in what is called the Al-Riyadah (Exercise), meaning the exercise of spiritual fasting in which they refrain from eating meat. Moreover, they do what they call Al-Mandal by which they search in matters of Ghayb (the Unseen) and conjure the jinn. The questioner is asking about the religious ruling regarding such acts and eating from the meat of sacrifices done for their sake.

A: The books mentioned in the question are misleading, because they are abundant in means of Shirk (associating others with Allah in His Divinity or worship), soothsaying, propagation of Sihr (sorcery) and deviation from the right path.

(Part No. 1; Page No. 205)

Accordingly, they should not be owned, sold or circulated, as they were the cause why many people have deviated from the straight path - truly, to Allah we belong and truly to Him we shall return. As for what you mentioned concerning the person who keeps reading these books and practicing soothsaying, he is definitely so unfair to himself by indulging in the way of deviation and Shirk, and the acts you mentioned are like soothsaying and charlatanism which no Muslim accepts for himself or for others. They indicate complete ignorance of the religion of Allah (Exalted be He). You should advise him and make the way of truth known to him. Urge him to follow the way of the Prophet (peace be upon him) and his Sahabah (Companions of the Prophet) (may Allah be pleased with them) and if he repents and gives up such malicious misdeeds, praise be to Allah, the Lord of the Worlds. If not, you should not keep company with him until he repents to Allah (Exalted be He). However, if the doer of such acts is your father, then you have to tell him what we said and advise him kindly and leniently - may Allah make you the cause for his guidance. You should not sever your relation with him, but rather keep advising him and supplicating to Allah (Exalted be He) that He may guide him to the way of righteousness as well as keeping good company with him until he repents from such misdeeds or dies. Allah (may He be Praised and Exalted) says: **﴿And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years - give thanks to Me and to your parents. Unto Me is the final destination.﴾** **﴿But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.﴾**



The third question of Fatwa no. 17558

Q 3: How can we refute the claim that man may control the jinn (creatures created from fire) in a way that makes them carry out his orders, and transport him from one country to another? Does the person who claims so become a disbeliever?

A: seeking help from the jinn is an act of major Shirk (associating others with Allah in His Divinity or worship) and one of the corrupt practices of the pre-Islamic era. Allah (Exalted be He) states, ﴿And verily, there were men among mankind who took shelter with the males among the jinn, but they (jinn) increased them (mankind) in sin and transgression.﴾ Also, He (Exalted be He) states, ﴿And on the Day when He will gather them (all) together (and say): "O you assembly of jinn! Many did you mislead of men," and their Auliya' (friends and helpers) amongst men will say: "Our Lord! We benefited one from the other, but now we have reached our appointed term which You did appoint for us." He will say: "The Fire be your dwelling-place, you will dwell therein forever, except as Allāh may will. Certainly your Lord is All-Wise, All-Knowing.﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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(Part No. 1; Page No. 207)

The first question of Fatwa no. 15924

Q 1: Some people employ the help of Jinn (creatures created from fire) to cure diseases claiming that their patients are possessed, and they earn money from this occupation. What is the Islamic ruling on this? Is it Halal (lawful) or Haram (prohibited)?

A: It is not permissible for Muslims to employ the help of Jinn for any reason, because the Jinn will never serve humans unless the latter obey them by committing acts in disobedience of Allah, Shirk (associating others with Allah in His Divinity or worship), and Kufr (disbelief). Allah (Exalted be He) states, ﴿And verily, there were men among mankind who took shelter with the males among the jinn, but they (jinn) increased them (mankind) in sin and transgression.﴾ He (Exalted be He) also states, ﴿And on the Day when He will gather them (all) together (and say): "O you assembly of jinn! Many did you mislead of men," and their Auliya' (friends and helpers) amongst men will say: "Our Lord! We benefited one from the other, but now we have reached our appointed term which You did appoint for us." He will say: "The Fire be your dwelling-place, you will dwell therein forever, except as Allâh may will.﴾ Earnings from this work are Haram. Being possessed by Jinn or afflicted with other diseases can be treated by the Qur'an, prescribed Du`a' (supplications), and medication administered by reliable specialists of sound Iman (faith).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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(Part No. 1; Page No. 208)

The fourth question of Fatwa no. 18891

Q 4: What is the ruling on soothsayers and diviners who claim to have knowledge of all things? Sometimes we ask them about a lost item and they may give us true information about it.

A: It is not permissible to visit, consult, or believe soothsayers and diviners. The Prophet (peace be upon him) stated, [«If anyone resorts to a diviner or a soothsayer and believes in what he says, then he will be a disbeliever in what was revealed to Muhammad.»](#) He (peace be upon him) also stated, [«Anyone who visits a diviner and asks him about anything, his prayers will not be accepted for forty nights.»](#) Related by Muslim in his Sahih (authentic) Book of Hadith. By their claim of the knowledge of the Ghayb (the Unseen), diviners and soothsayers have disbelieved in Allah the Almighty and left the pale of Islam, as knowledge of the Ghayb is exclusive to Allah (Glorified and Exalted be He). He (Glorified be He) states, [«Say: "None in the heavens and the earth knows the Ghaib \(Unseen\) except Allâh"»](#) He (Glorified and Exalted be He) also states, [«\(He Alone is\) the All-Knower of the Ghaib \(Unseen\), and He reveals to none His Ghaib \(Unseen\).»](#) [«Except to a Messenger \(from mankind\) whom He has chosen \(He informs him of unseen as much as He likes\)»](#) May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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(Part No. 1; Page No. 209)

Fatwa no. 18255

Q 1: Are there any authentic Hadith regarding exorcising Jinn (creatures created from fire)? What is the ruling on seeking the help of the Jinn to do permissible things? Is whatever transmitted from Ibn Taymiyyah (may Allah be merciful to him) regarding this issue true? May Allah reward you with the best!

A: We do not know any Hadith that the Prophet (peace be upon him) exorcised Jinn. However, a sick person should seek treatment by the Qur'an and Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) as the Salaf (righteous predecessors) used to do. It is not permissible to seek the help of the Jinn or the non-present people as this is an act of Shirk (associating others with Allah in His Divinity or worship). Moreover, there is nothing transmitted from Shaykh-ul-Islam Ibn Taymiyyah regarding the permissibility of such a thing.

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Q 2: We also ask about the lawful Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing). Is it permissible to recite a specific number of Ayahs for each case such as reciting such and such Ayah 2001 times and the like?

A: The legal Ruqyah is the one that is taken from the Qur'an and the legal supplications. As for specifying a number of times to recite the Ayah or supplication, this requires proof. However, we do not know of any legal proof in support of this issue. Indeed, the Prophet (peace be upon him) only used to repeat his supplications three times in some cases. It is reported on the authority of `Aishah (may Allah be pleased with her) [\(that when the Prophet \(peace be upon him\) wanted to go to sleep, he used to put his hands together, blow in them, and recite Surah Al-Ikhlās \(no. 112\), Al-Falaq \(no. 113\), and Al-Nas \(no. 114\).](#)

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[He then would rub with them every spot of his body he could reach. He used to do this three time beginning with his head, face, and the front of his body.\)](#)

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Q 3: Is it permissible to use Jinn (creatures created from fire) in restoring rights taken by a wrongful man, who unlawfully earned all his money at the expense of people's rights? It should be mentioned that this man oppressed his own brother when he brought a legal action against him after the latter had written him a check. As a result to this, the brother was sentenced to a year and was obliged to pay twenty-five thousand pounds, which led him to leave the country.

A: It is not permissible to use Jinn in deterring a wrongful person or any other person, for this is a sort of sorcery and seeking support of Satan, in addition to other unlawful acts that violate 'Aqidah (creed). Therefore, the oppressed person should resort to the authorities to restrain and punish the oppressor.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 18615

Q 1: Most people think that terebinth and lotus trees are haunted by Jinn. They say "As soon as a person cuts any of these trees, he gets possessed by Jinn or suffers a physical injury. Is it permissible to believe in this? Does this belief lead to Shirk (Associating others with Allah in His Divinity or worship)? How could we interpret the case of those people who suffered this?

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A: The Jinn have no specific trees or place to inhabit. A Muslim should remember Allah (Exalted be He) frequently and seek refuge with the most perfect words of Allah (Exalted be He) against the evil of the wicked creatures to protect himself from Jinn and other things.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 21297

All praise be to Allah Alone and peace and blessings be upon the Last Prophet, Muhammad, his family and Companions. To commence:

The Permanent Committee for Scholarly Research and Ifta' has perused the letter submitted to his Honor, the General Mufti by the questioner through Sa`d Al-Husayn. The letter was referred to the Committee by the Secretariat-General for the Council of Senior Scholars under the number 16 on 3/1/1421 A.H. The text of the question is as follows:

A man in Breen, governorate of Al-Zarqa', named Muhammad Idris Al-Hawamdah, claims that he treats people through reading the Qur'an on water after diagnosing the disease. According to him, an angel standing above his eyes enables him to see the disease. We tried in vain to convince him that angels do not come down to any person after the Prophet Muhammad (peace be upon him)

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with revelation. He insists on his claim adding that this is a Karamah (an extraordinary event performed by a pious person) given to him by Allah. He confirms that he has no connection with the Jinn (creatures created from fire), Muslims or non-Muslims, at all; rather, he deals only with the angels. What is the ruling on the person who claims so? He tempted many citizens of the Gulf States generally and Saudi people in particular. May Allah reward you.

After the Committee examined the question, it gave the following answer:

The angels (peace be upon them) do not do anything except by the command of Allah (Glorified and Exalted be He), and it is beyond the capacity of man to control them however he wants. The claim that man deals with the angels or that they help him has no conclusive evidence. The reality is that evil spirits that are jinn or devils may communicate with many people believing that they are angels. They are spirits that communicate with star worshippers and other idolaters. Thus, it is not permissible for a muslim to claim that he deals with the angels, nor is it permissible for Muslims to believe him. If a man is proved to seek the help of jinn or spirits in treating the patients, it will not be permissible to visit him for treatment. The Prophet (peace be upon him) stated, [\(Anyone who visits a diviner and asks him about anything, his prayers extending to forty nights will not be accepted.\)](#) Related by Muslim in his Sahih (authentic) Book of Hadith. He (peace be upon him) also stated, [\(If anyone resorts to a diviner or a soothsayer and believes in what he says, he will be a disbeliever in what was revealed to Muhammad.\)](#) Related by Imam Ahmad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) through a good Sanad (chain of narrators). These

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Hadith and others indicate that it is prohibited to consult or believe diviners and soothsayers who claim knowledge of the Ghayb (the Unseen) or seek the help of jinn, provided their behaviors confirm that.



Fatwa no. 21540

Q: We have a widespread phenomenon that is called: "Al-Wakh-dhah. It is as follows: when gold or a car is stolen from a person or his sheep are lost, he would go to certain person who is known for practicing Al-Wakh-dhah. This person utters incomprehensible speech. He may recite parts of the Qur'an and return the stolen or the lost money. Some people ask about how he returns the money and he refuses to tell. O shaykh, what is the ruling on this phenomenon and the ruling on going to those people? Please advise! May Allah protect you.

A: A: If the reality is as you mentioned that he knows the place of the stolen things and returns them, he must be a soothsayer and fortuneteller. He only knows that by looking at the stars, in a magical book, by drawing a line on the sand, seeking the help of Jinn, or any other forbidden means.

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All these acts are acts of disbelief in Allah (Exalted be He), for he claims the knowledge of the Unseen, which is confined only to Allah (Exalted be He) who says, [﴿Say: "None in the heavens and the earth knows the Ghaib \(Unseen\) except Allâh"﴾](#) Allah (Exalted be He) also says, [﴿\(He Alone is\) the All-Knower of the Ghaib \(Unseen\), and He reveals to none His Ghaib \(Unseen\).﴾](#) [﴿Except to a Messenger \(from mankind\) whom He has chosen \(He informs him of unseen as much as He likes\), and then He makes a band of watching guards \(angels\) to march before him and behind him.﴾](#) Thus, it is prohibited to go to this person and it is forbidden to believe his knowledge of the Unseen, because of the severe punishment reported in this concern. The Prophet (peace be upon him) said, [﴿He who visits a diviner and asks him about anything, his prayers extending to forty nights will not be accepted.﴾](#) (Related by Muslim in his Sahih Book. [﴿If anyone resorts to a diviner or a soothsayer and believes in what he says, then he disbelieves in what was revealed to Muhammad \(peace be upon him\).﴾](#) (Related by the Four Compilers of Hadith (Imams Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah) and Al-Hakim who ranked the Hadith as Sahih (authentic). The Prophet (peace be upon him) said, [﴿He is not of us: the one who sees omens or has omens seen for him; predicts or has the future predicted for him; performs magic or has magic performed for him. Anyone who goes to a soothsayer and believes what he says has disbelieved in what has been sent down upon Muhammad.﴾](#) (Related by Al-Bazzar with good chain of narration). As for the claim of this person that he recites the Qur'an, it is a game to trick the people that he is doing a permissible thing in order to spread evil, possess their minds, and extort their money. However, his act is a mere lie. The mere reading of the Qur'an does not unveil the place of the stolen things and he does not use it to return the stolen objects.

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The person who knows the conditions of this person must warn the people against going to him or believe in him. He must explain for them the ruling on that and disapprove of the work of this person and advise him. He must also explain to him the ruling on soothsaying and the bad end of his work. If he stops and repents sincerely, it will be good; otherwise, his case shall be referred to the concerned

authority in order to stop him and ward off harm from the Muslims.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 20489

Q: In our neighborhood there is a man that people think is a righteous person. They frequently visit him to know the place of things they lost and he tells them where to find such things. What is the Islamic ruling on those who visit and believe in what he says? What is their destiny if they die believing in such matters? Is this a form of Shirk (associating others with Allah in His Divinity or worship) that renders its doer out of the fold of Islam? There is an educated man living in our neighborhood who does not do anything to deny this man's acts; rather he praises him before people but he did not visit him. What is the Islamic ruling concerning anyone who dies believing in what this man says? What is your advice to him, because I will read your answer to him, as whenever I tell him that going to this man is not permissible and believing in what he says is Shirk, he replies that the man knows the place of lost things and helps people. I told him that he conjures up Jinn, but still he does not believe me.

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What is the Islamic ruling on using Jinn in useful matters, and how should I reply to him?

A: A person who tells the place of lost things or claims the knowledge of the Ghayb (the Unseen) is a soothsayer that seeks the help of the Jinn, and as such, he should not be believed or visited. The Prophet (peace be upon him) said, [\(Anyone who visits a diviner and asks him about anything, his Salahs \(Prayers\) extending to forty nights will not be accepted.\)](#) He also said, [\(If anyone resorts to a diviner or a soothsayer and believes in what he says, then he disbelieves in what was revealed to Muhammad \(peace be upon him\).\)](#) Furthermore, the person who praises the acts of a soothsayer commits a greater sin than the person who goes to the soothsayer, because praising this person implies agreement on what he does and encouraging people to seek his help.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 21364

Praise be to Allah Alone. Peace and blessings be upon the Last Prophet (Prophet Muhammad - peace be upon him).

The Permanent Committee for Scholarly Research and Ifta' has reviewed a query (No. 1132, dated 19/2/1421 A.H.) sent to His Eminence the General Mufti from His Eminence judge of Badr Court in Madinah. The query, which was referred to the Committee by the Secretariat General of the Council of Senior Scholars, reads as follows:

(Part No. 1; Page No. 217)

It has recently been circulated among people that there is a person residing in Al-Sham (The Levant) who can cure physical and incurable diseases. This person has become popular. We have been informed that he asks the patient's family to go out of the house and plays a recorded Qur'an cassette tape while placing many pots filled with water. The patient who suffers a physical disease and needs surgery is put in a dark room for one night during which no one may enter to him. The patient leaves the room with good health. This person, with Allah's Power, cures many illnesses, such as blindness and coronary thrombosis. Furthermore, many seekers of knowledge who attend the lessons of well-known scholars visit this person to seek his help. Many residents of this region ask about the ruling on this act. it is worth mentioning that people assert permissibility of seeking help of the Jinn in lawful acts that do not cause harm to others. They attribute this Fatwa to His Eminence Shaykh Muhammad ibn `Uthaymin. This matter poses a serious threat to people. I provide you with this information to help issue a Fatwa that enlightens and lets people understand religious matters. Your quick reply is highly appreciated. Many thanks for your efforts and may Allah reward, protect and support you!

(Part No. 1; Page No. 218)

Having discussed the query, the Committee replies as follows: It is not permissible to go to this man as he is a sorcerer or a soothsayer and seeks help from Jinn. The Prophet (peace be upon him) said, (Anyone who visits a soothsayer and believes what he says has nothing to do with that which has been revealed to Muhammad (peace be upon him).) And (Anyone who goes to a soothsayer and asks him about something and believes him, his Salah (Prayer) will not be accepted for forty days.) Scholars and seekers of knowledge are obliged to explain the truth and warn people against the adoption of false ways that oppose the `Aqidah (Creed) and advise them to use lawful treatment exclusively. The Prophet (peace be upon him) said, (Treat yourselves medically, but use nothing unlawful.) And (There is no disease that Allah has created, except that He also has created its treatment that may be known to some people but unknown to others.) A Muslim must use what is prescribed by Allah (Exalted be He) and abandon what He prohibited.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!



Fatwa no. 18341

Q: We have a bad habit in Upper Egypt; some people claim that they eject snakes and scorpions from their homes. One of them holds a stick in his hand and says some words such as: Madad i.e. help me, O Sidy Rifa`y and other forms like these. Thereupon, the snake or scorpion comes and walks on the stick which the man holds and then he catches it

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without any harm.

Is there any permissible way that enables a person to catch snakes and scorpions with his bare hands? If this is a trick of a sorcerer, what is the best way to break this magic? It is worth mentioning that I recited some Ayahs to break the spell but the snake or scorpion did not change?

A: This way is an act of Shirk (associating others with Allah in His Divinity or worship), for the one who caught the snake sought help with other than Allah (Exalted be He) saying: O Sidy Rifa`y. Catching snakes and scorpions is not a sign of firm faith or piety. such persons could be seeking help with Jinn and practice sorcery and magic.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 21163

Q: A large number of patients come to a Jordanian man from several countries, especially from the Gulf States seeking treatment. They commonly believe that he treats many incurable diseases that doctors fail to cure by the permission of Allah. In brief, he seeks the help of jinn in his work, through either reading the Qur'an on water, or performing operations that require no incisions in the body. The patient merely feels that something takes place

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inside his body after which he is cured by the will of Allah. People collectively confirmed that he diagnoses and cures diseases very accurately, and that he requires that the patient must perform Salah (Prayer) and remember Allah often during the operation and receiving the treatment. The man demands the patients to recite Al-Mu`awwidhat (Surahs Al-Ikhlās, Al-Falaq, and Al-Nas) and Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255). He does not do what sorcerers do, for he neither asks about the patients' names nor the names of their mothers. He just asks about the pain that he diagnoses very accurately. Surprisingly, he receives a small fee about fifty Saudi Riyals, and this encourages people to ask about the ruling on going to him. Is it permissible to seek the help of the jinn in doing good for man? Please, advise. May Allah reward you, As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: It is not permissible for a Muslim to seek help from the jinn at all, because they live in a world that we have no knowledge of. Allah (Exalted be He) states, [﴿And verily, there were men among mankind who took shelter with the males among the jinn, but they \(jinn\) increased them \(mankind\) in sin and transgression.﴾](#) The Ayah (Qur'anic verse) censures seeking help from the jinn in general in order to block the means leading to Shirk (associating others with Allah in His Divinity or worship).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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(Part No. 1; Page No. 221)

Fatwa no. 19011

Q: A twenty-year-old man called Shaykh Muhammad lives in Jabal Al-Manarah, Jordan. He has been curing people since he was seven years old. I was told that when he was a child, he suffered from an incurable illness. Some pious Jinn (creatures created from fire) came and told his father that they would cure his child by Allah's will and he would treat people in the same way which can be summarized as follows:

The young man tells a patient who consults him for the first time that "only Allah cures people and not him and that anyone who does not offer Salah (Prayer) will not be cured. Having a sincere intention and putting one's trust in Allah are very important in the course of treatment." The young man asks the patient about what he suffers from and after thinking for a while he tells the patient that there is a cure for his case; which is either water he has blown into it or an operation. He takes fifty riyals and asks the patient to drink three sips from the water at Maghrib and 'Isha' Prayers. He asks the patient to say, "In the Name of Allah, the Curer" when drinking the water. If the patient is not cured, the young man tells him that he needs to undergo an operation.

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The patient returns to him at a specific night. A group of patients fill a room where he treats them. Before they lie down, he gives them the following instructions: "Do not lie down without performing Wudu' (ablution), mention Allah while laying on your back, do not turn to your left side but to the right side only, stretch your legs, do not move as much as possible, and pray Fajr in congregation and return to lay down." This process starts at 9 p.m. and he returns to them the following day at 9 a.m. the following day morning. They listen to a recorded recitation by one of the famous Qur'an reciters such as, Al-Husary, Al-Sudies, and Al-Shureim while they are laying down. When the young man comes at 9 o'clock, he informs each one of them of their condition, saying for example: "you are cured, you got better but you spoke with other than mentioning Allah and moved." He asks the patient who uttered other than mentioning Allah to undergo another operation that lasts for one or two hours. Taking into consideration that during such an operation the body is not cut open and blood does not flow. Patients lay on the back only after performing Wudu' and mention Allah.

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What is the ruling on consulting this young man? Some shaykhs say that anyone who consults him commits Shirk (associating others with Allah in His Divinity or worship) and others say that he is Fitnah (trial). It was proven that the condition of some patients was improved. He cures many diseases in which physicians failed to cure, such as blindness and paralysis.

A: All that is mentioned in the question is a form of bid'ah (innovation in religion), superstitions and

baseless malicious acts which have no evidence in the Qur'an or the Sunnah. The person who introduced this Bid`ah wanted to distinguish himself among other quacks to attract the naive and ignorant common people to steal their money. He is either ignorant or he might be deceiving people. Moreover, he should not be deluded by his skills for it might be a trial and a test from Allah (Exalted be He). It was related by Abu Dawud in his Sunan on the authority of Zaynab from her husband `Abdullah ibn Mas`ud who said, "I heard the Messenger of Allah (peace be upon him) saying, ﴿[Illegal] Ruqyahs, charms and love-potions are [acts of] Shirk (associating others with Allah in His Divinity or worship).﴾ Zaynab said, "Why do you say this? I swear by Allah, when my eye was discharging I used to go to so-and-so, a Jew, who applied a spell to me. When he made the spell to me, it calmed down." `Abdullah said, "That was just the work of Satan who was picking it with his hand, and when he uttered the spell on it, he desisted. All you need to do is to say as the

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Messenger of Allah (peace be upon him) used to say, ﴿'Adhihibil-ba's Rabba al-nass, ishfi anta Al-shafi, la shifa'a illa shifa'ak, shifa'an la yughadiru saqama.' (O the Lord of all people! Do away with the agony, may You cure, You are the Curer, there is no cure except Your cure. A cure that does not leave any sickness.﴾ (See `Awn Al-Ma`bud, vol. 16, p. 212) (Related by Imam Ahmad in Al-Musnad, vol. 1, p. 381 and Ibn Majah, Ibn Hibban, and Al-Hakim, who ranked it as Sahih (authentic) and was also acknowledged by Al-Dhahaby.)

You should not consult this person as he might be doing things that contradict the Islamic `Aqidah (creed) which you do not know. It is permissible for you to recite or let others recite Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) that is free from Bid`ah and superstitions.

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Fatwa no. 17277

Q: I am a man and I have been suffering from a psychological disturbance for eight years. I am having treatment and hope that Allah (Exalted be He) will grant me a full recovery. Some people have told me about a local curer in Jordan and gave me his phone number. I called him at five o'clock and informed him about my condition and the pains and sores I have in my head, in addition to insomnia. He asked me to call him the following day at five o'clock and demanded me to send him a sum of one thousand Saudi Riyals

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in Jordan. He recommended me to buy some herbs from Riyadh and I did. I took them and used them in the morning and at noon. I also stopped taking my medicine and decided not to take it anymore. However, after inquiring about this person, I came to know that he is a sorcerer and a charlatan. I hope Your Eminence will guide me whether I am sinful in this regard. Should I continue to take the treatment he prescribed? It should be noted that this treatment consists of natural herbs.

A: If it is proven that this person is a sorcerer, it will not be permissible for you to be treated by him or even to believe him. The Prophet (peace be upon him) said, [«Anyone who resorts to a fortune-teller and asks him about anything, his Salah \(Prayer\) will not be accepted for forty nights.»](#) He (peace be upon him) also said, [«Anyone who resorts to a fortune-teller or a soothsayer and believes him in what he says, will have disbelieved in what has been revealed to Muhammad \(peace be upon him\).»](#) Further, you should make Tawbah (repentance) for that and never act in accordance with what he says in case those who told you that this man is a sorcerer are reliable. You can see physicians or trustworthy, upright and pious persons who can treat your disease. May Allah grant you recovery and safety from every ill.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 18602

Q: A man claims that he treats patients by just looking at them without prescribing any medicines.

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He only points to the right side to tell that a patient has recovered or to the left side to tell that they have not. Is such treatment permissible? Is it permissible to be treated by such a man?

A: It is not permissible to go to this man who treats by signs, for he is a liar and a charlatan. Moreover, he may be a soothsayer who seeks the help of Jinn (creatures created from fire). It is worth mentioning that the Prophet (peace be upon him) said: "Anyone who goes to a diviner or a soothsayer and believes in what they say has disbelieved in what was revealed to Muhammad." Thus, receiving treatment is only Mubah (permissible) when it is done by lawful Ruqyah (reciting Qur'an and supplications over the sick as a cure), or by known, Mubah, tried medications.

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Fatwa no. 20819

Q: There is a person in Yemen, particularly in the governorate of Ta'iz, named Ahmad Hasan `Abdul-Rahman Al-Shar`aby. He claims that he is your student and that you have allowed him to practice Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing). However, the people have noticed that he does the following:

1. He gives his patients oil or salve, which he claims to bring from India, and sells it to them at a high price. He claims that it resists Sihr (sorcery) and Jinn (creatures created from fire) possession.

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2. He takes gold from some patients, claiming that he will recite Qur'an over it to repel the Jinn but on the condition of not giving it back to the patients because the Jinn will take it.

3. We would like to inform you that he lived in Saudi Arabia, Madinah, and left during the Gulf crisis in 1411 AH, corresponding to 1991 AD.

How should we - the seekers of knowledge - act toward this man and the likes of him?

A: The above-mentioned methods of treatment, whether prescribed by this person or anyone else, are not Islamically lawful. In fact, they are a way of swindling and deceiving the people. It is, thus, obligatory to advise such practitioners, warn the people against their evils, and refer their case to the Shari`ah Court to apply the rulings of Shari`ah (Islamic law) on them.

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Fatwa no. 19948

Q 1: I heard an Imam in our village saying that he is able to show the truth in uncertain or ambiguous situations. For example, if two persons dispute over a right to possess money, this Imam says that

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he is able to resolve this dispute by showing the truth with a certain method called "Al-Hikmah" (wisdom in English). I asked him how and he replied that he can recite specific Qur'anic verses or Hadith. When he does so with the consent of the two men, one of the two disputing men will be afflicted with blindness, paralysis, flatulence, etc. if he tells lies. I asked him to teach me this method, but he refused, claiming that it is a secret he learnt from some scholars. He added that no one can learn this method but the one who can meet certain conditions, including the use of this method only in knotted problems, and not to disclose the secret of this method to any one except the one who meets these conditions. My question is: Are these things authentically reported from the Messenger (peace be upon him) and Salaf (righteous predecessors)? If so, are these reports written down in recognized Hadith and Islamic Jurisprudence books? Please explain this matter as I doubt it contains Shirk - I seek refuge with Allah from that.

A: The act done by this man comes under the heading of swindling, charlatanism and satanic works. You should not go to him or believe in what he says. Authorities must ban and punish him according to Shari'ah.

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Q 2: Al-Rahmah Fi Al-Tibb Wa Al-Hikmah (Mercy in Medical Treatment and Wisdom) by Jalal-u-Din `Abdul-Rahman Al-Suyuty. In this book he mentions some medicine; some are common to people while others contain a kind of Shirk (associating others with Allah in His Divinity or worship) or at least doubt. For example, to treat fever a person brings three leaves of olive and writes on the first: `Asab Jahannam (The hardness of Hell), writes on the second: Naharat

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Jahannam (Hell was slaughtered) and writes on the third: `Atashat Jahannam (Jahannam suffered thirst). A person should then burn them and use their smoke to ward off evil. The one who has fever should also wear this incantation around his neck in which is written: Say He is Allah, the One. By Allah, this is true (three times), Allah (Al-Samad i.e. the Self-Sufficient Master). By Allah, this is true (three times). He never begets. By Allah, this is true (three times). He is not begotten. By Allah, this is true (three times), and there is no equivalent to Him. By Allah, this is true (three times). These concluding phrases must also be written.

To treat fever, you should bring a dead female locust, not hermaphrodite or male, and cut through its back. Then, take its right half skin along with three leaves of olives after you write on the first: "Amlah Ablah", and on the second: "Malih Qabih", and the third: "Faltah Qamlih" go fever! Peel equal parts of onion and split them into seven parts. When the frenzy possesses him, he burns one part of the seven parts as incense provided that his garment and body are clean. He should wrap his head until he calls: O my master, Mu`awiyah ibn `Unuq and my master `Abdul-Qadir Al-Jilany. After he uses this incense, he goes to sleep saying secretly "Madad `Ala Al-Ashyakh i.e. help me sheikhs!" Allah will cure him.

Another recipe for fever: A person brings three bones and writes on the first: Iglikh Borikh, and on the second: Ya Dalil, and on the third: Yarikh. One bone is prescribed for every day. These are simple examples of this book. It is evident that it contains acts of Shirk. Could you explain to us who is this author Jalal-u-Din `Abdul-Rahman Al-Suyuty?

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A: the book "Al-Rahmah Fi Al-tibb Wa Al-Hikmah" which is ascribed to Al-Suyuty is a useless book that has no good. It is replete with superstitions and acts of Shirk. A person must beware of this book and should not rely on it in order to protect his `Aqidah (creed) against anything that may distort or deviate it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!



Fatwa no. 19085

Q 1: many people say the crimes that take place on earth have a connection with the moon, i.e., when it becomes a full moon, claiming that they have heard it in some Hadith of the Prophet (peace be upon him). Is this statement true?

A: What is mentioned in the question about the crimes that take place on earth having a relationship with the moon when it is full is not true. There is no basis for this in the Book of Allah or in the Sunnah of the Prophet (peace be upon him). This is a Bid'ah (innovation) created by superstitious fortune-tellers and charlatans, who try to control the minds of ignorant and naive people and thereby facilitate falling into crimes and sins. It is obligatory on anyone who has committed these things to make sincere Tawbah (repentance to Allah) and perform worship sincerely and solely for Allah Alone. Allah (may He be Exalted) is the Sole Disposer of all affairs and He Alone is the Creator of everything, with no partner or associate. He Alone has the Power to bestow benefit or inflict harm.

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The matter is in His hand, whatever He wills happens and whatever He does not will does not happen.

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Q 2: There is a group of people here who treat people with what they call "folk medicine". When I talked to one of them, he asked me to tell him my name and my mother's name, and them to come back to meet him on a specific day. When I went back, he told me that I suffer from such-and-such an illness. One person said that he uses the Words of Allah to cure. What is your opinion about such people and what is the ruling on going to them?

A: This man and the likes of him, who claim that they can diagnose a patient's illness by just asking them their names and their mothers' names, or who claim that they use the Words of Allah, are soothsayers and charlatans. It is obligatory for them to be advised, warned against what they do, and ordered to make sincere Tawbah (repentance to Allah). If they repent, that will be good. Otherwise, their case should be referred to the relevant authorities to prevent their evil and protect people. It is Haram (prohibited) to consult this man and those like him, based on the Hadith narrated by Abu Hurayrah (may be pleased with him), who reported that the Prophet (peace be upon him) said, ["Anyone who goes to a soothsayer or a diviner and believes in what they say has disbelieved in what was revealed to Muhammad."](#) (Related by Ahl-ul-Sunan [Imams Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah] and Al-Hakim who ranked it as Hadith Sahih [a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish]) Therefore, anyone who goes to soothsayers and fortune-tellers and believes the news they claim to reveal from the Ghayb (Unseen) has committed Kufr (disbelief) that takes them out of Islam - may Allah save us from that! Allah (Exalted be He) says:

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[\(Say: "None in the heavens and the earth knows the Ghaib \(Unseen\) except Allâh, nor can they perceive when they shall be resurrected."\)](#)

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The first question of Fatwa no. 19146

Q 1: Is it permissible to believe those who claim that their souls have the ability to speak to the dead in their graves during their sleep? They claim it is out of their hands and is done with Allah's Power.

A: Those people are liar charlatans who manipulate people's minds. It is not permissible to believe them or resort to them. Rather, you should deny their actions, warn people against them and report them to the authorities to punish them and save people from their evil.

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Astrology

Fatwa no. 17727

Q: Some Arab newspapers and magazines dedicate pages to the horoscope, talking about zodiac signs such as Aries, Taurus, Gemini and others. They claim that people born under these signs will probably be moody because the zodiac conflicts a lot during this period. There are many things written in these pages, a copy of which is attached to the message and many Muslim youth read them. Please clarify the Islamic ruling on zodiac signs and your advice to Muslims and to those responsible for the magazines.

A: This is considered the same as divination used by fortune-tellers to inform people if they will be happy or miserable and if they should be optimistic or pessimistic. This is a prohibited idea dating back to the days of Jahiliyyah (pre-Islamic time of ignorance). It is not permissible to practice, follow or spread these ideas. It is even more misleading and misguiding to Muslims to spread such ideas in newspapers, as they involve claiming to know Ghayb (the Unseen), which is the sole Right of Allah (Glorified and Exalted be He) Who says, [\(Say: "None in the heavens and the earth knows the Ghaib \(Unseen\) except Allâh, nor can they perceive when they shall be resurrected."\)](#)

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Allah also says, [\(And with Him are the keys of the Ghaib \(all that is hidden\), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.\)](#) Allah even denied that His Messenger Muhammad (peace be upon him) knew the Ghayb. Allah says, [\(Say \(O Muhammad صلى الله عليه وسلم\): "I don't tell you that with me are the treasures of Allâh, nor \(that\) I know the Unseen; nor I tell you that I am an angel. I but follow what is revealed to me." Say: "Are the blind and the one who sees equal? Will you not then take thought?"\)](#) He (Glorified be He) says, [\("And I do not say to you that with me are the Treasures of Allâh, nor that I know the Ghaib \(Unseen\), nor do I say I am an angel, and I do not say of those whom your eyes look down upon that Allâh will not bestow any good on them. Allâh knows what is in their inner-selves \(as regards belief, etc.\). In that case, I should, indeed be one of the Zâlimûn \(wrong-doers, oppressors\)."\)](#) The Prophet (peace be upon him) said, [\(Anyone who acquires a branch of the knowledge of astrology has acquired a branch of magic \(of which they acquire more as long as\) they continue to do so.\)](#) There are many Ayahs (Qur'anic verses) and Hadith in this regard. Muslim scholars unanimously agree on this well-established ruling prohibiting astrology. Thus, it is the duty of every Muslim seeking the best for themselves and their religion to avoid this form of manipulating people's minds and beliefs, to fear Allah regarding themselves and their nation and not to spread misleading ideas among Muslims. On the other hand, Muslim rulers (may Allah grant them success) should

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prevent this practice and punish those who spread it according to the Islamic prescribed punishment.
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The second question of Fatwa no. 17915

Q 2: What is the ruling on believing the weather forecasts for the coming days, issued by the National Weather Service?

Moreover, doctors say that people suffering from heart diseases, arteriosclerosis and brain diseases are prone to have shorter life spans and are more liable to an early death. Should we believe in what they say? Does this fall under the knowledge of Ghayb (the Unseen), while Allah Alone is the One Who gives life and takes it?

A: Weather forecasts are based on meteorological signs and previous experiences and they are not decisive. So they should not be absolutely believed or belied.

The same applies to the opinions of doctors when they talk about patients suffering from heart diseases. These opinions are based on previous experiments and do not fall under the prohibited foretelling of the Ghayb. Life and death are in the Hands of Allah Alone.

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astrology and calculations

The first question of Fatwa no. 19169

Q 1: The calendar always marks zodiac signs such as Sagittarius, Capricorn and others in addition to the names of some stars such as Al-Ghafar, Al-Na`ayim and others. There is also some information available about rain and wind related to each of these signs and stars. It is written that such days are characterized by severe cold or heat and the appearance of certain fruits and specify the length of their day and night. My question is: Are all of these signs and stars and what is said about their weather, wind and the like true? What is the ruling on believing in these things?

A: The information stated about these signs and stars related to rain, wind, temperature, plantation and the like do not fall under the prohibited foretelling of Ghayb (the Unseen). This is just information about how Allah has created the universe discovered by people through experimentation and experience. They are merely expectations that may sometimes not be true, for a reason that is known only to Allah (Glorified and Exalted be He). Consequently, giving and receiving this information

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should not leave the realm of expectations to become certain facts.

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Weather forecasts

The twenty-fifth and twenty-sixth questions of Fatwa no. 18612

Q 25: there is no harm in weather forecasts based on specialized studies. Does the same apply to predicting some events of the near future for a person based on psychological, educational and mental studies at the hands of specialists? They use certain marks in the body to predict what will happen to the person. Does this fall under the prohibited guessing of Ghayb (the Unseen) or there is no harm in that as well? Those involved in these acts say their work is merely academic and depends on their true vision.

A: Firstly: There is no harm in weather forecasts based on cosmic signs, provided that no one believes that these signs are effective in themselves and capable of causing events. This will be considered major Shirk (associating others with Allah in His Divinity or worship). People should not depend on these signs and claim to have the ability to foretell the future or control the good and evil events that happen to others. Furthermore, these expectations based on the cosmic signs should always remain merely assumptions and should not be depended on as decisive facts to predict the future as mentioned in the question. This is

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known in astrology as "Al-Ta'thir (belief in the influence of stars)". This is Shirk since these are probable expectations and everything is referred to the Will of Allah.

Secondly: There is no harm in having true vision and insight and in anticipating a certain future for someone based on their actions and behaviors. This can be applied with the same previously-mentioned limitations. They should be nothing more than expectations and everything is referred to the Will of Allah. A person may say, "I expect that so-and-so will be a merchant, since his behavior shows that he will, in sha'a-Allah (if Allah wills)."

Moreover, you should beware of those who claim to know the Ghayb, fortune-tellers, palm-readers, soothsayers and others. Ignorant people resort to them and believe the lies they tell them about their future.

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Q 26: Allah (Exalted be He) says, (Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh") We are certain that none but Allah knows the Ghayb and this is a main pillar in a believer's creed. However, we live in a time of confusion and doubt. A person may say that nowadays, meteorology predicts when it will rain. Artificial rain can be produced

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by applying modern technologies. Moreover, it is very easy now for obstetricians to know the gender of the fetus by using ultrasound waves. The gender of the fetus can be requested by parents during in vitro fertilization (IVF). Some people say that all this does not contradict the Ayah (Qur'anic verse) or the Hadith (and that the problem lies in our understanding). I hope to receive an explanation from you that removes any confusion or ambiguity. I mean Surah Luqman, Ayah no. 34 and the Hadith where the Prophet (peace be upon him) said, (Keys of the Unseen knowledge are five which no one knows but Allah; (i) no one knows what will happen tomorrow; (ii) no one knows what is in the wombs; (iii) no one knows what they will earn tomorrow; (iv) no one knows in what land they will die; and (v) no one knows when it will rain.) (Related in "Jawahir" by Al-Bukhari.)

A: Firstly: meteorologists' weather predication is nothing more than intuitive expectations and everybody knows that many of their anticipations are incorrect. Meteorologists observe what is taking place in the atmosphere and on earth to make their predictions, which may or may not happen. These predictions are not among the Ghayb known only by Allah. Thus, when someone sees a sign in the sky and anticipates the blowing of wind or anything else, this is not among the Ghayb, for they have depended on signs provided by Allah for people

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to use. An example is the signs denoting whether the harvest will be good or bad. In the same way, meteorologists observe and predict. If what they have predicted happens, it will be based on the signs Allah makes available for them, but if it does not happen, this must be due to their mistake in analyzing the signs.

Secondly: It has not been proven that artificial rain does what is mentioned. It is an exaggeration and there is no confusion in this regard. Allah taught scientists that rain is the result of certain reactions, so they make these reactions and rain may or may not fall. If it falls, it will fall in a limited area and will not be like natural rain falling from clouds. Based on that, we all know that the countries that try to produce artificial rain do not benefit from it and if Allah does not make rain fall from the sky in these countries, they will live in drought.

Thirdly: We have already received a question about knowing the gender of the fetus with the use of ultrasound and the Permanent Committee gave the following answer: "All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions. It is confirmed in a Hadith Sahih (authentic Hadith) that the keys to the Ghayb are five and they are only known to Allah. They are mentioned in the Ayah

stated in the question. Among these Hadith is what is related by Al-Bukhari on the authority of `Abdullah ibn `Umar (may Allah be pleased by them both) who narrated that the Messenger of Allah (peace be upon him) said, [\(Keys of the Unseen knowledge are five which no one knows but Allah... \(Verily Allâh, with Him \(Alone\) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All-Knower, All-Aware \(of things\).\)\)](#) In another narration on the authority of Ibn `Umar (may Allah be pleased with him) who narrated that the Messenger of Allah (peace be upon him) said, [\(Keys of the Unseen knowledge are five which no one knows but Allah. Then he recited: \(Verily Allâh, with Him \(Alone\) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs.\)\)](#) (Related by Imam Ahmad on the authority of Ibn `Umar and Ibn Mas`ud with the same meaning.) The same Hadith was reported from different narrators supporting what is mentioned in the Ayah. It states that Allah Alone possesses the knowledge of the Hour, so no one is able to disclose its time but Him. Neither a close angel nor a prophet knows its time, but Allah has given them knowledge of its signs. None other than Allah knows when and where rain will fall. Experts may know roughly when and where it will fall when the signs are present and the causes are known, but their knowledge is mixed with some conjecture, and at other times, they may be mistaken. Allah (Glorified be He) Alone knows what is in the wombs, regarding fetus's creation,

its growth, the period it remains in the womb, its survival or death, and its soundness or whether an illness affects it unexpectedly. Allah knows all this without acquiring His knowledge from another and without depending on signs. He is Allah Who creates the signs and Whose Knowledge is never wrong and events always take place in reality. He is Allah (Glorified be He). Human beings may have some knowledge of whether it will be a boy or a girl, whether it will be safe or afflicted with a disease, and whether it will remain in the womb until its delivery date or not. Yet Allah guides humans to know these things through different means such as using ultrasound and they do not know it by themselves or without any help. Humans see all these signs after Allah has commanded an angel to fashion the fetus. However, they do not have comprehensive knowledge of what is happening in the womb; they only have general knowledge with a probability of error. Moreover, no one knows what they will gain the next day in relation to their religion or worldly matters. This again is the exclusive knowledge of Allah. People may generally anticipate a gain or loss, which gives them hope and urges them to exert their efforts, or makes them fearful based on the signs and circumstances. Anyway, all of that is not sure knowledge. Finally, no one knows where they will die; whether on land or in the sea, and in which country. Only Allah has this Knowledge, as He (Glorified be He) has full knowledge that encompasses all matters, the public as well as Ghayb; apparent

and hidden. In short, the Knowledge of Allah is not acquired from anyone else and does not depend on reasons, signs or experiments. Allah knows what has been and what will be. His Knowledge is never vague or late and it encompasses all creatures in detail, unlike anyone else. It is Allah Alone Whose help can be sought.

Based on the previous discussion, it is clear that all that you have mentioned does not conflict with Allah's sole Knowledge of Ghayb.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!



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charlatanry

Fatwa no. 13221

Q: I am an Egyptian citizen residing in Jeddah. I saw an educated person in Egypt, who maintains recitation of the Qur'an. I saw him bringing the Mus-haf (Arabic Qur'an) after performing Wudu' (ablution) and reciting the Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255), then commanding those who were sitting with him to do the same. After doing this, he brings a pair of scissors or a ring and puts it at the middle of the Mus-haf, takes one end of the scissors with his fingers, asks another one to grab the other end, and begins to ask the Mus-haf some questions. The Mus-haf then keeps turning right and left between his hands. He asks it, for instance, whether someone is in Cairo now. If the answer is in the affirmative, the Mus-haf turns right and if not, it turns left. This is how he commands the Mus-haf, which actually turns right or left according to the answer. I hope Your Eminence will clarify the legal ruling on this method, for I am worried from it. It should be mentioned that in most cases the answer is correct.

A: The method that is mentioned in the question is not permissible, for it includes charlatanry and the use of Jinn, and all this is prohibited.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 19754

Q: I would like to inform you that I live in Al-Ta'if and my wife suffers from a mental disorder. I took her to some practitioners of Ruqyah (reciting Qur'an and saying supplications over the sick as a cure) to whom most of the people in Al-Ta'if resort for treatment. However, I noticed that they commit some acts which arouse suspicions. For example:

Firstly: Some of those practitioners, who recite the Qur'an over the patients afflicted with Sihr (sorcery) or Jinn (creatures created from the fire) possession, put their fingers on the patient's eyes - whether they are males or females - and recite Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) and Ayah (22) of Surah Qaf. After this, the patient sees the type of Sihr, those who have cast the Sihr on them, and where the Sihr is hidden. In addition, they claim seeing other things such as snakes, persons and other places which they know. What confuses me is that the practitioner knows that he will see things of that sort and this is called "revelation". Some of those practitioners recite the Qur'an in a low voice while standing before the patient. They then stretch their hand toward the patient and blow over it, saying "The patient

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is afflicted with Sihr which is sentinelled by a male, female or a flying jinni.

Secondly: My wife is afflicted with Sihr - as they claim and Allah knows best. When the practitioner recited the Qur'an over her, something strange took place; she vomited pieces of fabric and blood. She sometimes vomited small plants, three nails wrapped in a piece of fabric, and locks of hair and fingernails placed in a plastic bag. Some other patients vomited pieces of leather sewn and placed in a bag with some fingernails, nails, and locks of hair. The practitioners of Ruqyah claim that these items are Sihr placed in the stomach of the patient by the Jinn. We, thus, thought of presenting this matter to Your Honor seeking your explanation Should we believe such things and consult these practitioners? Do these acts represent Islamically lawful Ruqyah? Is it true what the patient sees and what comes out from them? May Allah preserve you!

A: If what you have stated in the question about those practitioners is true, it will be Haram (prohibited) to consult them. What they are doing can never be classified as lawful Ruqyah; rather, it is a way of swindling, false talk, and guesswork which are not based on truth or sound evidence. Such practices may indicate that those people employ Satan and engage in soothsaying and sorcery, and thus the patients

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do not see what is really there. Moreover, they can bring tangible items and make the patient falsely think that they are coming out of their stomachs, by managing to do this through the help of Satan and Jinn. Accordingly, it is not permissible to consult these practitioners, seek treatment from them, or even to treat sorcery with sorcery. You are required to sincerely repent to Allah from consulting such people and not do this again in the future. It is not permissible to believe what they are doing,

because it was reported on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) stated, [\(If anyone resorts to a diviner or a soothsayer and believes in what he says, they will be disbelievers in what was revealed to Muhammad.\)](#) (Related by the four Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes), and Al-Hakim who ranked it as Sahih (authentic)). Also, the Prophet (peace be upon him) stated, [\(Anyone who sees omens or has omens seen for them; predicts or has the future predicted for them; performs Sihr or has Sihr performed for them is not one of us.\)](#) (Related by Al-Tabarani on the authority of `Imran ibn Husayn, and Al-Manawiy commented that its Sanad (chain of narrators) is good.) The Prophet (peace be upon him) said when asked about Al-Nushrah: [\(It is from the acts of Satan.\)](#) (Related by Imam Ahmad and Abu Dawud with a good Sanad) Al-Nushrah means treating Sihr with Sihr.

We advise you to treat your wife by using the Islamically acceptable Ruqyah from the Qur'an, Adhkar (invocations and Remembrances said at certain times on a regular basis), Prophetic supplications, or prescribed medications which do not include unlawful ingredients. The Prophet (peace be upon him) stated, [\(Treat yourselves medically for there is no disease that Allah has created except that He also has created its treatment, about which some people know and other do not know.\)](#) (Related by Imam Ahmad, Al-Tirmidhy, Abu Dawud, and Ibn Majah) Abu Dawud added: [\(Treat yourselves medically, but use nothing unlawful.\)](#) If you know where the Sihr is hidden, you are permitted to dig it out - if it is buried underground -

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and destroy it by burning or by any other means to nullify its effect. That was done by the Prophet (peace be upon him) when a spell was cast on him and he learned where it was hidden.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 17372

Q: Your Eminence, there is a person in Indonesia who treats people who are sick. One of the trustworthy people went to see him and told me what he saw. He told me that the man asks the person who is ill to lie on a bed. He then puts his hand on them and holds the area that is painful and recites over them. He then puts adhesive tape over the area and asks the person who is ill to come back after two or three days. On the second appointment, he holds the area that hurts and recites in Arabic: "In the Name of Allah, the Most Gracious, Most Merciful. I seek refuge with Allah from the heat of the Fire and the evil of every agitated vein. O Allah, the Ever-Kind! Treat us with Your Subtle Kindness." He repeats this and then recites in an unknown language and presses (the part that hurts) and removes the pain. It is as if it is before a surgical operation, but the person only feels the pain for a few moments after it. It is as if he makes a cut with a sharp instrument. He then puts the adhesive tape on it and asks the person who is ill to remove it after three or four days, telling them during this time that they should refrain from eating meat or fat. After that, a good result, by the Will of Allah, will be clearly seen.

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The man does not charge a specific fee and says about himself that he cures through the Qur'an. He is a lieutenant-colonel in the army and he is in charge of an orphanage and is also a Khatib (preacher) in a Masjid (mosque). One man who went to him for treatment told me that he saw him smoke and shake hands with non-Mahram women (not a spouse or unmarriageable relatives). Once a boy came to him when I was there, who had excess skin on his upper lip, about 3 cm of loose black skin. The man told me to watch. He first mentioned Allah's Name, removed it with his hand in a second, and when the blood poured out, he placed adhesive tape on it. It is said that many people visit him to be cured of illnesses such as epilepsy, cancer, and problems with their eyesight. Some members of my family want to travel to see this man for treatment, but they are worried. Please give us a Fatwa (legal opinion issued by a qualified Muslim scholar) on the ruling regarding going to this man for treatment. May Allah reward you with the best!

A: It is not permissible to go to this person, because his 'Aqidah (creed) is unknown, and he recites unknown words over the patients as ruqyah (supplications recited over the sick seeking healing); also because of what is mentioned about his laxity in Din (religion), as he smokes and shakes hands with non-Mahram women.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 1; Page No. 251)

Q: I read the following passage in an old book entitled: "Tadhkarat Dawwud fi al- 'Ilaj bil Tib wal a'shab" and in other books:

Whoever recites: "Bismillah Al-Rahman, Al-Rahim (In the Name of Allah, the Most Gracious, the Most Merciful)"

231 times over unmarketable goods, Allah will make it easy to sell them.

Whoever recites it 31 times over a glass of water and then gives it to any person they love, Allah will implant love for them in their heart.

Whoever recites it 50 times after Fajr (Dawn) Prayer in complete Khushu' (the heart being attuned to the act of worship) and submissiveness, Allah will make them see in their dreams what humans are not allowed to see.

My question is:

Is reciting "Bismillah Al-Rahman, Al-Rahim" in this way Halal (lawful) or Haram (prohibited)?

Is it permissible to recite it over a glass of water and then give it to a dear friend who does not perform Salah (Prayer) or know little about the Din (religion), in the hope that Allah will guide them and open their heart to Iman (faith) and Salah?

A: Basmalah (saying, "Bismillah Al-Rahman, Al-Rahim") is a blessed form of Dhikr (Remembrance of Allah) and it is Mustahab (desirable) to recite it before every Surah (chapter) of the Qur'an, except Surah Bara'ah (i.e. Surah Al-Tawbah). It is lawful to recite it before starting any desired matter. However, reciting it a given number of times and with the intentions mentioned in the question has no origin in the Shari'ah (Islamic law); therefore, it is not permissible to recite it in this way.

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The book "Tadhkirat Ulu Al-'Albab fi Al-Tib", commonly known as "Tadhkirat Dawwud", after its author, Dawwud ibn 'Umar Al-Antaky, and then Al-Qahiri, who died in Makkah in the year 1008, is full of such sayings that have no origin in the Shari'ah. We, therefore, advise you not to read it, and to read instead the books of the Sunnah (what was reported from the Prophet) and those written by the Salaf (righteous predecessors) of this Ummah (nation under one creed), such as the book "Al-Tib Al-Nabawy (Medicine of the Prophet)", by Ibn Al-Qayyim, Al-Dhahaby, and Ibn Muflih (may Allah be merciful to all of them). And Allah knows best.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



The third and fourth questions of Fatwa no. 14893

Q 3: I got seriously ill and my family members and neighbors collectively concluded that a Qarin (a personal Jinn companion for humans) had possessed me. When I was informed that I must rid myself of this Qarin through incantations and the like, I refused. Actually, I find comfort in reading the Qur'an and Islamic-related books and listening to the Hadith. I also love Ahl-ul-Bayt (members of the Prophet's extended Muslim family), particularly Al-Husayn and Zaynab and love visiting them. Is this wrong?

A: It is not permissible for Muslims to go to sorcerers, to use talismans, or incantations that involve Shirk (associating others in worship with Allah). Instead, one should seek treatment through known medicines prescribed by doctors or through Islamically lawful invocations read by persons who perform Ruqyah (reciting Qur'an and supplications over the sick as a cure). It is not permissible for a Muslim to visit graves and supplicate there. Invoking the dwellers of the graves is

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a major Shirk (associating others with Allah in His Divinity or worship). Love of Allah's Messenger (peace be upon him) and his household is an act of worship that brings one closer to Allah (Glorified and Exalted be He) on condition that a Muslim carries out His orders and avoids things He prohibits. It should be noted that women's visiting of the graves is not permissible according to the preponderant opinion of scholars, because the Prophet (peace be upon him) cursed women who visit graves.

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Q 4: I have had many marriage proposals, but none have succeeded. People tell me that I am possessed by Jinn (creatures created from fire) and bewitched. Is this true? How can I undo this spell, or possession? It may be worth mentioning that I suffer from spasms when I become angry, and I sometimes have nightmares.

A: You must beware of the whisperings that Satan makes to cause grief to the believers. You have also to perform your Islamic duties of `Ibadah (worship) as commanded by Allah. You should increase your Du`a' (supplication), Dhikr (Remembrance of Allah), Qur'an recitation, and read the Adhkar (invocations and Remembrances said at certain times on a regular basis) after the obligatory Salahs (Prayers) especially Fajr (Dawn), Maghrib (Sunset), and `Isha' (Night) Prayers. You may also visit a person who treats using Ruqyah (reciting Qur'an and transmitted supplications over the sick as a cure), hopefully Allah will cure you. In addition, you can recite frequently: A`udhu Bikalimat-illahi Al-tammati Min Sharri Ma Khalaq (I seek refuge with the Perfect Words of Allah from the evil of what He has created) in the morning and at night. Also, recite Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) after every obligatory Salah (Prayer) and when you go to bed. Finally, you can recite the Surahs (Qur'anic chapters) of (Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.), (Say: "I seek refuge with (Allâh), the Lord of the daybreak,), and (Say: "I seek refuge with (Allâh) the Lord of mankind,) after you perform every obligatory Salah, and repeat the three Surahs thrice after Fajr (Dawn) and Maghrib (Sunset) Prayers. Reciting all these will remove all things that hurt you, In sha'a-Allah (if Allah wills).

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May Allah protect you from all evils.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fourth question of Fatwa no. 3502

Q 4: When people in our country suffer from mental illness, they visit some shrines built on graves and claim they are cured. What is the ruling on this?

A: If the case is as you mentioned, the disease that such people suffer from is only Satanic delusions and acts that afflict those whose `Aqidah (creed) is corrupted, and who are controlled by Satan. These people respond to Satan's whispers and visit the graves of the so called Awliya' (pious people) to be cured. Since this practice is Shirk (associating others with Allah in His Divinity or worship), Satan is pleased with them and stops his whisperings to them and thus they recover by the permission of Allah (Exalted be He). This is a trial for them by Allah (Exalted be He). We seek refuge in Allah (Exalted be He), His Power and Might from Satan's whispers, delusions, Fitnah (trial), and plots. On the other hand, Allah may cure a person coinciding with the latter's visit to a grave. Thus, they think that they recovered because of visiting the shrines which are built on the graves of Awliya'. Only Allah guides to the Right Path.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 1635

Q: Attached to my letter is a sheet of paper entitled Al-Da'irah Al-Nuraniyyah (luminous circle). Is it a fact or a myth? It may be worth mentioning that this paper contains some Ayahs (Qur'anic verses) along with some meaningless words like Sqatim, Sqfatis, etc. What is the ruling on this?

A: It is not permissible to use incantations that contain unattached letters and meaningless words that may be names of devils. Even if such incantations contain meaningful words, using them is not permissible for this is tantamount to making Du`a' (supplication) to other than Allah. This is also a form of seeking help of others beside Allah which is tantamount to major Shirk (associating others with Allah in His Divinity or worship) if one seeks protection from them, or as a means to get the blessings of such names, or that the latter are believed to be a reason for recovery, or the fulfillment of any need. Ayahs of the Noble Qur'an are only written on the same sheet of paper to confuse people and mix truth with falsehood.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Conjuration

Fatwa no. 16455

Q: We have noticed the spread of conjuration especially in university areas and on beaches during summer vacation. I was once on a beach and when I entered my colleagues' tent, I ridiculed what they were doing. Nevertheless, a glass suddenly moved and displayed my first name, my surname, etc. I, thus, believed in conjuration for a period of time. Please give the scientific and Islamic explanation for such a phenomenon? What is the ruling on it, and on the person who practices it?

A: conjuration is a satanic practice which involves using Jinn (creatures created from fire) in a way that contradicts Tawhid (belief in the Oneness of Allah). This is because conjuration is only done through acts of Shirk (tantamount to associating others associates others with Allah in His Divinity or worship). Beings who report such information as what is mentioned in the question are not souls. Rather, they are devils who declare this information to deceive people. No one can call souls except Allah (Glorified and Exalted be He). Accordingly, it is Wajib (obligatory) to believe that conjuration is falsehood that must be rejected, not attended, and not accepted as truth.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 16764

Q: A man who constructed a small Masjid (mosque) in a corner of his building establishes the congregational Salah (Prayer) and mentions nine of the Most Beautiful Names of Allah one hundred thousand times. he holds sessions and informs people about things that have already taken place, and what will happen in the future. This person claims that he receives Ilham (inspiration) from Allah (Glorified and Exalted be He) and when we reject this he refers to the story of Prophet Musa (Moses, peace be upon him) and the righteous servant of Allah (Al-Khadir). He explains that latter only depended on Ilham not knowledge of Ghayb (the Unseen) when he made a hole in the ship, killed the boy, and built the wall.

What is the ruling on this?

A: This person who calls himself shaykh is simply telling things that the devils inform him of. He does not receive Ilham. To make it clearer, devils circulate information amongst each other then tell their allies whether humans or demons about it. They do so only for those who associate them in `Ibadah (worship) with Allah. Allah (Exalted be He) states regarding them, [﴿Our Lord! We benefited one from the other﴾](#) One form of being benefited by human beings is that some of the latter worship them. On the other hand, Al-Khadir acted upon the Wahy (Revelation) of Allah (Glorified and Exalted be He) as he was a prophet according to the most proper of the two opinions of scholars. This is why Al-Khadir (peace be upon him) said at the end of the narrative: [﴿And I did them not of my own accord.﴾](#)

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The first question of Fatwa no. 17382

Q 1: In the Al-Majalis Magazine, issue no. 1168, dated 24/12/1994 AD, pp 4-6, a reporter wrote, "The era of miracles is over and man should believe in nothing but scientific facts that exist around us. After great hesitation I decided to go to a young man who claims he is able to cure AIDS in two minutes and challenges any doctor to add something new to the diagnosis he makes. To my surprise, when I arrived I found that the house of this man, based in Egypt, was crowded with people from many countries and classes. For example, a woman, whose attempts at recovery in Europe failed, visited this man. People from various professions, including lawyers, accountants and teachers, came to this man hoping that he would cure their illness. They do not care about the person who can provide them with treatment, even if he is listed among the swindlers and charlatans. While attending a session of treatment, I could not believe what I saw or understand

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what happened in front of all of us. Even worse, people assert that this "blessed man" performs miracles. Some of them told me that they were about to recover and others had already recovered once he used a stone and put his hand on their body. This man gained popularity throughout Egypt, from Alexandria to Aswan. Owing to this popularity, the American CNN network visited his house and conducted an interview with him. He told his story, saying that his name is Magdy Abd Al-Sami` Murad and that he works as a teacher. Born on 3/5/1965 AD, he is married and has two sons. He said he enjoyed playing football. One day, he returned home after finishing his work and asked his wife to prepare lunch. He performed Salah and sat down to recite Qur'an. At that moment, he felt as if a heavy hill entered his body causing him to shiver and move unconsciously. His family thought that he was suffering from a disease. However, they heard a voice coming from his mouth saying, 'I am Queen Sally and 2 billion believing Jinn work for me. I came to heal patients through Magdy.' He regained consciousness and his family told him what happened. Later, Queen Sally talked to him face to face, saying that she aimed at curing serious diseases through him using

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the Qur'an. There are 2 billion believing Jinn assigned by her to treat these human diseases using the Qur'an." This is the entire story of this man published in the magazine. My question is: If this story is true, will it be permissible to go to this man? I appreciate your comment.

A: This man is a liar and a charlatan who makes use of people who have a weak mind. Such people who claim they have accidents, experiences and journeys with Jinn increases in number. The story mentioned in this magazine and others stated in a book entitled, 'An Interview with a Muslim Jinni', are some examples of fabrication used to extract money from people. Other people use such stories to cast doubt on the faith of Muslims. Therefore, you should be careful, and remain certain and steadfast in all such things and in all your affairs.



Fatwa no. 12263

Q: A person had a car accident and suffered loss of memory and a coma that lasted for a long period of time. Afterwards, his condition improved slightly and he started

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to move his limbs, but he could not speak, remember anything, or perceive any information. His father has done his best to find all possible treatment; however, there are some people who treat such incurable diseases, using what is called 'spiritual medicine' that is practiced by both Kuffar (disbelievers) and Muslims. In most cases they achieve positive results and many patients, who tend to suffer from incurable diseases, recover by their treatment. Is it permissible to resort to such people? It should be mentioned that I do not know the techniques they use in their treatment.

A: It is not permissible to resort to or be treated by them until you are aware of the techniques they use in their treatment and are certain that they do not contradict the purified Shari`ah (Islamic Law).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



The first and second questions of Fatwa no. 18891

Q 1, 2: What is the ruling on a person who tells people that he comes down to graves, lives with those buried and transmits their news? What is the ruling on those who come to our homes and claim to be sent by Ibn 'Ulwan or other Awliya' (pious people) to expel snakes out of our homes? Actually, some of them stipulate to go in homes while naked to be able to expel snakes.

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A: All the things mentioned above are related to false beliefs and superstitions which have to be denied and warned against. Moreover, those who do such acts have to be punished as they corrupt and confuse people's creed.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	'Abdullah ibn Ghudayyan	'Abdul-'Aziz Al Al-Shaykh	'Abdul-'Aziz ibn 'Abdullah ibn Baz



Fatwa no. 18730

Q: My elder sister was married eight years ago. She has not given birth yet. She saw many doctors and tried many drugs but it was all in vain. She now tries very amazing medicine regarding which I have doubts. It is something like dough (a loaf) which my sister irrigates as if it is a plant. Every time it is irrigated, the dough produces another dough, as some fruits would do, which my sister gives to another barren woman every fifteen days. After a certain period, when my sister has finished distributing the dough, my sister takes the remaining dough for herself. In fact, I do not know how she uses it. Is such behavior sound, bearing in mind that the dough is taken from a person who is claimed to have brought it from sacred Hajj locations?

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A: The behavior you mentioned, that your sister makes use of certain dough in hope of having children is false and groundless which must be forsaken. However, she has to rely on Allah, supplicate to him and seek lawful medication. [\(And whosoever fears Allāh and keeps his duty to Him, He will make a way for him to get out \(from every difficulty\).\)](#) [\(And He will provide him from \(sources\) he never could imagine. And whosoever puts his trust in Allāh, then He will suffice him.\)](#) Undoubtedly, having children or otherwise is something predestined by Allah (Glorified and Exalted be He). Allah (Exalted be He) said, [\(He bestows female \(offspring\) upon whom He wills, and bestows male \(offspring\) upon whom He wills.\)](#) [\(Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able to do all things.\)](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The third question of Fatwa no. 18853

Q 3: When a person accused of theft is brought before some people here, they burn him with a heated piece of iron. If he admits his act, it will be all right; otherwise, fire will cause him no harm. Is such behavior permissible according to Allah's religion?

A: This is a prohibited groundless behavior. Moreover, it falls under prohibited jugglery which renders one's creed corrupt. Thus, it has to be avoided and other lawful methods

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of interrogating convicts have to be adopted.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



The second question of Fatwa no. 18839

Q 2: My sister has been suffering from a disease caused by a defect in the nerves, and the doctor refused to allow her to stay longer in hospital, and so we turned to charlatans who prepared some exotic rituals for her. While these rituals were being performed, our neighbor came by and said to these charlatans that if her daughter was cured, she would reward them. After a long time she came to me with a sum of money and asked me to give it to these charlatans, but I did not, because I could not find them and I did not exert any effort to deliver this money to them. What should I do?

A: You should return the money to the woman who gave it to you or to her heirs, and do not pay it to the charlatan, as it is not lawfully his.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



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Fatwa no. 18987

Q: My brother occupies a very outstanding and enviable position. He also has a wife and two daughters. however, he - May Allah guide him - began to collect dust and old bones from graves in addition to old ragged clothes. he started to write incantations under the pretence that he causes the absent to come and breaks spell. It is worth mentioning that he does not benefit or harm people. He only does that under the pretence that he received a bequeathal from one of his dead relatives, who used to practice the same deed, to do that. However, he and I know well that he practices it only to make money and gain wealth and he knows that he does not benefit people.

What is the ruling on this?

A: These actions are fraudulent and belong to those who turn people away from the Lord of the worlds and consume their money unjustly. Thus, giving advice is necessary along with warning him against these actions and reminding him of Allah (Exalted be He). If he does not respond positively, you may report him to the authorities to stop, deter, and punish him justly to protect people from his evil.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 18787

What is the ruling on snake charmers? The snake charmer is said to possess certain characteristics, such as:

- 1- A dead scorpion is added to the milk that a snake charmer suckles from his mother, or it is just placed over her breast (during breastfeeding). In so doing, people claim that the snake charmer becomes immune to scorpions, snakes and worms and they cannot harm him.
- 2- Scorpions, snakes and worms do not bite or affect snake charmers.
- 3- Saliva of the snake charmer cures those who are poisoned.
- 4- Urine or saliva of the snake charmer kills scorpions and snakes immediately, but the snake charmer loses this quality and becomes a normal person after he urinates or spits over them. Hence, he neither spits nor kills scorpions and snakes.
- 5- A snake charmer may confine a scorpion or a snake to a circle he draws on earth so that it cannot escape even if it dies inside it.
- 6- A mature man who wishes to become a snake charmer must go to another snake charmer

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to transmit these characteristics to him.

7- Some snake charmers address worms with special words and their fathers may utter these words upon placing a dead scorpion on his son when he was young. This is a full description of a snake charmer as experienced people told me, and I want to hear your Fatwa to end the dispute and remove confusion over this issue.

May Allah protect you.

A: It was authentically reported from Allah's Messenger (peace be upon him) on the authority of Khawlah bint Hakim that he (peace be upon him) said: [«When anyone lands at a place and then says "I seek refuge with the Perfect Words of Allah from the evil of what He has created," nothing will harm him until he leaves that place.»](#) (Related by Muslim in his Sahih (authentic) Book of Hadith)

It was also narrated on the authority of `Imran ibn Husayn that Allah's Messenger (peace be upon him) said: [«There is no Ruqyah \(reciting Qur'an and supplicating over the sick seeking healing\) better than that which is said as a treatment for an evil eye or \(a sting of\) a Humah.»](#) (Related by Ahmad)

The Arabic word 'Humah' means the venomous animals such as snakes and scorpions. Also, it was narrated on the authority of `Aishah (may Allah be pleased with her) that Allah's Messenger (peace be upon him) used to recite in his Ruqyah: [«In the Name of Allah. The dust of our land and the saliva of some of us can cure our patient with the Permission of Allah.»](#) (Related by Al-Bukhari)

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These Hadithes indicate that a Muslim should combat the evil of poisonous animals, or the like, through Islamically lawful Ruqyah. This involves seeking refuge in Allah Alone and relying completely on the belief that He Alone can bring benefit or cause harm.

It was narrated in the Two Sahih (authentic) Books of Hadith of Al-Bukhari and Muslim (that Abu Sa`id Al-Khudry (may Allah be pleased with him) narrated: "Some of the Sahabah (Companions of the Prophet, peace be upon him) went on a journey until they reached some of the Arab tribes (at night). They asked the latter to treat them as their guests but they refused. The chief of that tribe was then bitten by a snake (or stung by a scorpion) and they tried their best to cure him but in vain. Some of them said (to the others), 'Nothing has benefited him, will you go to the people who resided here at night, it may be that some of them have something (as treatment),' They went to the group of the Sahabah and said, 'Our chief has been bitten by a snake (or stung by a scorpion) and we have tried everything but he has not benefited. Have you got anything (useful)?' One of them replied, 'Yes, by Allah! I can recite a Ruqyah for him, but as you have refused to accept us as your guests, I will not recite the Ruqyah for you unless you fix us some wages for it.' They agreed to pay them a flock of sheep. One of them then went and recited (Surah Al-Fatihah): ﴿All the praises and thanks be to Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴾ over the chief who recovered as if he was released from chains, and got up and started walking, showing no signs of sickness. They paid them what they agreed to pay. Some of them (i.e. the Companions) then suggested to divide their earnings among themselves, but the one who performed the Ruqyah said, 'Do not divide them until we go to the Prophet (peace be upon him) and narrate the whole story to him, and wait for his order.' Therefore, they went to the Messenger of Allah (peace be upon him) and narrated the story. Allah's Messenger (peace be upon him) asked, 'How did you come to know that Surah Al-Fatihah was recited as Ruqyah?' Then he added, 'You have done the right thing. Divide (what you have earned) and assign a share for me as well.' The Prophet (peace be upon him) then smiled.﴾ This is the narration of

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Al-Bukhari.

The Prophet (peace be upon him) used to seek Allah's refuge for Al-Hasan and Al-Husayn as related in the Hadith narrated on the authority of Ibn `Abbas (may Allah be pleased with them both): ﴿The Prophet (peace be upon him) used to seek refuge in Allah for Al-Hasan and Al-Husayn and say, "Your forefather (i.e. Abraham) used to seek refuge in Allah for Isma`il (Ishmael) and Is-haq (Isaac) by reciting the following: 'O Allah! I seek Refuge with Your Perfect Words from every devil and from poisonous pests and from every evil, harmful, envious eye.'"﴾ (Related by Al-Bukhari, Muslim, Al-Tirmidhy, Abu Dawud, Ibn Majah and Ahmad)

Snakes, scorpions and similar poisonous pests harm man by nature, so the Prophet (peace be upon him) described them as evil and harmful animals by saying: ﴿Five are the harmful animals which should be killed in the state of Ihram or otherwise...﴾ the Hadith included snakes and scorpions.

Thus, the claims of these fraudulent people that snake charmers possess the qualities mentioned above, such as taming harmful, poisonous animals, controlling and confining them, curing persons bitten by these animal with their saliva, not being harmed or stung by these animals, immunizing the infants from the poison of scorpions and snakes through taking a dead scorpion mixed with the breastfeeding milk - all these claims are lies, falsehood, and myths. They involve seeking help of devils and relating to the jinn as well as cooperating with them in sin and transgression. These myths are meant to deceive the common, naive people.

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Some snake charmers claim they are Awliya' (pious people) owing to the unusual events they practice. A Muslim should not be tempted by them or deceived by their claims; rather, he must reject them and keep away from them. He should warn people against their evil and believe that they commit acts of Bid`ah (innovation in religion) and heresy.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family and Companions.

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

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The second question of Fatwa no. 19172

All praise be to Allah Alone, peace and blessings be upon His Last Prophet.

The Permanent Committee for Scholarly Research and Ifta' has looked into a request for Fatwa submitted to His Eminence the General Mufti (Islamic scholar qualified to issue legal opinions) from the representative of Da`wah and Guidance Center in Duba' No. A/135, dated 7/6/1417 A.H, and referred to the Committee from the General Secretariat of the Council of Senior Scholars, No. 3251, dated 17/6/1417 A.H. The questioner's inquiry reads:

Your Eminence has earlier issued a Fatwa no. 18787, dated 3/5/1417 A.H, that rendered the act of a magician as Haram (prohibited), but some people were not convinced of that, let alone the magician himself. Does his sin become greater? Please support your answer with evidence, given that he does not have enough knowledge to say what is Halal and what is not.

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After examining the issue, the Committee answered as follows:

some people discern the shar`y (Islamically lawful) ruling which is based upon evidence from the Book of Allah and the sunnah of His Prophet (peace be upon him) but do not abide by it. They may do this out of arrogance; they may be sinners and should immediately repent sincerely. If someone finds anything dubious or can not fully grasp the evidence, they will be entitled to repeat the question to knowledgeable people and scholars to clarify it and make it understandable. However, once the truth becomes discernable for the questioner, it is obligatory upon him to abide by the Shar`y ruling, even if it goes against the desires and whims of his own self.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 20843

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets.

The Permanent Committee for Scholarly Research and Ifta' has examined the Fatwa request submitted to His Eminence the Chief Mufti by the second Middle School Deputy in `Afif, which is referred to the Committee by the Council of Senior Scholars with no. 7095 dated 3/12/1419 A.H. The questioner asked a question stating:

We submit to you this Fatwa request from the second `Afif Middle School

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in `Afif. An eye-catching paper became widely circulated among school students bearing the title "Be my friend". Some copies of the paper are computer-printed while others are handwritten as attached. Following is a description of how the paper works:

You choose the first letter of your hidden friend's name and whether male or female. Example:

The letter "b" bears the number (6).

You prepare another paper to count the total number.

You then choose their eye color. Example: brown eyes bear the number (4).

You then choose the friend's country. Example: Saudi Arabia is number (1), and so on, ending up with the place where you meet your friend.

Points - numbers - you got are then added and the paper is turned to give the result of how your friend feels towards you or how he deals with you. For example, if the total is (33), the result will be "he hates you very much" and so on.

After examining the Fatwa request, the Committee replied:

The paper referred to above entitled "Be my friend" which explains how to make a friend through a naive way based on letters and numbers is a new method adopted by imposters and superstitious people. It also apparently involves playing with minds and feelings. Accordingly, it is not permissible

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to act upon such a paper, publish it, or spread it among students or among the masses in general. Furthermore, anyone who is found having such a paper is to be advised and criticized, a manner which involves cooperation in good and piety and advising Muslims.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!



Fatwa no. 21007

Q: Praise be to Allah Alone and may peace and blessings be upon the one after whom there is no prophet.

The Permanent Committee for Scholarly Research and Ifta' has examined the Fatwa request submitted to His Eminence the Chief Mufti by the judge of Bish in his letter no. 160, dated 19/ 1/ 1420 A.H., attached therewith is the Fatwa request submitted by Ibrahim `Aly Muhammad, which was referred by the Secretary General of the Council of Senior Scholars. The questioner asks about the attached publication stating: There is none worthy of being worshipped but Allah and Muhammad is the Messenger of Allah. There was a sick 16-year-old girl whose case was incurable. One night, she wept so bitterly and slept. In her dream she saw Zaynab (may Allah be pleased with her) who gave her water to drink. When the girl woke up,

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she found herself cured by Allah's leave. She also found a piece of cloth on which was written that she had to publish this message and distribute it to 13 people. The message was later received by a marine brigadier general who distributed it and thus got a promotion 13 days later. It was also received by a merchant who paid it no attention and thus lost all his wealth 13 days later. Moreover, it was received by a worker who distributed it and thus got a promotion and all his problems were solved within 13 days. Therefore, I hope that you, Muslim brother, publish it and distribute it to 13 persons. Please, do not be negligent.

A: After examining the Fatwa request, the Committee replied:

This paper spread among people from time to time is false and groundless. Rather, it belongs to fabrications of liars and imposters who aim at making Muslims rely in bringing benefit and averting harm on creatures rather than on their Lord (Glorified be He) and making them depend on illusions and superstitions for which Allah has revealed no authority [i.e., has no basis in Islam]. Thus, it is obligatory on a Muslim not to be deceived by such false publications and the like. Moreover, everyone has to warn others against them and burn them whenever found. Furthermore, those who write, distribute or help distribute them are sinful and apt to Allah's immediate or later punishment as such a publication is a means to Shirk and rejected innovation in Allah's religion.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



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Pessimism

Fatwa no. 13847

Q: What should a man who finds an owl in his home do? What is the ruling on believing that it is an evil omen? What supplication should be said on hearing its sound? May Allah reward you well!

A: Believing in Islam indicates total submission to, reliance on, heading toward and dependence on Allah in bringing benefit and averting harm. Allah (Exalted be He) said, [﴿You \(Alone\) we worship, and You \(Alone\) we ask for help \(for each and everything\).﴾](#) He (Exalted be He) also said, [﴿So worship Him \(O Muhammad صلى الله عليه وسلم\) and put your trust in Him. And your Lord is not unaware of what you \(people\) do.﴾](#) Thus, it is obligatory on Muslims to dedicate all forms of worship to Allah Alone (Glorified and Exalted be He). They also have to have hope in Allah Alone regarding achieving what they aspire to, bringing their benefits, and removing their fears and averting harm. This is to be accompanied by adopting all the lawful worldly means which Allah had destined to lead to their inevitable results. Moreover, a Muslim has to abandon regarding birds, such as owls, as evil omens. In fact, believing that they may bring benefit or avert harm

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is Shirk (associating others with Allah in His Divinity or worship) which runs counter to monotheism. Abu Hurayrah (may Allah be pleased with him) is authentically reported to have narrated the Prophet (peace be upon him) as saying, [﴿There is no 'Adwa \(no contagious disease is conveyed without Allah's permission\), nor is there any bad omen \(from birds\), nor is there any Hamah \(pre-Islamic belief: bones of the dead turning into a bird called Al-Sada\), nor is there any bad omen in the month of Safar.﴾](#) Thus, the Prophet (peace be upon him) invalidated the pre-Islamic customs of believing that there are evil omens in such things and denied them any effect. It is also authentically reported [﴿on the authority of Mu`awiyah ibn Al-Hakam that he said to Allah's Messenger: 'There are men among us who believe in bad omens.' The Prophet said, 'This is \(baseless\) inner thinking which should not hold you back \[from doing what you are up to do\].﴾](#) Hence, the Prophet (peace be upon him) informed us that believing birds to be evil omens is something made up by pessimists as they themselves fear dangers they only imagine to have heard or seen. He also prohibited us to be stopped from doing something we embark on, such as travel, work or the like, merely for evil omens. Rather, we have to rely on Allah and perform the worldly affairs we embark on. Furthermore, the Prophet (peace be upon him) ordered those who see something which they believe to be an evil omen to say: [﴿O Allah, no one brings good things except You, and no one averts evil things except You and there is no might and power but in Allah.﴾](#) (Related by Abu Dawud).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!



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Fatwa no. 14658

Praise be to Allah, Alone, and peace and blessing be upon the Last Prophet.

The Permanent Committee for Scholarly Research and Ifta' have read the letter received to his Eminence, the General Mufti (Islamic scholar qualified to issue legal opinions) from the Manager of Religious Affairs Department of the Armed Forces, no. 3/10/4196, which was sent to the Committee from the Secretariat General of the Council of Senior Scholars no. 19 T, dated 4/1/1412 A.H. in which the inquirer asks a question reading: "I hope you will advise us on some deaths at a hospital due to very contagious diseases, such as the Acquired Immune Deficiency Syndrome (AIDS), in addition to some deaths caused by hepatitis. Many doctors say these diseases are contagious. As a result of this, some corpses get partially decomposed in the morgue fridges, and others remain there until they become deformed. Thus, I hope you will advise us whether or not they should be washed. Can we perform Tayammum (dry ablution) for them? If Tayammum is permissible, should the plastic bag placed on the face be opened or can Tayammum be applied over it to avoid infection?

After the Committee had studied the inquiry, it answered as follows:

The same steps followed in washing the dead should be applied to the cases that were mentioned. These diseases are not contagious by themselves.

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People usually attribute the action to other than Allah (Exalted be He), and this is why it is authentically reported in a Hadith narrated by Abu Hurayrah (may Allah be pleased with him) that he said that the Messenger of Allah (peace be upon him) said, «There should be neither 'Adwa (believing that a disease becomes contagious spontaneously not by Allah's Predestination), nor Tiyyarah (believing in bad omen), or Hamah (believing that the bones of the dead turn into a bird), or Safar (rendering the month of Safar a sacred month.)» Rather, it can be transmitted, by Allah's Will (Exalted be He), from a patient to a sound person. Therefore, it is permissible to use the precautionary tools available, such as vaccination, masks, gloves, and so on.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The first question of Fatwa no. 21898

Q 1: I feel pity for my mother and other women who hold some false beliefs, including, for example, that the milk of a woman who suckles ceases to flow if someone carrying meat or someone who had his beard shaved enters upon her, especially if this occurs during the first week after giving birth. My mother thinks that if a menstruating woman enters upon a suckling woman, she will not get pregnant again. She also thinks that if a newly-married woman is visited by a menstruating woman, she will not get pregnant. She believes in superstitions that this woman can get pregnant if she performs Ghusl (ritual bath) three times at the time of Jumu`ah (Friday) Prayer. I swear by Allah (Exalted be He) that my husband and I tried hard to convince her, but she argues that my mother-in-law holds the same

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beliefs. My husband tried hard with his mother. Please bear in mind that my mother observes Salah (Prayer) and attends Islamic lectures; however, we failed to change her beliefs. We do not know what we should do.

A: These beliefs are false; she should repent from them and have Tawakkul (putting one's trust in Allah.) The Prophet (peace be upon him) said, [Remember that if all the people gather to harm you, they will not be able to afflict you with anything other than that which Allah had pre-destined for you.](#) Allah (Exalted be He) says, [It is only Shaitân \(Satan\) that suggests to you the fear of his Auliâ' \[supporters and friends \(polytheists, disbelievers in the Oneness of Allâh and in His Messenger, Muhammad ﷺ\)\]; so fear them not, but fear Me, if you are \(true\) believers.](#) These beliefs are considered part of tiyarah (believing in bad omen), which the Prophet (peace be upon him) regarded as Shirk (associating others with Allah in His Divinity or worship). Therefore, she should repent from this. Muslims should be warned against such beliefs and the like that fall under the category of Shirk.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



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Taswir

Fatwa no. 12337

Q: Is it permissible for women to wear the French Riyals engraved with human figures or not? Please advise! May Allah reward you with the best.

A: It is not permissible to wear jewelry with designs of living beings engraved or stamped. It is authentically reported that the Messenger of Allah (peace be upon him) stated: [\(Those who make such figures would be punished on the Day of Resurrection and it would be said to them: Breathe soul into what you have created.\)](#) [\(He also said to `Aly \(may Allah be pleased with him\): "Spare no figure without wiping it out..."](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 12181

Q: In our school, we have a special activity board for the top students. The board shows the name of the student and a 4" X 6" photo of them. The purpose of the board is to encourage the students to work hard, strive to succeed, and to create

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a competitive atmosphere among them in their pursuit of knowledge. We hope that Your Eminence will give us a Fatwa (legal ruling issued by a qualified Muslim scholar) on the permissibility of displaying photos of students. May Allah grant us success in what benefits us in this world and the Hereafter.

A: It is not permissible to display students' photos on this board or to keep them, by the authority of the established Shar'y (Islamic legal) evidence that prohibits Taswir (painting, drawing, sculpture, and photography).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
'Abdullah ibn Ghudayyan	'Abdul-Razzaq 'Afify	'Abdul-'Aziz ibn 'Abdullah ibn Baz



Fatwa no. 14765

Q: I want to tell you that my sister supports a charity that provides for the needy. She makes puppets with a cloth body embroidered with designs of kids, cats, and dogs. My sister fills these puppets with cotton in order for them to look like a puppet and a toy. It is worth mentioning that a quarter of these toys is given to the needy; what is the ruling on this?

A: making designs of living beings, human or otherwise, is one of the Grievous Sins. The Messenger of Allah (peace be upon him) cursed idol-makers and told them that they will receive the severest punishment on the Day of Resurrection. It is incumbent on your sister to abandon this act, repent to Allah,

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of the sins she committed, and destroy all the forms she has. Anyone who repents to Allah sincerely, Allah will accept his repentance because of Allah's saying, [﴿And verily, I am indeed forgiving to him who repents, believes \(in My Oneness, and associates none in worship with Me\) and does righteous good deeds, and then remains constant in doing them, \(till his death\).﴾](#) Allah also says, [﴿And all of you beg Allâh to forgive you all, O believers, that you may be successful﴾](#) The Prophet (peace be upon him) also said, [﴿He who repents from his sins is like the one who has not committed a sin.﴾](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



The first question of Fatwa no. 15528

Q 1: I work for a charitable Islamic society which keeps volumes of photos i.e. Albums. These photos are of the charitable efforts exerted by the society. For example, there are photographs of the orphans in Afghanistan whom the society sponsor and other photos of Muslim collective fast-breaking in Ramadan, which is related to the society's project of feeding those who fast. All this is intended to promote the work of the society and make its projects known to the benevolent people. My question is whether these photographs are Haram (prohibited)

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or not?

A: It is not permissible to take photographs using cameras or other devices machines, when there is no legal considered necessity, for the general evidence forbids photographs and warns against it. Accordingly, it is not permissible to keep such pictures when there is no necessity. The Prophet (peace be upon him) ordered that pictures should be defaced and distorted. He (peace be upon him) stated: [\(Angels do not enter a house in which there is a dog or a picture.\)](#) (Agreed upon by Al-Bukhari and Muslim). However, it is permissible to take photographs and keep some of them if necessity so demands, such as photographs used in passports, identity cards and driving licenses.

May Allah grant us success! May Allah's Peace and Blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 15641

Q : I color papyri which contain ancient pharaonic motifs in all aspects of life. My job requires me to color the human pictures that appear in foliar forms while practicing their rituals and glorifying one of their ancient pharaonic gods that was the god of earth according to their belief and another used to exemplify the god of heavens. Could you kindly advise about this? It is worth mentioning that I am only responsible for coloring it and I have nothing to do with printing and marketing it. I am also unaware

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of its importance to the tourists who buy it.

A: It is not permissible to perform this work, for it is a kind of spreading polytheism and disbelief, and an assistance of evil and aggression. It is a must to wipe out this idolatry and bury it, not to cooperate with others in printing or marketing it. This is a kind of cooperation in misdeed and aggression that Allah prohibited saying, [﴿Help you one another in Al-Birr and At-Taqwâ \(virtue, righteousness and piety\); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴾](#) You must leave this vocation, repent for your previous sins, and seek another job. [﴿And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out \(from every difficulty\).﴾](#) [﴿And He will provide him from \(sources\) he never could imagine.﴾](#) May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 15755

Q: Here are some pictures I used in my book about life in the desert. I would like to know the ruling about these partial drawings? Please, advise! **A:** It is not permissible to draw a picture of living beings

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whether the whole body or just the head and the face appear, for the prohibited picture is that of the face. Indeed, the face is the most tempting part of the body. Therefore, it is not permissible to draw the face of the living beings, humans or animals. According to the authentic reports, portraying living beings is prohibited and severe punishment is promised to the doer. May Allah guide us all to what is good and to follow the Prophet (peace be upon him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



The third question of Fatwa no. 15952

Q 3: is it permissible for us to be photographed by modern cameras?

A: Photographing is Haram (prohibited) and one of the major sins, as it is strongly prohibited in many Sahih (authentic) Hadith, such as the saying of the Prophet (peace be upon him), [«Every maker of a picture will be in Hellfire.»](#) He also said, [«Anyone who makes a picture in this world will be ordered to breathe soul in it on the Day of Resurrection.»](#) There is no difference between making pictures by the camera or drawing them by hand, as the Hadith are general in this regards.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 16259

Q 1: I was given a camera as a gift and I used it to shoot a film. However, I heard that photographers are the ones who are going to be tortured most on the Day of Judgment. What should I do? Should I burn the photographs? What if I take photographs of natural scenery, not people?

A: photography of animate objects, whether humans or animals, is not permissible. You should destroy the photographs you have taken. As for taking photographs of inanimate objects, such as trees, there is no harm in it.

Permanent Committee for Scholarly Research and Ifta'

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Q 2: Does video recording take the same ruling as photography?

A: Yes, the ruling of video recording has the same ruling of photography which is deemed unlawful due to the purport of related religious proofs.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The third question of Fatwa no. 16331

Q: What is the ruling on Taswir (painting, drawing, sculpture, and photography)? are there cases in which Taswir could be Halal (lawful) like that which is found on sacks and preserved food and books

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which include photos of ancient people like those which are found in educational books and historical references? A: Taswir (painting, drawing, sculpture, and photography) of living creatures is deemed unlawful in all cases and by all means, as the Prophet (peace be upon him) cursed those who make Taswir, and he said that they will be extremely tortured on the Day of Resurrection, due to their great crime and misdeed. Taswir can only be lawful in cases of need like that which are included in identification cards or passports, and those used in pillows and carpets on which we step referring to what was narrated on the authority of (`Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) saw a curtain that had drawings on it in her room, and he tore it and got angry saying "Drawers (of these drawing) will be tortured on the Day of Resurrection and will be told: turn what you have drawn into living creatures." `Aishah (may Allah be pleased with her) said: so I split the curtain into two pillows for the Prophet (peace be upon him) to rest on,) There are also references to other Hadith mentioned in this regard.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The second question of Fatwa no. 16659

Q 2: is it permissible for a Muslim to take commemorative photos?

A: It is not permissible to take any commemorative photos of people as

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we have been strongly warned about carrying out Taswir (painting, drawing, sculpture, and photography). The Prophet (peace be upon him) said that the angels do not enter the house in which a dog or pictures are found, and he gave his order to get rid of pictures as being a kind of glorification of those pictures. This is considered as one of the means of Shirk (associating others with Allah in His Divinity or worship). However, if the pictures are humiliated as to be found on a carpet or a rug to step or sit on, there would be no sin as the reason of forbiddance is not present.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 16786

All praise be to Allah Alone. Peace and blessings be upon His Last Messenger.

The Permanent Committee for Scholarly Research and Ifta' has read the letter sent to His Eminence the Mufty by His Excellency the secretary-general of the Muslim World League. (Letter no: 1/399 /M) dated 23/10/1414 A.H. Attached to the concerned letter was the question asked by professor K.W. from Holland. This was then transferred to the Committee by the Secretariat General of the Council of Senior Scholars in 29/10/1414 A.H. (no: 4766). Following is the translation of the concerned question:

I would like to enquire about the Muslims' acceptance of the trade-mark that we intend to choose. It is a drawing

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of half a man who stretches his arms like wings of a flying falcon. It is worth mentioning that our company has international commercial relations, so we do our best so as not to offend Muslim countries. Could you please tell me if the design referred to may be a point of objection from the Muslim viewpoint? According to my knowledge, I think that Muslims only do not accept drawings that degrade Masjids (mosques) or holy places. Anyway, since we have not disclosed the design yet; attached to our letter is a drawing similar to the original one. Please answer me via the fax on the provided no.

The Committee studied the question and answered as follows:

It is not permissible to use the concerned trademark for the following two reasons:

First: It is Haram (prohibited) to make a drawing of a being with a soul whether human or not. There are many proofs of Sunnah (whatever is reported from the Prophet) to the effect that Allah (Exalted be He) curses those who make such drawings and for that reason Muslims have to wipe out or exterminate them.

Second: The concerned design takes the shape of a cross, which is extolled by the Christians, as they believe that `Isa (Jesus, peace be upon him) was crucified. On the contrary, the Muslims believe that crucifixion is a means of degrading `Isa (peace be upon him) and that the Jews did not crucify `Isa (peace be upon him) for the Qur'an tells us that

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Allah protected and raised him to the heavens. Since the Qur'an is the Word of Allah (Exalted be He), it is not permissible for a Muslim to wear anything that belies their `Aqidah (creed) and contradicts the Qur'an. Moreover, it is not permissible for a Muslim to propagate the beliefs of non-Muslims as doing so is a manifestation of extolling such beliefs despite their being in opposition to Shari`ah (Islamic law).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



The second question of Fatwa no. 16916

Q: I long to be able to see my deceased father and I am obsessed with the desire to talk with him. I constantly stare at his photo which I have framed and hung in my room. Is this Haram (prohibited), considering that my intention is far from any glorification, exaltation, or worship.

A: It is not permissible to keep photos whether of the living or the dead even as memories. The Prophet (peace be upon him) prohibited Muslims from hanging photos stating that their presence in the home hinders angels from entering it. However, there are limited cases in which Taswir is deemed permissible like taking photos for job purposes, and photos taken for necessary cases like identification cards and passports,

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and similar purposes.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 16921

Q: Is there any religious restriction as regards hanging photos of humans or animals on the wall?

A: Hanging photos of humans and all living creatures is not permissible, as the Prophet of Allah (peace be upon him) has forbidden that, and ordered to erase the features of such pictures; he (peace be upon him) further became angry on catching sight of pictures on curtains, and tore them apart. This incident was reported in the Hadith narrated by `Aishah (may Allah be pleased with her). By then, he (peace be upon him) said that the angels do not enter the house in which a dog or pictures are found.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 17315

Q: We work in one of the community bureaus. As you know, Your Eminence, the bureau organizes activities to call as many people as possible to Islam.

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Among these activities is the printing of books for the sake of Allah. Some of these books which help people learn about Muslim family relationships contain pictures of men and women. These pictures are taken in different situations such as performing Salah, entering the Masjid (mosque) and gathering together. What is the ruling on this according to Shari`ah? Generally speaking, is it permissible to display these pictures in any field for the purpose of Da`wah (calling to Islam)?

A: Photographing all animate beings is absolutely haram (prohibited) according to the general meaning of the Hadith, except when there is a necessity to do so. What you mentioned is not a case of necessity, rather it is an embellishment used for further illustration. There are other means of illustration that can serve this purpose. The earlier generations dispensed with these pictures while they called to Islam and taught and explained things to people. The absence of these pictures did not negatively affect the level of understanding, accuracy, and the advancements made by those generations. On the contrary, they were more powerful and safeguarded than us. Accordingly, it is impermissible to photograph animate beings which is prohibited by Allah under the pretext that what you mentioned is a case of necessity. The reality has proven that it is not.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 15388

Q: I have some camels and I live on the plains. I want to sell some of those camels which are in good health.

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I offered them to some merchants and they demanded their photos as they are far from my place and cannot come here. Is it permissible to photograph the camels and send the photos to them. My intention is not to commit unlawful deeds, but I need to convince them of the camels' good health in order for them to agree on my price.

A: taking photos of animals and creatures with souls is not permissible, as the Prophet (peace be upon him) cursed those who make Taswir (painting, drawing, sculpture, and photography), and he informed that they would undergo the utmost torture on the Day of Resurrection. Therefore, taking photos for the mentioned reason is not permissible for Taswir is categorically prohibited in Islam with no specification. Besides, this case is not considered essential because there is a possibility for the purchaser to assign another person to check the camels if he cannot travel.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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(Part No. 1; Page No. 296)

Wiping out figures

The second question of Fatwa no. 17548

Q 2: is it permissible to show works of art that have figures of humans with their faces wiped out? In other words, to change the features of their bodies, or cut off the heads?

A: It is obligatory to distort these photos of humans and others by removing their heads, or by defacing them, referring to the Prophet (peace be upon him) who stated, [«Spare no figure without wiping it out.»](#) He (peace be upon him) also stated, [«The angels do not enter a house wherein there is a picture.»](#) The Prophet (peace be upon him) ordered the cutting of a statue's head so it would appear as the trunk of a tree.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Taking photos of Jinn

Fatwa no. 17773

Q: A photo has been recently presented assuming that it is of a jinn in his true form. is it possible to see the Jinn in their true form? Would you warn people from this as it causes horror especially for children and women?

The Jinn (creatures created from fire) have various forms because Allah (Exalted be He) has given them the capability to do that. Thus, some people can see them in these forms; however, it is not permissible to take their photos as well as taking the photos of other creatures with a soul, because the Prophet (peace be upon him) forbade Taswir (painting, drawing, sculpture, and photography), and threatened of its penalty and cursed those who make Taswir (painting, drawing, sculpture, and photography) as a general prohibition for every creature with a soul like Jinn and others.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 17759

All praise be to Allah Alone, and peace and blessings be upon the Prophet after whom there will be no other.

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The Permanent Committee for Scholarly Research and Ifta' reviewed the letter submitted to His Eminence the Mufty by the head of the Cooperative Office for Da'wah and Guidance in Mudhannab, which was referred to the committee from the Secretariat-General of the Council of Senior Scholars, no. 675, dated 10/2/1416 A.H., in which the questioner sent the following question:

There is a frequently asked question now, especially by people in business, about the headless female mannequins that are used by store owners to display women's clothing. It has been observed that this may arouse Fitnah (temptation) in young men, due to exposure to the female form, such as the breasts and waist. What is your opinion on this. Does the committee have the right to forbid these things? Please advise me and may Allah reward you.

After studying the request for a Fatwa (legal opinion issued by a qualified Muslim scholar), the committee answered that if the situation is as mentioned, then making these female mannequins and using them is Haram (prohibited), as they are a cause of Fitnah due to being models of the female body and showing its attractions. It is also a means that may lead to using full images. It is, therefore, obligatory to forbid the use of these models in stores.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, and his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz



(Part No. 1; Page No. 299)

Publishing books containing pictures of the Prophet's family and Sahabah

Fatwa no. 17970

Praise be to Allah alone and peace and blessings be upon our Prophet Muhammad after whom there shall be no other Prophet:

The Permanent Committee for Scholarly Research and Ifta' has looked into the issue forwarded to His Eminence, the General Mufti, from a publishing company in Japan by the Secretary General of the World Assembly of Muslim Youth, referred to the Committee by the General Secretariat of the Council of Senior Scholars, no. 2370, on 20th of Jumada Awal, 1416 A.H. He asked the Mufti the following question:

Our company would like to publish a series of books to define the famous religions throughout the world. The series consists of fourteen books, one of them is entitled "Ta`rif Bildin Al-Islami (Defining the Islamic Faith.)" We try to collect accurate and basic information in simple Japanese language, along with pictures, so that Japanese readers can easily understand and grasp the meaning.

Japanese readers generally do not read religious books, and if they do, they should be easy to read and understand. Therefore, these books should be illustrated with pictures and should be written in simple language.

Our company is well known to the Japanese people for publishing such picture books.

(Part No. 1; Page No. 300)

Now, we would like to publish a book about Islam in easy and simple language illustrated by pictures, so that the Japanese can learn about Islam.

We have consulted the Islamic Center in Japan concerning publishing pictures of Prophet Muhammad (peace be upon him), his wives and the Rightly Guided Caliphs, but it rejected the idea. Finding us persistent upon obtaining the license to publish these pictures, the Center recommended that we write this letter to Islamic scholars and Mufties (Islamic scholar qualified to issue legal opinions).

We would like to publish this book about Islam, and thus we are providing the following alternatives to using picture, from which we hope you will choose one that we may use in our book.

1- Publishing the picture of Prophet Muhammad (peace be upon him), his family, his wives and the four Rightly Guided Caliphs, depicting their faces, although it is known that this is not permissible in Islam.

2- We can make due with publishing the picture of Prophet Muhammad's body (peace be upon him) without manifesting his face, but using full pictures of his family, his wives and the four Rightly Guided Caliphs.

3- Showing pictures of the bodies of Prophet Muhammad (peace be upon him), his family and his wives without displaying their faces, but publishing the pictures of the four

Rightly Guided Caliphs including their faces.

4- Not publishing the pictures of Prophet Muhammad (peace be upon him), but only pictures of his family, his wives and the four Rightly Guided Caliphs.

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5- Publishing full pictures of Prophet Muhammad (peace be upon him) without writing below the picture that it is Muhammad.

6- Publishing a full picture of Prophet Muhammad (peace be upon him), and writing below the picture that this is not permissible in Islam.

7- Publishing a blurred picture of Prophet Muhammad (peace be upon him), and publishing well-defined pictures of his family, his wives and the four Rightly Guided Caliphs.

We hope Your Eminence will enlighten us after reviewing this matter, and choose the best alternative. If none of them are permissible, we ask that you provide us with the appropriate viewpoint, taking into consideration the circumstances of Japan which is not an Islamic country. Please bear in mind that the Japanese are not well-informed about Islam or Arab countries. Accordingly, Islam should be presented to the Japanese along with a pictorial illustration of the Sirah (the Prophet's biography), so that the Japanese can receive an image of Islam in an attractive and simple way.

Hence, I hope you will grant us a license to publish pictures of Prophet Muhammad (peace be upon him), his family, his wives and the four Rightly Guided Caliphs.

Having reviewed the issue, the Committee responded as follows: Depicting soul-possessing creatures is absolutely Haram (prohibited) and is one of the major sins. This is based upon the threat of being cursed and the Hellfire that awaits those who do so. The Musawwir (one who makes pictures and statues, or photographs of living beings) shall receive the severest punishment on the Day of Resurrection being considered among the most unjust people.

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Depicting the Prophet (peace be upon him) or any of the Sahabah (Companions of the Prophet) (may Allah be pleased with them), particularly his wives and the four Rightly Guided Caliphs is seen as greater sacrilege, for it causes Fitnah (sedition) and may lead to disbelieving in them. Moreover, it is an indignity of their honorable characters by portraying them in such pictures that allegedly represent their characteristics.

Therefore, these illustrations must be banned and avoided, in order to show respect to the Prophet (peace be upon him) and his Sahabah, and to block a means that may lead to Shirk (associating others with Allah in His Divinity or worship); for Shirk ensued when the People of Nûh (Noah) drew pictures and erected statutes of the righteous people among them. The Fitnah of publishing illustrations of Prophet Muhammad (peace be upon him), his wives and the four Rightly Guided Caliphs is severer and more dangerous.

Accordingly, we advise you to introduce Islam to the Japanese people via lectures and the explanation of Ayahs (Qur'anic verses) and Hadiths by the Du`ah (callers to Islam) sent to Japan under the sponsorship of the Ministry of Islamic Affairs, Endowments, Da'wah and Guidance in the Kingdom of Saudi Arabia. This will be sufficient, praise be to Allah.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!



(Part No. 1; Page No. 303)

Masks of animals and lions

Fatwa no. 18030

Praise be to Allah Alone, and peace and blessings be upon the Final Prophet.

The Permanent Committee for Scholarly Research and Ifta' has read what was submitted to His Honor the General Mufti by the Assistant Director of the Center of Da`wah and Guidance in Jeddah, which was referred to the Committee by the Secretariat General of the Council of Senior Scholars, numbered 2886, dated 18/6/1416 A.H. The question reads as follows:

A Muslim brother asked for a Fatwa concerning what has spread in the markets of Jeddah nowadays, which is importing plastic masks worn on the head, made in the form of ferocious animals' heads. When a person wears them, they look like a wolf, a monkey, or a lion in the body of a human being. These masks are worn on the occasion of a Christian festival, in which people wear masks and congratulate each other. These masks have spread nowadays, as they are highly popular on this occasion.

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Please advise concerning this, as people need to know the ruling on this, whether it is related to the festival or not, so that this Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) which is sought by some corrupt people can be abolished.

Having studied the submitted question, the Committee gave the following answer:

It is not permissible to buy, sell or use such masks for many reasons:

First, they are prohibited models of ferocious animals' faces, and pictures of creatures with souls are prohibited in all forms.

Second, it entails imitation of animals, and it is not permissible for man to imitate animals, especially lions.

Third, wearing them entails imitation of the Christians in celebrating their festival as mentioned in the question. Imitating the non-Muslims and taking part in celebrating their festivals is prohibited by Allah.

Thus, these masks should be prevented from being imported to the Islamic countries, in addition to preventing buying and selling them, in order to protect the Ummah (nation) from committing these forbidden acts.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!



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Using computer animation in presenting parables of the Qur'an

Fatwa no. 18027

Q: Some young men plan to produce CDs that include parables of the Qur'an, but they intend to use moving pictures as an alternative for Muslim children who are attracted by such media which exposes them to the negative effects of television and other means of false amusement. They hope to teach children the rulings of their Deen (Islam) in a simplified manner. Please advise us regarding the legal ruling of using moving pictures, which are also known as the cartoons, and whether these pictures take the same ruling as that of the pictures shown on TV in terms of their being impermanent; and also if these moving pictures resemble puppets with which children play, as they are used for amusement, education and acting. For example, presenting Al-Buraq (The Prophet's camel) as a puppet and such as the cat puppet which `Aishah, the Mother of Believers, used to play with. We hope that you will advise us concerning the ruling of presenting figures mentioned in the parables of the Qur'an; whether they were righteous people, Prophets, or Sahabah (Companions of the Prophet) in animated pictures, as in the case of presenting the people of the Cave or the prophet `Uzair or others in the same way.

(Part No. 1; Page No. 306)

A: This type of portrayal is impermissible for two reasons:

First, it includes prohibited moving pictures, and the Prophet (peace be upon him) cursed al-musawireen (photographers, idol-makers, and painters) and informed us that such people will receive the severest punishment from Allah on the day of Resurrection.

Second, these pictures may be understood as presenting Tafsir (exegesis of the meanings of the Qur'an) of the Qur'an, and this is a manipulation of the Book of Allah (Glorified and Exalted be He). Accordingly, the Council of Senior Scholars has issued a decree forbidding this act.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



The second and third questions of Fatwa no. 18098

Q 2: I would like to take photographs of inanimate objects such as farms, beautiful scenes, the sunrise, etc., but I never dare to shoot animate beings for I know that this is an act of disobedience.

What is your opinion, may Allah protect you?

A: taking photos of what does not have a soul such as a tree or a stone is permissible.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz



Q 3: When we go on a trip with a group of youth, some may use video cameras to record the event to be watched later. The trip may include religious talks, or the like. What is the ruling of Islam on that? May Allah preserve you

(Part No. 1; Page No. 307)

with His guidance!

A: It is not permissible for the Muslim to take photographs of beings with a soul by a camcorder or any other device based on the general meaning of the texts that forbid photographing. There is also a severe warning for doing this, and Allah's Messenger (peace be upon him) cursed those who do so. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 18828

Praise be to Allah, Alone, and peace and blessings be upon the Last Prophet!

The Permanent Committee for Scholarly Research and Ifta' reviewed the question submitted to His Honor the General Mufti from the Deputy Director of the Cooperative Office For Da`wah and Guidance in Al-Quway`iyyah, no. (5/17/KH) and date 15 Muharram, 1417 A.H., and it was referred to the Committee from the Secretariat General of the Council of Senior Scholars with the no. 894 in 9 Safar, 1417A.H. Following is the wording of the question:

What is the ruling on drawing pictures to illustrate the Ayahs (Qur'anic verses) such as drawing camels and writing beneath the picture His (Exalted be He) statement: ﴿Do they not look at the camels, how they are created?﴾ etc.? We hope that you would issue a Fatwa in this regard.

(Part No. 1; Page No. 308)

After studying the matter, the Committee replied:

It is Haram (prohibited) to illustrate the Qur'an using pictures that show parables of the prophets and the messengers of Allah (peace be upon them), pious people, Kafir (disbelievers), devils, and beings such as trees, and the like. It is not permissible to draw, print, publish, or use such pictures regardless of the good intentions of the artist such as; making the Ayahs easy for the children or new Muslims to understand, or any other reasons. The legal violations involved in this include:

1. Drawing pictures of beings with souls or trees, etc. to illustrate the Qur'an is Bid`ah (innovations in Islam). It contradicts the Manhaj (methodology) of the scholars in explaining the meanings of the Qur'an in the present and past.
2. This act devalues the Qur'an and belittles its glorious meanings.
3. It is a way to explain its meaning by ways which Allah (Glorified be He) did not legislate.
4. Drawing prophets and messengers make them subject to mockery,

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contempt, and disdain. Anyone who draws their pictures commits a great sin as mocking any Prophet is Kufr (disbelief) as mentioned in the Qur'an.

5. Drawing imaginary pictures of prophets is an evident reason behind Shirk (associating others with Allah in His Divinity or worship), and marred monotheism. Allah informed us of those who worshiped Wadd, Suwa`, Yaghuth, Ya`uq, and Nasr (names of their idols). Allah states, ﴿And they have said: 'You shall not leave your gods: nor shall you leave Wadd, nor Suwâ'﴾ (nor Yaghûth, nor Ya'ûq nor Nasr' (these are the names of their idols)) ﴿And indeed they have led many astray.﴾ The people of Nuh (Noah, peace be upon him) became disbelievers when they carved the pictures of those righteous people and erected their statues in their gatherings. This lead them to worship those people.

6. Taswir (painting, drawing, sculpture, and photography) of beings with a soul is Haram (prohibited). There are many authentic Hadith related from the Prophet (peace be upon him) in the Sihah (authentic books), Sunan, and Musnads that indicate the prohibition of the Taswir of any being with a soul, whether human or not. There are also many Hadith that urge defacing pictures, cursing the image makers, and that they will be the most grievously tormented people on the Day of Resurrection. Here are some of the authentic Hadith that were mentioned in this regard. It is recorded in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim), on the authority of Abu Hurayrah (may Allah be pleased with him) that

the Messenger of Allah (peace be upon him) stated, ﴿Allah (Exalted be He) stated, "Who can be more unjust than he

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who tries to create the like of My creatures? Let them (i.e. I challenge them to) create an atom (or a small ant), a grain of wheat or a grain of barley!"﴾ (The wording is cited according to the narration of Muslim).

It was also related by them on the authority of Ibn Mas`ud (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, ﴿The people who will receive the severest punishment from Allah will be the picture makers.﴾ It is also recorded in the Two Sahih on the authority of Ibn `Umar (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, ﴿Those who make statues would be punished on the Day of Resurrection and it would be said to them: Breathe soul into what you have created.﴾ (The wording is cited according to the narration of Al-Bukhari).

﴿On the authority of `Aishah (may Allah be pleased with her) who said, "The Messenger of Allah (peace be upon him) came to me, and I had screened my alcove with a curtain on which there were pictures. When the Messenger of Allah (peace be upon him) saw it, he tore it and the color of his face changed [due to anger. Trans.] and he said, 'O `Aishah! The people who will receive the severest punishment on the Day of Resurrection will be those who imitate Allah's Creation.' So we tore it up and we stuffed a cushion or two cushions with it.﴾ (Related by Muslim) This is in addition to many other Hadith to this effect.

It is not permissible to explain the Qur'an in this manner; it is not permissible to explain the Hadith related by the Prophet (peace be upon him) in this manner for the same reasons mentioned above.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



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The second question of Fatwa no. 19332

Q 2: We live in a one-room apartment where there are pictures of animals. Is it permissible to offer prayers in this room?

A: These pictures must be destroyed; it is permissible to keep them in the house, for the Prophet (peace be upon him) stated, [«Angels do not enter a house in which there is a dog or a picture.»](#) As for praying in this room which contains such pictures, it is valid but disapproved.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



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Removing a sculpture of an eagle over a building entrance

Fatwa no. 16174

Praise be to Allah Alone and peace and blessings be upon the Last Prophet. To commence:

The Permanent Committee for Scholarly Research and Ifta' reviewed the request for Fatwa submitted to His Honor, the General Mufti by Director of Religious Affairs Department in the Armed Forces. The letter was referred to the Committee by the Secretariat-General of the Council of Senior Scholars no. 4758, on 9/9/1413 A.H. The question reads as follows:

Attached to the request is a clip of the Visitor's Guide to King Khalid Air Base that carries a picture of a stone in the shape of an eagle formed by erosion. The stone that carries this image was brought to the Base and fixed to the building as it appears in the picture for the purpose of pondering on the Creation of Allah (Glorified and Exalted be He). Would you please issue a Fatwa in this regard?

After the Committee studied the question, the answer is that it is obligatory to remove this sculpture because it takes the form of a bird. fixing images of animate objects, sculptures or other images, is not permissible. This may lead to major Shirk (associating others with Allah in His Divinity or worship).

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al- Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



The first question of Fatwa no. 18621

Q 1: We know that statues and three-dimensional figures of animals and humans are prohibited in Islam. This is for an important wisdom, which is refraining from imitating Allah's creation, and to impede worshipping animals and idols. This is about statues carved in rocks, wood or those molded in special templates.

However, if a person has tiger, zebra or sheep leather; stuffs it with straw or cotton; and makes a statue out of it to place it as an adornment, is that prohibited as well? Is it Halal (lawful) if it is not carved, molded into a template, or glorified?

A: This is prohibited, as it resembles a statue, and also because it is useless trifling.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



(Part No. 1; Page No. 314)

The first question of Fatwa no. 18161

Q 1: In the Masjid (mosque), there is a big watch that has a picture of the Ka`bah - may Allah honor it- with people circumambulating it, and others bowing or prostrating in prayer. The back's of people only appear and one cannot distinguish their faces. Also, the Name of Allah is written on it, the name of the Messenger (peace be upon him), and the Ayah of Al-Kursy. When I wanted to remove it from the Masjid, the Mu'adhin -who is an old man- objected and said that this watch did not comprise any pictures, just to show stubbornness and to disown the truth. I then showed it to some people in the Masjid and asked them whether or not they saw the pictures, they answered, yes. I again argued with the shaykh until I asked him whether or not he would accept a Fatwa (legal opinion issued by a qualified scholar) of a shaykh in this regard. He said: "How could I not accept this?!" Therefore, I told him: "Insha' Allah I will bring you one."

A: It is not permissible to hang this watch bearing pictures of humans and other animate beings in the Masjid, or any other place; however, hanging it inside the Masjid is more severe, for this resembles the idolaters. Again, it is not permissible to keep this picture in order to preserve the sanctity of the Masjid and because it includes the sacred Name of Allah and the name of the Messenger Muhammad (peace be upon him) together. This leads to excessive reverence of the Messenger (peace be upon him), which is a means leading to Shirk. Furthermore, these drawings and writings tend to distract those offering prayer, and accordingly should be wiped out if possible. Otherwise, the watch should be removed from the Masjid and replaced with another one

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without these depictions.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



The third question of Fatwa no. 18191

Q 3: We sometimes take pictures of the landscape during our school trips. We send these pictures to the multimedia department at their school at the request of the department. Is this permissible or not?

A: There is nothing wrong with photographing inanimate beings such as landscapes including mountains, trees, rivers, seas, etc. as it is not prohibited.

With regard to photographing the animate beings such as humans, animals, birds and insects and the others that have a soul, it is not permissible. Islam sternly prohibits and warns against this act which will result in their being cursed and thrown in Hellfire.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 19319

Q: We are a national institution and we want to register a new logo

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in the food market that acquires international fame. Out of our concern, please find attached a copy of the logo so that you may advise us concerning it. The logo is a potato that is drawn in the form of a caricature and written in English. May Allah guide you to serve Islam and the Muslims.

A: This logo of a potato is depicted in human form; and depicting creatures with souls is prohibited according to the texts of Shari'ah (Islamic law). Thus, you should find another alternative other than this logo which is portrayed in the form of an animate object. May Allah reward you for your care in asking about the fundamentals of your religion and help you earn lawful money.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 19557

All praise be to Allah Alone, and peace and blessings be upon the one after whom there will be no other Prophet.

The Permanent Committee for Scholarly Research and Ifta' examined the request for a Fatwa (legal opinion issued by a qualified Muslim scholar) that was sent to His Eminence the General Mufti by His Eminence the President of

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of the Ministry of Islamic Affairs, Endowments, Call, and Guidance in Al-Madinah Al-Munawwarah, in the letter no. 2123/1034, dated 27/2/1418 A.H., which was forwarded to the committee from General Secretariat of the Council of Senior Scholars no. 1195, dated 20/2/1418 A.H. The person requesting the Fatwa asked the following question:

What is the ruling on building ceramic scale models of Masjids (mosques) and Islamic monuments to be used as promotional materials?

After examining the Fatwa request, the committee answered as follows:

It is not permissible for this institution or any other institutions to make models of Islamic monuments or Masjids to be used as promotional materials; because this involves Fitnah (temptation away from the true path), spreading of Bid'ah (innovation in religion), and opens the means to Shirk (associating others with Allah in His Divinity or worship) and idolatry. Therefore, it is not permissible to give permission for this institution or any other institutions to make patterns of any of these for promotional scale models or anything similar.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 19652

Praise be to Allah Alone. Peace and blessings be upon the Last Prophet.

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The Permanent Committee for Scholarly Research and Ifta' has reviewed the query no. 292 dated 29 Rabi` Thany, 1418 A.H., sent to His Honor the General Mufti from His Honor the Head of the Charitable Society of Al-Kitab Wal Sunnah in Sudan. The query which was referred with no. 916, on 12 Jumada Al-Ula, 1418 A.H., to the Committee by the Secretariat General of the Council of Senior Scholars is as follows:

Supporting orphans is one of the charitable activities performed by the society. The society acts as a mediator between the orphans and the donors, be they individuals or non-profit organizations, from outside the country in return for a small fee. It aims at helping the Muslim orphans in our country where poverty is widespread.

Most of these organizations stipulate that their contributions not be made, until they receive photos of each orphan. However, some officials in the society showed strong reservations due to the impermissibility of taking photographs. Is it permissible for us to request that the orphans bring a photo to be submitted to the authorities responsible for supporting the orphans? It is worth mentioning that having these photos is a prerequisite for supporting the needy orphans. Please respond, may Allah reward you with the best!

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Having discussed the query, the Committee replies as follows:

The basic principle in Shari`ah (Islamic law) is that taking photos of animate beings is prohibited, according to the established Hadith unless there exists a necessity, e.g. photos of criminals for easy identification and arrest.

Consequently, it is not permissible to use a prohibited means to ask for supporting the orphans. Allah (Glorified be He) states, [﴿And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out \(from every difficulty\).﴾](#) [﴿And He will provide him from \(sources\) he never could imagine.﴾](#) and [﴿And whosoever puts his trust in Allâh, then He will suffice him.﴾](#) He, the Exalted, also states, [﴿O you who believe! If you obey and fear Allâh, He will grant you Furqân \[\(a criterion to judge between right and wrong\), or \(Makhrâj, i.e. a way for you to get out from every difficulty\)\], and will expiate for you your sins, and forgive you; and Allâh is the Owner of the Great Bounty.﴾](#) May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!



Fatwa no. 20203

Q: Attached to the letter that we submitted to Your Honor is a sample of plastic ice cream cups of which we have been asked to manufacture

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a large quantity of for a national factory in this field. Though the cup takes the form of a head of a deformed elephant whose trunk is pressed against the face with no tusks, we fear that this may be prohibited by the Shari`ah (Islamic law). Therefore, we sent you this letter that you may give us a Fatwa on whether it is permissible to manufacture these plastic cups. Is it absolutely prohibited or just Makruh (reprehensible)? Actually, we read several opinions of Muslim scholars on this issue, but still we have not reached a conclusive decision.

A: The Committee, after studying the question, gave the following answer: it is not permissible to manufacture the cup in question since it is like a sculpture of a head and face of an animal. This is the type of image that Islam prohibits Muslims to create as it is an image of a face. Scholars unanimously agreed on the prohibition of creating, buying, or selling sculptures because it entails emulating Allah's Creation. There are many authentic Hadith stating that those who create images are cursed and will receive the severest punishment on the Day of Resurrection. On that Day, they will fail to carry out the order of breathing souls into every image they created in this life and receive punishment in Hellfire for every image they created. We seek refuge in Allah from His anger and punishment. Thus, it is obligatory to refrain from manufacturing such cups and make others that involve no violation of Shari`ah rules.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 19855

All Praise is due to Allah. May peace be upon His Last Prophet.

The Permanent Committee for Scholarly Research and Ifta' has reviewed the question referred to his Eminence, the General Mufti by his Eminence the Director of Al-Da`wah wal-Irshad Department in Al-Dammam regarding his letter no. (22/1/1191), dated 8 /8/1418 A.H. attached with the question submitted by the General Manager of Girls Education in the Eastern Region that is referred to the Committee by the Secretariat General of the Council of Senior Scholars no. 4744, dated 13 /8/1418 AH. The questioner's request of Fatwa is as follows:

We inform your Eminence that we provided some shaykhs of our Educational Supervision Department in the center with a collection of pictures from the Home Economics Department. These pictures on home economics discuss nutrition and nourishing values of vegetables and fruits. As an illustration medium, some schools draw pictures of these vegetables and place two eyes, a nose, lips, hands, and legs and maybe clothes as well to a single seed

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with some movements as a new style to attract the attention of the audience and indicate the benefits of this type through the outline of the picture and in order not to fall into the prohibited pictures or to draw the living beings. Could you kindly advise about this activity as soon as possible?

After the Committee had studied the case, it answered with the following:

the mentioned shapes that contain living beings may not be used or included in the curricula in the Muslim countries. They fall under the general Shari`ah proofs prohibiting pictures. There is no need to use them in education or illustration; the same impact they may produce can be achieved without using them. Muslims lived centuries with no need of this style. However, they were the most powerful, knowledgeable, and perceptive nation. Leaving pictures did not harm them in their study, so we must not violate what Allah has made forbidden without an urgent need.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



(Part No. 1; Page No. 323)

Fatwa no. 19933

Q: What is the ruling on watching and buying islamic animated-cartoon movies, given that these movies present purposeful and beneficial stories for children which promote good character, dutifulness to parents, honesty, offering Salah (Prayer) regularly and the like. These animated movies are intended as good substitutes for television which has become widespread. However, the problem we face is related to the fact that such movies present hand-drawn pictures of humans and animals. Is it permissible to watch these animated cartoons? Please advise. May Allah reward you with the best!

A: It is not permissible to buy, sell or use cartoon movies, because they include Haram pictures. Raising children should be done in ways that are Islamically acceptable with regard to teaching, disciplining, encouraging them to offer Salah and taking good care of them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 20240

Q: I would like to draw your attention to sundry shops that have strangely spread without any regard for the Haram (prohibited) items sold. Among these Haram items are, three-dimensional objects, whether in the form of dolls, or different kinds of animals. In any case, these sundry shops have recently begun selling three-dimensional shapes of the Holy Ka`bah in the form of medals or pencil cases to be placed on

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desks with pens or small sheets of paper in them. Provide me with your beneficial answer regarding the following questions please:

1. are these three-dimensional shapes whether in the form of dolls or animals considered Haram?
2. are such three-dimensional shapes of the Holy Ka`bah considered permissible? It is worth mentioning that three-dimensional shapes of the Ka`bah will be degraded as whoever buys these medals will not take them off before entering the toilet. Even if three-dimensional shapes of the Ka`bah are used as pencil cases, they will also be demeaned as pens and related items will be placed on them. Moreover, some ignorant people may seek the blessings of these three-dimensional shapes! When I tried to advise the shop owners they told me that they have other branches in Makkah and Jeddah. They argue that if such three-dimensional shapes are Haram, they would have been banned from the shops near the Sacred Mosque of Al-Ka`bah. I am confused! Is a three-dimensional shape of the Ka`bah, or the green dome of Al-Masjid Al-Nabawi (the Prophet's Mosque in Madinah) Haram or not? It may be worth mentioning that these three-dimensional shapes are immersed in water with small beads around them.

A: Firstly: According to the purified Shari`ah (Islamic law), the original ruling is the impermissibility of Taswir (painting, drawing, sculpture, and photography) of beings with souls. This is because of the Islamic legal proofs which state the prohibition of Taswir. However, it is permissible to make images of things with no souls such as trees, buildings, cars, etc. Such images may also be used as toys.

Secondly: It is not permissible to make three-dimensional shapes of the Holy Ka`bah and the dome on the grave of the

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Prophet (peace be upon him). Accordingly, it is not permissible to buy and sell such three-dimensional shapes as this leads to forbidden things that Muslims must beware of; all the means leading to such things should be blocked.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!



Fatwa no. 20522

Praise be to Allah, Alone, and peace and blessing be upon the Last Prophet:

The Permanent Committee for Scholarly Research and Ifta' read the letter received by His Honor the General Mufti (Islamic scholar qualified to issue legal opinions) from Dar Al-Bir Association in Dubai, United Arab Emirates, which was sent to the Committee from the Secretariat General of the Council of Senior Scholars numbered 4591 dated 27 Rajab, 1419 A.H. in which the inquirer asked a question as follows:

It is the pleasure of Dar Al-Bir Association in Dubai to convey its best regards to you, and we ask Allah to keep you safe and sound. Your Honor, a company here in United Arab Emirates has an idea to manufacture educational toys in the form of animated dolls performing the motions of Salah (prayers) such as Ruku` (bowing), Sujud (prostration) and so on.

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These dolls may also recite Qur'an, Prophetic Adhkar (invocations and Remembrances said at certain times on a regular basis), some Arabic alphabetical letters or words, etc. It should be mentioned that the aim of this project is to instill Islamic and Arabic fundamentals in children, and develop a business in this field. Please advise us may Allah reward you with the best.

After the Committee studied the inquiry, it answered as follows:

The Taswir (painting, drawing, sculpture, and photography) of any animate being whether human or otherwise is legally prohibited. It is also one of the major sins, as the Messenger of Allah (peace be upon him) cursed the image makers, and warned that they will receive the sternest punishment on the Day of Resurrection. However, the animated Taswir that is herein described is more offensive and involves a greater sin than other forms of Taswir. Also, manufacturing these dolls to perform the motions of Salah, other acts of worship, reciting Qur'an, teach children the alphabet, etc. embraces scorn and contempt of the essence and status of worship and the Qur'an by the mechanically repeated acts preformed by these dolls. This also includes derision of Allah's Book and the rites of Islam, due to the likelihood of these inventions malfunctioning when performing movements or playing programmed words. This act is also a baseless Bid`ah (innovation in religion) that was not practiced by the Righteous Salaf (predecessors). However, educating people and children regarding their religious affairs and establishing their good morals occurs by relying on the original, authentic books of Islamic sciences, explaining

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these books to them, and conveying knowledge by presenting a good model. Therefore, a father, brother, or any other person should have good morals so that their children and family can pattern themselves after them in performing good deeds, and there is no prohibition in using the beneficial Islamic tapes to achieve this.

This is the type of education that is consistent with what Allah and His Messenger prescribed. It was the same approach adopted by the Prophet (peace be upon him) with his Sahabah (Companions of

the Prophet), the conduct of the Sahabah themselves (may Allah be pleased with them) and the righteous Salaf (predecessors), and all good lies in this. Thus, many generations succeeded and people followed the same methodology in spreading knowledge and education, without these methods, and were not affected by not using them. On the contrary, they had greater Iman (faith) and awareness of their Islamic affairs, and were also more adhering to and abiding by the Prophet's Sunnah (whatever is reported from the Prophet, peace be upon him). Therefore, plans to manufacture these dolls must be halted, even if the intention of producing them is good. Moreover, one should substitute them with what Allah and His Messenger (peace be upon him) prescribed, for whoever gives up something for the sake of Allah, Allah will compensate them with something better.

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Taswir of the Prophets (peace be upon them)

The second question of Fatwa no. 21570

Q: What is the ruling on showing the pictures of the prophets (peace be upon them) that were drawn by the Jews and Christians?

A: Taswir (painting, drawing, sculpture, and photography) of creatures that have souls is seriously Haram (prohibited) and one of the major sins, whose doer is threatened with cursing and the punishment of Hell. The Musawwirs (those who make pictures and statues, or photographs of living beings) will be the people most severely punished on the Day of Resurrection and they are the most wrongful of mankind.

Taswir of the prophets (peace be upon them) is even strictly and more seriously prohibited, because it involves Fitnah (temptation away from the true path), the hazard of falling into Shirk (associating others with Allah in His Divinity or worship) by holding them as partners with Allah, and desecration to the noble persons of the prophets through these images that are claimed to represent them. It is obligatory to prevent this and for it to be avoided out of respect for the high status of the prophets (peace be upon them all) and to block all the means leading to Shirk.

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Major sins

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The fourth question of Fatwa no. 17924

Q 4: will a person who commits suicide dwell forever in Hell-fire? There is a Hadith to the effect that someone who kills himself will abide in Hellfire forever. Will he ever get out of it? If he does get out, what does "forever" mean?

A: The person who commits a major sin, like one who commits suicide, is threatened with punishment. Nevertheless, this person will not dwell in Hellfire forever, as will the Kafirs (disbelievers). The dwelling in Hellfire mentioned in the Hadith is temporal. It is through this interpretation that all concerned Shari`ah-based proofs, which are seemingly conflicting, are reconciled.

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The first question of Fatwa no. 10618

Q 1: is it permissible for a Muslim to call another Muslim who drinks Khamr (intoxicant) a Kafir (disbeliever)?

A: Drinking Khamr, committing Zina (fornication or adultery) and withholding one's Zakah (obligatory charity) are major sins that may be forgiven only through repenting to Allah (Glorified and Exalted be He). According to Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community) anyone who commits a major sin is considered a believer by virtue of his Iman (Faith), but his major sin renders him a Fasiq (someone openly and flagrantly violating Islamic law). Therefore, it is not permissible to call this sinner a Kafir as long as he does not deem his sinful act lawful, or is satisfied with it.

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The second question of Fatwa no. 18281

Q 2: is it permissible for one who commits a major sin to be an imam (the one who leads congregational Prayer) for Muslims? Will he be punished in the Hereafter even if he repents while still alive but no had (ordained punishment for violating Allah's Law) is inflicted upon him?

A: Sincere Tawbah (repentance to Allah) effaces and negates previous misdeeds and a person who repents from a sin is like someone who has not sinned, as Allah (Exalted be He) states, [\(Say to those who have disbelieved, if they cease \(from disbelief\), their past will be forgiven.\)](#) The Prophet (peace be upon him) said, [\(Islam wipes out all that has gone before it \(previous misdeeds\) and Tawbah also wipes out all that has gone before it.\)](#) Compiled by Muslim in his Sahih.

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Fatwa no. 13062

Q: There is a school where pupils gather in front of an idol to praise, invoke, and dignify it. They give it a new covenant every day.

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Most of the lessons which are taught in that school deny the revelation of Allah (Exalted be He), fabricate lies against Allah and His Messenger, mock the Shar`y (Islamic legal) rulings and accuse them of being unfair. Is it permissible for Muslims to enrol their children at such a school? What is the ruling on anyone who deliberately does so?

A: Firstly: Denying the revelation of Allah (Exalted be He), fabricating lies against Allah and His Messenger, and mocking the Shar`y rulings and accusing them of being unfair and unjust are all Haram (prohibited) practices of Kufr (disbelief). Allah (Exalted be He) says, [﴿Then, who does more wrong than one who utters a lie against Allâh, and denies the truth \[this Qur'ân, the Prophet \(Muhammad صلى الله عليه وسلم\) and the Islâmic Monotheism\] when it comes to him! Is there not in Hell an abode for the disbelievers?﴾](#) He (Exalted be He) also says, [﴿Say: "Was it at Allâh \(عز وجل\), and His Ayât \(proofs, evidence, verses, lessons, signs, revelations\) and His Messenger \(صلى الله عليه وسلم\) that you were mocking?﴾](#) [﴿Make no excuse; you disbelieved after you had believed.﴾](#) Besides, Allah (Exalted be He) says, [﴿And who is better in judgement than Allâh for a people who have firm Faith.﴾](#) Moreover, it is authentically reported that the Prophet (peace be upon him) said, [﴿Anyone who intentionally tells a lie against me, let him be sure of his seat in Hell-fire.﴾](#)

Secondly: It is Haram to stand in front of an idol to praise or invoke it. Yet, doing so is an act of Shirk (associating others with Allah in His Divinity or worship) for Allah (Exalted be He) says, [﴿And invoke not besides Allâh, any such that will neither profit you nor harm you, but if \(in case\) you did so, you shall certainly be one of the Zâlimûn \(polytheists and wrong-doers\).﴾](#)

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Thirdly, it is Haram for a person to enrol their children at a school that teaches Kufr and opposing Allah and His Messenger (peace be upon him).

Fourthly: You have to advise anyone who enrolled their children at the concerned school and clarify the Shar`y ruling to them for hopefully they may be guided by Allah.

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Hadith of admonishment

The first question of Fatwa no. 17867

Q 1: How do i properly interpret Hadith that voice admonishment?

A: You have to consider their apparent meanings without trying to give them any Ta'wil (allegorical interpretation). This causes such Hadith to be more deterring.

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Major Shirk

Fatwa no. 13372

Q: There is a very big tree in our country. It occupies one Qirat (175 square meters) and the width of its root is about three meters. Such a tree has not been cut for many long years ago. One time the owner of the farm in which the concerned tree is located tried to cut it but he could not as his hand went numb and stopped moving. A rumor thus spread that such a tree is a blessed one. Another incident happened that worsened the situation. Once a woman tied up a bundle of the dry plants of that tree, she could not walk or move any part of her body until she put back such dry plants in their place next to the tree. From then on everyone understood that such a tree is blessed. They thus started to vow for it and do Tawassul (seeking to draw close to Allah through unlawful means) to it. The foregoing would be done under a sign that would be hung on the concerned tree and on which it was written "Tree of master Abu Najah." People then started to make Tawaf (circumambulation) around such a tree and seek its blessings. Is it then permissible for Muslims to cut the tree in question? It may be worth mentioning that only very few people still worship that tree and that there is no appointed guardian for it.

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Moreover, the owner of the farm where such a tree is located do tries to cut it but he is unable to do so because of the influence of incitement of Satan. The reason I am sending this question to you is that some Muslims are of the view that such a tree has to be cut immediately; some others hold the opinion that Muslims should not make themselves busy with such a matter as only very few people still worship that tree and that we have to dedicate ourselves to Da`wah (calling to Islam). The Fatwa of your Eminence will put an end to that disagreement In sha'a-Allah (if Allah wills).

A: You have to rely on Allah Alone (Glorified and Exalted be He) and cut the tree which is mentioned in the question. Doing so will eradicate all the acts of Shirk which relate to the concerned tree and block all the means leading to them.

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Fatwa no. 13402

Q: My father always tells me that it is sufficient to only offer Salah (Prayer) regularly and Sawm (Fasting), and just memorizing (Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.") i.e. Surah Al-Ikhlâs and Surah Al-Nas which he recites in every Salah. According to him, there is no harm if he, out of ignorance, commits an act of Shirk (associating others with Allah in His Divinity or worship) or Kufr (disbelieve), as long as he testifies that there is no God but Allah and that Muhammad is the Messenger of Allah. What is Your Honor's opinion in this regard? Is this a sound understanding of

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Islam, given that he might commit one of the nullifiers of Islam or an act of Kufr, such as turning to other laws that contradict the Shari`ah i.e. laws of taghut (false gods) or associating others with Allah?

A: It was authentically narrated that the Prophet (peace be upon him) stated, (I have been ordered to fight against the people until they testify that none has the right to be worshipped but Allah, so if they say it, then they save their lives and property from me except legally, and then their reckoning (accounts) will be done by Allah.) Turning to other than Allah believing that their laws are better or equivalent to that of Allah, is Kufr and a nullifier that invalidates the Shahadatayn (two testimonies of Faith). Likewise, considering anyone an equal or a partner with Allah; calling upon them believing they can ward off calamities or bring benefit, all this is Kufr that takes one out of the fold of Islam. The mere uttering of the Shahadatayn will be of no avail for whomever persists in committing acts and deeds of disbelief and Shirk, because one must also disbelieve in whatever is worshipped beside Allah. The Prophet's other Hadith explained this: (Anyone who professes that there is none worthy of worship (in truth) but Allah and denies everything which the people worship beside Allah, his property and blood become inviolable, all their affairs rest with Allah.) It is therefore, incumbent upon you to explain the truth to your father, and may Allah guide him to righteousness.

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Fatwa no. 14820

Q: There is an Imam in our village who leads congregational Salahs (Prayers). This Imam has at his home a statue made of stone which has a face like that of a man. Women visit this statue every Friday and step over it believing that it will make them pregnant. We asked this shaykh to refrain from this practice as it is Haram (prohibited) and tantamount to Shirk (associating others with Allah in His Divinity or worship). However, he is not convinced of our view. Some of us are convinced that the shaykh is not Mushrik (one who associates others with Allah in His Divinity or worship), that he has sound `Aqidah (creed), and that he believes in Allah not in the statue. Others disagree.

Please provide us with your beneficial answer based on Qur'an and Sunnah (whatever is reported from the Prophet). Also, if the shaykh mentioned above is not convinced (that he is committing Shirk) even after receiving your answer, will it be valid to perform Salah (Prayer) behind him? It may be worth mentioning that he receives payment from these women who step over the statue.

A: Firstly: It is Haram for people to visit that statue at the home of the Imam to fulfill their needs. Doing so is Shirk that takes its doer out of the fold of Islam. Allah (Exalted be He) states, ﴿And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone).﴾ (If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything).﴾

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He (Exalted be He) also states, ﴿To Allâh belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills.﴾ and: ﴿And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.﴾ Moreover, it is authentically reported that the Prophet (peace be upon him) stated, ﴿If you beg, beg of Allah Alone; and if you need assistance, supplicate to Allah Alone for help...﴾ .

Secondly: If this Imam does not perform Tawbah (repentance to Allah) from accepting Shirk and receiving worldly benefit for it, it will not be permissible to pray behind him.

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Fatwa no. 14987

Q: Twenty years ago, my father brought a man to our farm in Al-Shamiah and he read Qur'an on a Sidrah (lote tree). Afterwards, if one is bit or has boils and puts some of this tree on the affected area, he will get cured, by Allah's Will.

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Once, a man from the village that suffers from boils in his hands went to the hospital and he was told that his hand should be amputated. He went to the farm and put some of this lote-tree on his hands and got cured, by Allah's Will. This lote- tree is not a visiting place or the like; it is approached only in case of necessity.

I have a worker who was bitten by a scorpion. I took him to this tree and put some of it on the affected area and so he got cured, by Allah's Will. No one believes that it can heal, for it is only Allah (Glorified and Exalted be He) Who heals. Kindly guide us concerning keeping this tree in the farm, may Allah guide you! My father is dead. Is it considered a Sadaqah Jariyah (ongoing charity) or not?

A: It is not permissible to keep this lote-tree; rather, it should be removed, for it can be a means leading to Shirk (associating others with Allah in His Divinity or worship) if it remains in its place, since some ignorant people may be misled by it. When asked to make a Dhat Anwat (lote-tree) like that of the Mushriks (those who associate others with Allah in worship), the Prophet (peace be upon him) denied it. Al-Tirmidhy [reported on the authority of Abu Waqid Al-Laythy \(may Allah be pleased with him\)](#) that he said, "We went out with the Messenger of Allah (peace be upon him) on the campaign to Hunayn when we had just left Kufr (disbelief) for Islam. The Mushriks had a Sidrah and they would stay there and hang their weapons upon it. It was called Dhat Anwat. We said, 'O Messenger of Allah, make for us another Dhat Anwat just like theirs.' The Messenger of Allah (peace be upon them) said, 'Allahu Akbar (Allah is the greatest)! By the One in Whose Hand is my soul, verily these are the ways of the earlier nations. You have said exactly as the Children of Israel said to Musa: ﴿Make for us an ilâh (a god) as they have âlihah (gods).﴾ He said: "Verily, you are a people who know not (the Majesty and Greatness of Allâh and what is obligatory upon you, i.e. to worship none but Allâh Alone, the One and the Only God of all that exists)."

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[\(If you do this,\) certainly you will follow the ways of those who were before you."](#)

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!



Fatwa no. 15842

Q: allah (Glorified is He) says, ﴿And of mankind are some who take (for worship) others besides Allâh as rivals (to Allâh). They love them as they love Allâh.﴾ Does this mean that polytheists used to love Allah?

A: Polytheists [of ancient Arabia, trans.] used to worship Allah but they associated partners with Him. They used to love Allah and others with Him and supplicate to Allah and other rivals with Him as well. They used to devote worship to Allah in hardships unlike the polytheists of our time who associate others with Him in prosperity and hardships. Allah (Glorified is He) says, ﴿And when they embark on a ship, they invoke Allâh, making their Faith pure for Him only: but when He brings them safely to land, behold, they give a share of their worship to others.﴾

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The second and the third questions of Fatwa no. 19219

Q 2: why does Allah dispraise polytheism and threaten polytheists of everlasting punishment in Hellfire?

A: Allah abhors polytheism and threatens polytheists that He will not forgive them and will cause them to undergo the perpetual residence in Hell if they die without repenting and quitting polytheism. Indeed, it is the most grievous sin and the greatest thing which Allah prohibited. Therefore, Allah (Glorified be He) informed us that He does not forgive its doer if he dies as a disbeliever and does not repent of his polytheistic actions. Moreover, his good deeds will be void, as none is more deviated than him. Allah (Exalted be He) says, ﴿Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills; and whoever sets up partners with Allâh in worship, he has indeed invented a tremendous sin.﴾ And He also says, ﴿And (remember) when Luqmân said to his son when he was advising him: "O my son! Join not in worship others with Allâh. Verily joining others in worship with Allâh is a great Zûlm (wrong) indeed.﴾ So anyone who associates others with Allah is equating between the Creator and His creation and makes the creature a rival to Allah and assigns for him the acts of worship which they do not deserve. Therefore, Allah threatens its doer with perpetual residence in Hell. Allah (Glorified is He) says, ﴿Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode. And for the Zâlimûn (polytheists and wrong-doers) there are no helpers.﴾

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﴿When the Prophet (peace be upon him) was asked, "Which sin is the greatest?" He said, "To make a rival to Allah although He created you." It is said, "What is next?" He said, "To kill your children for fear that they join you in food." It is said, "What is next?" It is said, "To have sex with the wife of your neighbor."﴾ So Allah revealed, ﴿And those who invoke not any other ilâh (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse﴾

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Q 3: What is the difference between a Mushrik and a hypocrite?

A: A Mushrik is someone who devotes any of 'Ibadah (worship) to other than Allah and does this publicly, such as the grave-worshippers and their like. This is Shirk (associating others with Allah in His Divinity or worship), which leaves nothing of Tawhid (belief in the Oneness of Allah/monotheism) to its committer, and this is the Mushrik to whom Allah has forbidden Jannah (Paradise) and made Hellfire their final abode. Allah shall never forgive them their Shirk if they die persisting in it, without having performed Tawbah (repentance to Allah) from it, as Allah (Exalted be He) says (what means):

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﴿Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills; and whoever sets up partners with Allâh in worship, he has indeed invented a tremendous sin.﴾ Allah (Exalted be He) also says: ﴿Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode. And for the Zâlimûn (polytheists and wrong-doers) there are no helpers.﴾ As for a hypocrite who practices hypocrisy in their faith, this is someone who outwardly shows Islam but inwardly hides Kufr (disbelief), such as those who belie or detest the Messenger (peace be upon him), belie or detest his Message, or feel happy when they see the Din (religion) waning and hate to see it victorious and similar ill feelings. Such a hypocrite will abide in Hell forever, in the lowest depth of the Fire, if they die persisting in this hypocrisy, as Allah (Exalted be He) says: ﴿Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them.﴾ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20076

Q: My mother is 85 years old. She says that her late mother asked her to perform Hajj on her behalf. However, her mother was one of those who used to slaughter animals as a means to draw closer to the Jinn (creatures created from fire), believing that by so doing one is protected from their evil; otherwise, they shall harm the person.

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All this is the result of her absolute ignorance of religious matters. Is it permissible for my mother to carry out this will? Is it permissible for her to supplicate to Allah to be merciful to my grandmother given the aforementioned situation?

A: If the reality is as you mentioned, that your grandmother died persisting in slaughtering sacrifices to other than Allah, she is thereby a Mushrik (one who associates others with Allah in His Divinity or worship) and it is not permissible to perform Hajj on her behalf, make Du'a' (supplications) to Allah for her, nor seek His Forgiveness for her, as Allah (Exalted be He) says (what means): [\(It is not \(proper\) for the Prophet and those who believe to ask Allâh's Forgiveness for the Mushrikûn \(polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh\), even though they be of kin, after it has become clear to them that they are the dwellers of the Fire \(because they died in a state of disbelief\).\)](#) May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 18456

Q 2: Is it permissible for a Muslim to ask Allah's forgiveness for his dead parents who used to visit the graves and cook and eat food there at the graves of their family? They believed that this food is Sadaqah (voluntary charity) in behalf of the dead and they sought blessings through the Waliy (a pious person) buried in the shrine. My parents used to view Sufi leaders as Awliya' (pious people)

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and might go to sorcerers and believe their myths. In fact, they did so thinking that these actions pertain to Islam because they never knew that these actions are prohibited. Thus, these actions were done out of ignorance and negligence, not out of stubbornness. What is the ruling of Islam on the person who commits Shirk (associating others with Allah in His Divinity or worship) out of ignorance and negligence and dies before knowing this reality? Will they abide in Hell forever? Is it permissible to ask Allah's forgiveness for them?

A: In their visits to the graves, if your parents seek relief from and invoke the dead apart from Allah, believe the sorcerers and die in such a state, it will not be permissible for you to ask Allah's forgiveness for them. Allah (Exalted be He) says, [\(It is not \(proper\) for the Prophet and those who believe to ask Allāh's Forgiveness for the Mushrikūn \(polytheists, idolaters, pagans, disbelievers in the Oneness of Allāh\), even though they be of kin, after it has become clear to them that they are the dwellers of the Fire \(because they died in a state of disbelief\).\)](#) Having food at the graves and going to sorcerers without believing them, however, are misdeeds that do not prevent the Muslim to ask Allah's forgiveness for their doers. On the other hand, anyone who supplicates to other than Allah and dies in such a state has died in Shirk and will be treated like a Mushrik (one who associates others with Allah in His Divinity or worship). If a Muslim commits such actions out of ignorance, his affairs will be left to the Will of Allah, and we only judge him according to the acts of Shirk he openly commits.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 47621

Q: I brought this book to you; it is entitled "Al-Salah Al-Ilahiyyah Al-Kubra" i.e. (The Greater Divine Prayer). I have read some strange things in it. I hope you will read it and explain the ruling on following the orders mentioned in it and the ruling on printing, distributing and publishing this book.

A: After reading this book, it became clear to us that it contains issues in religion tantamount to associating others with Allah in His Divinity or worship and Bid'ahs (innovations in religion). one of the invocations that involve Shirk (associating others with Allah in His Divinity or worship) is the saying "allahuma salli `ala Ghayth Al-Mustaghithin" i.e. (o Allah! Send Your Blessings upon the only one who gives succor to those in need of help) in pages 71, 85, 87, 88 and the saying: "fardina ya rasul-allah", "istaghfir lana", "ishfa ` lana ila rabbika" i.e. (Make us pleased, O Messenger of Allah), (Seek Allah's Forgiveness for us), (Intercede with your Lord for us) respectively, as in page 77.

one of the invocations that involve Bid'ahs (innovations in religion) is the saying: "ya man `ilmuhu bi hali yughnihi `an su'ali" i.e. (o You the one Whose knowledge of my situation makes Him not in need to my invocation) and repeating it many times.

Also, the following invocation is Bid'ah: "salli `ala sayyidna wa mawlana Muhammad bi qadr `azhamat (la ilaha illa Allah subhanaka inni kuntu mina al-zhalimin) i.e. (O Allah send Your blessings upon our master and lord Muhammad as befits the greatness of the saying: "There is no god but Allah. Praise be to You. Indeed, I have been of the wrongdoers) and repeating it many times.

And the saying: "ya man laysa yusafu bi qiyam wala qu`ud, wala harakah wala jumud" i.e. (O You Who cannot be described as standing, sitting, moving nor staying still) on page 32.

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and the saying: "wa an tajma `ani bihi- yaqzatan wa manaman" i.e. (to gather me with him -that is, with the Messenger (peace be upon him) - in wakefulness and in sleep) on page 64, 84.

And the saying: "bi sirri asrar al-fatihah ila hadrat al-nabi wa al baytihi biniyyat al-qabul" i.e. (by the secret of Al-Fatihah [the Opening chapter of the Qur'an] to the presence of the Prophet [peace be upon him] and his household with the intention of acceptance) on page 68.

And the saying: "ya man idha i`taqda fika al-muhibbu laka bi `adhamat jahik wa makanatika `inda Allah ta`ala bi sidq al-niyyah yunal kula al-murad, ya man idha tawajjaha bika mu'min sadik ila Allah fi ijabat du`a'ih wa su'alihi qabilahu Allah" i.e. (O you who, if the one who loves you, follows you by the greatness of your honor and place in the sight of Allah (Exalted be He), by the sincerity of intention, will get all that he desires. O you, who if a faithful invokes Allah with him to answer his invocation, Allah will answer it) on page 72.

And the saying: "alahumma inni waqif amam nabiyyaka wa habibika sayyidi wa shafi `i rasulu-allah mutawajjihan bihi ilayka. Allahumma inni atawajjahu ilayka bi nabiyyika nabiyy al-rahmah. Ya sayyidi ya rasulu-allah inni mutawjjih bika ila rabi fi hawa'iji lituqda" i.e. (O Allah I am standing before Your Prophet and Beloved being, my master and intercessor, the Messenger of Allah [peace be upon him] invoking You by him, O Allah I invoke You with Your Prophet, the Prophet of Mercy, O my master Messenger of Allah, I invoke my Lord with you to have my needs fulfilled) on page 78 , 79.

And the saying: "wa lawlak lam yakhlug allahu ardan wa la sama' kayfa wa lawlak lam yursil allah al-

anbiya'" i.e. (But for you Allah would not create the earth or the sky. Why not, if, but for you, Allah would not create the prophets) in page 73. This is exaggeration and it is not permissible to exaggerate in belief in the Prophet (peace be upon him).

In the end of this book, there are some pictures of relics that are ascribed to the Prophet (peace be upon him) and some of them are mere lies and others lack proof.

According to what is mentioned above, it is not permissible to use this book because it contains wrong information and exaggeration in Du`a' (supplication).

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Allah (Exalted be He) says, [\(Invoke your Lord with humility and in secret. He likes not the aggressors.\)](#) When offering this act of worship (Du`a' (supplication)), the Muslim has to adhere to the sanctified Shari`ah and not innovate in it. The invocations in the Qur'an and the Sunnah and other permissible invocations that contain no violations or innovations are sufficient for the person instead of these books and publications.

Since this book contains what we previously explained, it is not permissible to print, publish, sell or distribute it; because this involves cooperation in sin, leading people astray, calling people to believe in Bid`ah (innovation in religion) and exaggeration in their belief in the Prophet (peace be upon him). Allah (Glorified and Exalted be He) says, [\(but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.\)](#) We pray to Allah to set the Muslims' situation right. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 19603

Q: What is the ruling on a non-Muslim who declares the testimony of faith: "There is no deity but allah and Muhammad is the Messenger of Allah" on his deathbed?

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Is he considered a Muslim?

A: One who utters the Shahadahs (two Testimonies of Faith) before death is a Muslim, even if he did not utter this while being healthy and committed major acts of Shirk (associating others in worship with Allah). Like any deceased Muslim, we should wash him, perform a Funeral Prayer for him, bury and invoke Allah to forgive and have mercy on him. The Prophet (peace be upon him) stated, [«Allah will accept the repentance of His slave so long as the death-rattle has not yet reached his throat.»](#) (Related by Ahmad, Al-Tirmidhy, and others).

Furthermore, when his uncle Abu Talib was on his deathbed, the Messenger of Allah (peace be upon him) came to urge him to utter Shahadah, but he rejected. It is reported in Sahih (authentic book) that [«The Prophet \(peace be upon him\) visited a Jewish sick boy and urged him to embrace Islam. The boy embraced Islam, and the Prophet \(peace be upon him\) went out saying, 'Praise be to Allah Who saved him by me from the Fire.'»](#)

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On the other hand, anyone who utters the two Shahadahs while being healthy and commits Shirk including beseeching the dead for help, making vows and slaughtering for their sake is not a Muslim by uttering them on the deathbed. This will be the case unless he declares his Tawbah from the acts of Shirk.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 18511

Q 2: Kindly explain: when does the forbidden Tabarruk (seeking blessings), which is kind of Bid`ah (innovation in religion), become major Shirk (associating others in worship with Allah). When does it become a minor Shirk? Please, support your answer with examples.

A: Tabarruk through living beings or objects in creation is of two kinds:

First, Tabarruk through graves, trees, stones, or humans, whether alive or dead wherein one believes blessings are gained from this creature or one draws near to Allah (Glorified be He) through this intermediary as did the first polytheists. This is a form of major Shirk exactly the same as worshipping idols. This was mentioned in the Hadith of Abu Waqid Al-Laythi regarding the polytheists who used to hang their weapons on a tree. The Prophet (peace be upon him) considered this act a major Shirk and compared what they said

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to what was said by the children of Israel to Moses: [«Make for us an ilāh \(a god\) as they have ālihah \(gods\).»](#) Second, Tabarruk believing that one will draw near to Allah and will be rewarded for doing so; not because one thinks an intermediary causes harm or benefit, as the ignorant do with the cover of the Ka`bah. They wipe their hands on the walls of Ka`bah, Abraham's station, the Prophet's chamber and the pillars of Al-Masjid Al-Haram (the Sacred Mosque in Makkah) and Al-Masjid Al-Nabawi (the Prophet's Mosque in Madinah) in order to seek blessings from Allah. This Tabarruk is considered a Bid`ah (innovation in Islam) and a means to major Shirk (associating others in worship with Allah) except for that proven with evidence, such as drinking from Zamzam and Tabarruk through the Prophet's sweat, hair, or anything that touched his body; as well as the excellence of his ablution (peace be upon him) in which there is no harm because there are proofs in this regard.

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Minor Shirk

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Treatment for Riya' (showing-off) in Salah

The first question of Fatwa no. 14735

Q 1: Is there any supplication a Muslim may recite to overcome Riya', particularly in Salah (prayer)?

A: If a Muslim suffers evil whisperings during Salah, he should seek refuge in Allah from Satan. Allah (Exalted be He) states, [﴿And if an evil whisper from Shaitân \(Satan\) tries to turn you away \(O Muhammad صلى الله عليه وسلم\) \(from doing good\), then seek refuge in Allâh. Verily, He is the All-Hearer, the All-Knower.﴾](#) A Muslim should continue his Salah and overlook such whisperings and Riya', whether or not people are looking at him. He should remind himself that he performs Salah for the sake of Allah and in the way He ordered him to by perfecting its bows and prostrations and paying no attention to Satan's illusion that his deeds are done to show off.

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The first question of Fatwa no. 15863

Q 1: Some of my deeds are tinged with Riya' (showing off), so in order to

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avoid Allah's displeasure towards me, I tend to do some acts which I feel He will not be pleased with.

For example: i feel that going to offer Salah (prayer) in the Masjid (mosque) is a sort of Riya', this is why i always pray at home; however, it troubles me a great deal because I believe in Allah, maintain my Salah, and always try to give to all sorts of charities. I am very much worried that Allah may not accept my Salah, Sawm (fast) or Zakah (obligatory charity). Please advise me, may Allah reward you.

A: A Muslim should be sincere towards Allah in performing any act, following the Prophet (peace be upon him) in this regard, hoping to win the Reward of Allah in the Hereafter. Thus, it is not permissible for a person to perform an act to gain people's praise; it is not equally permissible to abandon an act for their sake.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 13718

Q: Allah has endowed me with the gift of reciting the Qur'an with a beautiful voice for which I am often praised, and I like that. However, I fear to come under the Hadith: You have recited the Qur'an so that it will be said about you that you are a good reciter. Is there any Du`a' I should say then?

A: You should not fall victim to arrogance because of your beautiful voice or being praised,

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and at the same time this should not stop you from continuing to recite the Qur'an in a melodious voice.

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Treatment of Riya'

The second and third questions of Fatwa no. 17382

Q 2: How can a person get rid of Riya' (showing-off) and ostentation? What are the Du'a's (supplications) reported in this respect? How can a person know whether a certain act is meant for Riya' or not?

A: You should try hard to devote yourself to Allah, stay away from Riya' and seek Allah's Help in doing this. You should keenly know the different kinds of Riya' to avoid them. You should ponder over the punishment for Riya' in the worldly life and in the Hereafter, for any who does so will surely dislike Riya'; it will avail him nothing and will not ward off people's harm. On the contrary, this will bring upon him Allah's Anger and Discontent, and he will thereby lose both the worldly life and the Hereafter. It was reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that the Prophet (peace be upon him) said, [«If anyone wants to have his deeds widely publicized, Allah will make known \(his faults\). And if anyone makes a hypocritical display \(of his deeds\) Allah will make a display of \(his faults\).»](#) One can get rid of this malady by asking Allah's rescue and refuge from it. One should remember

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that Riya' is one of the actions of the hypocrites mentioned in Allah's Saying, [«Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for As-Salât \(the prayer\), they stand with laziness and to be seen of men, and they do not remember Allâh but little.»](#)

It was reported that the Prophet (peace be upon him) addressed his Sahabah (Companions of the Prophet) saying, [«O people, fear Shirk \(associating others with Allah in His Divinity or worship\) for it is more hidden than the creeping of an ant.»](#) They asked, "How do we avoid it, O Messenger of Allah?" He (peace be upon him) replied, "Say: 'O Allah, we seek refuge in you from knowingly committing shirk with you and we ask your forgiveness for what we do not know about.'"[»](#) Reported by Ahmad and Al-Tabarani on the authority of Abu Musa Al-Ash'ari (may Allah be pleased with him.)

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Q 3: After finishing Salah (prayer), a student found one of his shaykhs next to him, so he did not offer the sunnah (supererogatory) salah lest he should fall prey to Riya' (showing off). Is what he did correct?

A: The least that can be said regarding this action is that it is Makruh (reprehensible). However, some scholars consider it Riya', because anyone who decides to do an act of worship, then leaves it out of fear that people may see him will be showing off since he stops it for the sake of people. Actually, abandoning acts of worship for fear of Riya' is one of the traps of Satan. If Satan knows that of a person, he will most likely dissuade him from all his deeds by casting evil thoughts

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and whisperings until he entirely gives them up.

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The fifth question of Fatwa no. 21677

Q 5: As far as I know, there are two categories of Shirk: 1. Major Shirk (associating others with Allah in His Divinity or worship), which places a person outside the pale of Islam. 2. Minor Shirk, which renders the deeds void. does minor Shirk, such as Riya' (showing-off), nullify all previous deeds, irrespective of being mixed or not with this Shirk?

Please, explain the Hadith about those people who will come on the Day of Resurrection with deeds weighing as much as the mountains and then Allah will make them as scattered dust. I would like to know why these deeds become void. Please, tell me how I can avoid the suggestions of Satan who ruins some acts of worship. For example, while I am performing Salah,

intending from the very beginning that I do this only and sincerely for the sake of Allah, Satan whispers to me saying, "do well as so-and-so sees you." Please reply, may Allah be merciful to you.

A: Deeds mixed with Riya' are worthless unless the person

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performs Tawbah from it. As for the other deeds which are not mixed with it, they are not rendered void. On the other hand, major Shirk nullifies all good deeds. As reported in Hadith, people whose righteous deeds weigh as much as the mountains and become worthless, they are those who transgressed against other people. Their good deeds will be taken and given to those whom they wronged until the former run out of their good deeds. Some of the bad deeds of the wronged will be taken and added to the burden of the wrongdoers, and then they will be thrown into the Fire.

The deeds of idolaters and non-Muslims who die in their disbelief are not acceptable in principle as the deeds of a non-Muslim are worthless. You overlook these whispers and seek Allah's protection against the devil. By so doing, these suggestions will be harmless In sha'a-Allah (if Allah wills).

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The second question of Fatwa no. 18438

Q 2: Sometimes I lead people in Salah (Prayer) and give Khutbahs (Friday sermons), but occasionally I feel as if an inner thought tells me that I am doing this for the purpose of showing off and for people to think highly of me; and for this reason I refrain from giving Khutab or Imamah (leading people in Salah).

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A: We advise you to continue your good deeds of giving Khutab and Imamah, because these are acts of obedience, and do not be affected by incitement of Satan to give up what you are doing under the pretext of avoiding showing off. Furthermore, you should have devotion and sincerity to Allah when performing acts of obedience, and seek His refuge against the accursed Satan and devilish whisperings. May Allah help you.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 19147

Q 1: Is it right to say: "Were it not for the Prophet (peace be upon him), the Arabs would have been in Jahiliyyah (i.e. pre-Islamic time of ignorance)?"

A: The correct is to say: "Were it not for Allah and then the prophethood of Muhammad (peace be upon him), or "Had not Allah sent Prophet Muhammad (peace be upon him) to avoid the violation of the `Aqidah (creed) by uttering improper expressions.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 16826

Q 4: is saying "i thank Allah and thank you" considered a sort of Shirk (associating others with Allah in His Divinity or worship)?

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A: It is not permissible to use the coordinating conjunction "and" in the phrase "I thank Allah and thank you," for it indicates bringing two things to equal terms. One should say instead, "I thank Allah; then, I thank you," for "then" means next.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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The Taghuts and ruling by other than Allah's Law

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Enacting tribal customs and traditions

Fatwa no. 16894

Q: We submit to your Eminence our inquiry informing that the tribes settling in Al-Ta'if and its suburbs represented in the tribes of Quraysh, Banu Sufyan, Tuwayriq, Al-Numur and the tribe of Hudhayl which settle in Nu`man Valley are ruled by tribal rules, and what is so called the "Al-Madh-hab Al-`Araby" which consists of a group of rules. These rules do not follow the Shari`ah (Islamic Law), such as the rule of cutting the amount of Diyah (blood money) to one-third. For example, according to this rule the person entitled to claim the Diyah will receive three thousand only if the Diyah is estimated by 10,000. According to this rule, one third of the money is deducted for the banquet at which they gather, one third is dropped, and the last third is to be given to the person entitled to receive it from the relatives of the victim.

Another example of settling disputes is when one party continues to strike his head with daggers until he bleeds; such a person is supposed to continue until his rival utters the word "Abyad" (white, which means 'stop').

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Nowadays, people try to evade the use of daggers by substituting it with money they pay; one thousand riyals that is subject to increase or decrease. They also have what is called (Al-Asiyah), which is a prevalent code that assigns rules for every single incident. For example, according to this code, a person may be fined five sheep or six daggers or their price with respect to a certain incident. They claim that the Shari`ah does not prohibit applying the traditions of their forefathers which they honor and are proud of. Furthermore, they tend to desert and ostracize anyone who tries to disavow their deeds. If they are able to harm them, they will never hesitate to do so.

We hope that your Eminence would provide us with a written answer, especially that some laymen tend to report on your authority things which we are not sure of their credibility.

The things mentioned above reflect a reality that these tribes live; their administrators of justice there are not Islamically qualified to do so, for they are laymen. Accordingly, what is the ruling in Islam on the one-third reduction rule, the rule of daggers and their

prices, Al-Asiyah and the rest of what we have mentioned? Is it permissible to attend and eat from the banquet mentioned above that is called "Al-Firash"? It should be noted that these people also have what is called Al-Mansubah which is a slaughtered animal that a wrongdoer is obliged to offer and take to the house of the wronged person. Is it permissible to attend and eat

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its meat? What is the ruling on being satisfied with the rulings of those laypeople?

A: it is an obligation on Muslims to resort to the ruling of Shari`ah to obey Allah's Command (Glorified and Exalted be He) when saying, ﴿And so judge (you O Muhammad صلى الله عليه وسلم) among them by what Allâh has revealed and follow not their vain desires﴾, ﴿And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn (i.e. disbelievers of a lesser degree as they do not act on Allâh's Laws).﴾, ﴿And whosoever does not judge by that which Allâh has revealed, such are the Zâlimûn (polytheists and wrong-doers - of a lesser degree).﴾, ﴿And whosoever does not judge by what Allâh has revealed (then) such (people) are the Fâsiqûn [the rebellious i.e. disobedient (of a lesser degree) to Allâh].﴾ In addition, Allah (Exalted be He) says, ﴿But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.﴾

Therefore, it is not permissible for Muslims to resort to tribal rules, principles or positive laws, for this involves resorting to the judgment of the Taghut (false gods), and we are prohibited to do so. Allah (Exalted be He) has ordained us to disbelieve in it in His Saying (Exalted be He), ﴿Have you not seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the Tâghût (false judges) while they have been ordered to reject them. But Shaitân (Satan) wishes to lead them far astray.﴾

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It is not permissible for the chieftains of these tribes to judge between people according to norms, and tribal rules; rather, they should advise anyone who resorts to them to refer to the competent judges at the legal courts who are appointed by the government to judge between people according to the Purified Shari`ah.

What has been mentioned regarding the daggers and their prices, two-third reduction of Diyah, Al-Asiyah or Al-Mansubah are all unlawful rulings, for they are tribal, and it is not permissible to apply them amongst people. Moreover, it is not permissible to eat from the food called (Ta`am Al-Firash), for it is offered unwillingly; it is not permissible either to agree to it or attend it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 14676

Q: In Algeria, we have legislative elections. There are some parties that call for the Islamic rule and others reject it. What is the ruling on a Muslim who votes for a party that calls for

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non-Islamic ruling, knowing that he performs Salah (prayer)?

A: It is obligatory on Muslims who live in countries that do not judge according to the Shari`ah (Islamic law) to spare no effort to rule according to the Shari`ah and form a united front to help the party that is known to rule according to it. However, helping those who try to prevent the application of the Islamic Shari`ah is not permissible. Indeed, it may lead to Kufr (disbelief). Allah (Exalted be He) says, ﴿And so judge (you O Muhammad صلى الله عليه وسلم) among them by what Allâh has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad صلى الله عليه وسلم) far away from some of that which Allâh has sent down to you. And if they turn away, then know that Allâh's Will is to punish them for some sins of theirs. And truly, most of men are Fâsiqûn (rebellious and disobedient to Allâh).﴾ ﴿Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith.﴾ Therefore, after Allah declared the disbelief of those who do not judge according to the Islamic Shari`ah, He warned the believers against helping or supporting them and commanded the believers to hold Taqwa (fearing Allah as He should be feared) if they are truly believers. Allah (Exalted be He) says, ﴿O you who believe! Take not as Auliâ' (protectors and helpers) those who take your religion as a mockery and fun from among those who received the Scripture (Jews and Christians) before you, and nor from among the disbelievers; and fear Allâh if you indeed are true believers.﴾

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 18838

Q: What is the opinion of the Fuqaha' (Muslim jurists) and other scholars regarding those who give precedence to intellect over the Divine texts and arrogantly claim that intellect is the reference for everything? When an authentic Hadith is brought to them, even if it is in Al-Bukhari and Muslim, they object and seek corrupted ways of interpretation to alter its outward meaning. Thus, they dispute over the texts of Hadiths. Is this right or manifest error? Please, advise!

A: It is obligatory for Muslims to follow divine texts and reject any other claims. Allah (Glorified be He) says: ﴿Follow what has been sent down unto you from your Lord (the Qur'ân and Prophet Muhammad's Sunnah)﴾ and ﴿(And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم)﴾ Whoever gives priority to intellect over divine texts is a disbeliever. Allah says:

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﴿But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The forty fourth question of Fatwa no. 12087

Q 44: What is the ruling of working as a lawyer in a country ruled by man-made laws, even if they are not entirely in disagreement with the Islamic Law, especially in matters that the relevant rulings are based upon `Urf (custom) or governmental issues?

A: If working as a lawyer is a means to support the truth, invalidate falsehood, return the rights to their owners, and help the oppressed, it will be permissible, as it is a form of cooperation in righteousness and Taqwa (fearing Allah as He should be feared). Otherwise, it is not permissible, as it shall be a form of cooperation in sin and transgression. Allah says, [﴿Help you one another in Al-Birr and At-Taqwâ \(virtue, righteousness and piety\); but do not help one another in sin and transgression.﴾](#) May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fifth question of Fatwa no. 18870

Q5: Some of those who call to Islam give importance to discussing Tawhid -Al-Hakimiyyah (rulership) as a fourth type of Tawhid. Is this type included in one of the three types or not? Is it an independent type? It is said that Shaykh Muhammad ibn `Abdul-Wahhab focused on Tawhid Al-Uluhiyyah (the Oneness of Allah's Divinity) in his time, for he saw people negligent of this aspect. Imam Ahmad focused on Tawhid Al-Asma' wal-Sifat (Oneness of Names and Attributes of Allah) in his time when he saw people lacking in this knowledge. Now, people have begun to neglect Tawhid Al-Hakimiyyah, so we must focus on this concern. Is this correct or not?

A: there are three types of tawhid (belief in the Oneness of Allah/ monotheism): Tawhid Al-Rububiyyah (the Oneness of Allah's Lordship), Tawhid Al-Uluhiyyah (the Oneness of Allah's Divinity) and Tawhid Al-Asma' wal-Sifat and there is no fourth type. adopting a system of government that copes with allah's Laws comes under the Tawhid al-Uluhiyyah. In fact, it is a kind of worship to Allah (Glorified be He) and all types of worship are included in Tawhid Al-Uluhiyyah. Making Hakimiyyah a separate type of Tawhid is an innovated act that no scholar ever adopted, as far as we know. However, some of them epitomized and made Tawhid of only two types: (1) Tawhid of knowledge and faithful certainty i.e. Tawhid Al-Rububiyyah and Tawhid Al-Asma' wal-Sifat. (2) Tawhid of purpose and intention which is Tawhid Al-Uluhiyyah. Some of them expound and make Tawhid of three types as stated previously. Allah knows best. We should place importance on

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Tawhid Al-Uluhiyyah, which starts with forbidding Shirk (associating others with Allah in His Divinity or worship), because it is one of the major sins and invalidates all other actions and its doer is in Hell. All Prophets began their mission by commanding people to abandon Shirk. Allah commanded us to follow their way and methodology in the Da`wah and other matters of faith. Placing importance on Tawhid and its three types is obligatory during every era, because Shirk and denial of Allah's Names and Attributes are ever present. They exist and their danger will increase towards the end of time. They are hidden from most people and their callers are numerous and active. Occurrence of Shirk is not limited to the time of Shaykh Muhammad ibn `Abdul-Wahhab, and denial of Names and Attributes is not limited to the time of Imam Ahmad (may Allah be Merciful with them) as mentioned in the question. However, their danger has increased and appeared in the Muslim communities of today. So, they are in urgent need for someone to forbid their wrong and explain their dangers. It is worth mentioning that following the commands of Allah, staying away from His prohibitions and turning to Shari`ah lead to realizing Tawhid and being free of Shirk.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 18545

Q: In the southern region, we have what is called "ayman al-wisiyyah" i.e. (the oath of consolation) which is made for settling disputes and troubles that take place among individuals and tribes. For example when there is a dispute over land, or when a person's son is injured in a quarrel or a person's sheep eats from another person's farmland, the person or his guardian makes an oath that if he were in the same place of the wronged person, he would not claim anything, then says: "By Allah, if you, the owner of the farmland, the owner of the sheep, the father of the boy, wronged me, I would forgive you and claim nothing from you." This is the description of "ayman al-wisiyyah" i.e. (the oath of consolation). Your Eminence, there is another issue; it is about the execution of Ta`zir (discretionary punishment) on the person who makes a mistake that not as severe as a sin that deserves a prescribed punishment, by slaughtering a sheep or two for the people of the tribe or the village. This practice also solves many problems and settles many disputes between the people involved in the disputes. What is the ruling on these two issues?

A: First, what is known as "ayman al-wisiyyah" i.e. (the oath of consolation) which means that, when a person wrongs another person or violates his financial rights, he or his guardian makes an oath that if he were in the same place of the wronged person, he would not claim anything from him, is a disapproved act and involves forcing people to follow a ruling that neither Allah (Exalted be He)

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nor His Messenger (peace be upon him) obligated. So the people who make this oath have to stop it or substitute it with a permissible practice such as reconciling people involved in disputes with tolerance or bringing the disputes before legal courts.

Second, imposing Ta`zir (discretionary punishment) on the aggressor or mistaken person as befits his fault or mistake, by slaughtering a sheep or two for the tribe, to show disapproval of his mistake and to keep the victim's dignity, is execution of punishment by one who is not legally entitled to execute punishment. Moreover, it is a heavier punishment compared to Ta`zir (discretionary punishment) which is inflicted by the legal courts not the tribal conventions. So it is not permissible to do so.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 18533

Q: Allah (may He be Praised and Exalted) says, [\(and made you into nations and tribes, that you may know one another.\)](#) Your Eminence, we are a group of students from the southern tribes. Your Eminence knows of the spread of ignorance and lack of knowledgeable people among the tribes; a matter which made them ruled by inherited customs and traditions.

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For example, a dispute occurred between a man and his wife. As a result of the disputes, he uttered the pronouncement of Talaq (divorce pronounced by a husband) once, then accompanied her to her father's house. Some days later, the husband sent some benevolent people in order to try to reconcile between the spouses in the period of the three months, but her father refused to give him his wife back. As a result of the ignorance on the part of the husband, the benevolent people, and the father, who the husband has the right to take her back without his consent, they complied with the status quo, bearing in mind that Talaq has taken place. They did not know that sending the people to the wife's father to reconcile her means that it has become permissible for the husband to take his wife back in marriage. After the lapse of some months, the husband wanted to take his wife back by seeking the help of some benevolent people who judged that he should pay thirty thousand SR. They went to the judge without telling him that the husband had previously asked for his wife back during the period of `Iddah (woman's prescribed waiting period after divorce or widowhood). Consequently, the Judge told them that there should be a new marriage contract and a new Mahr (mandatory gift to a bride from her groom). Accordingly, the husband consulted some people who told him that he had already taken his wife back in marriage without his need to pay anything. I submitted to Your Eminence their issue and told them that the husband does not need to make a new marriage contract or pay a new Mahr as long as he took his wife back in marriage during her `Iddah. However, this contradicts the tribal customs and traditions. They did not agree to this Fatwa and the wife's father refused to give her back to her husband without paying a new Mahr which he stipulated i.e. thirty thousand SR. Despite the issuing of the concerned Fatwa, the husband and his father refused

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to pay the said money and asked for the return of the wife to her husband's house. Upon that, the girl's father resorted to the shaykh of his tribe and the prominent figures and explained the issue to them; they did not, as usual, adopt the Islamic directives in this case. Rather they said to the girl's father that he has rights over his son-in-law and his father as well as his own brother who played the biggest role in reconciling the two spouses and suggested the said sum of money. Hence, they asked three of them to attend the gathering in order to be subjected to the customs they inherited from their ancestors and grandfathers. The wife's father came in the presence of the concerned

parties and the shaykh of the tribe along with a prominent figure who obliged the man who interfered for the reconciliation to pay ten thousand SR, as he did not compel the husband to pay the full Mahr to his brother who is the girl's father. They even considered him to have betrayed his own brother and sided with his opponents to get the thirty thousand SR. This rule on the part of the shaykh and the prominent figures was the final settlement to this problem. Is the money imposed upon the person who interfered for the reconciliation Halal? Is it permissible to pay this money to such people or is a person who pays it considered sinful? This said problem is nothing but one of many similar ones that take place inside the tribes and clans who hold at reverence such customs and traditions, to the extent that they consider whoever does not abide by them, as having committed a heinous offense and is shameful to them, because he does not

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abide by their old customs and traditions. Therefore, he is not worthy of sitting in their gatherings or attending their conventions until he is judged for what he has done and to the end of such unreasonable traditions and stupidities.

Your Eminence, if such deeds and acts rely on rulings other than that of Allah, what is the ruling on whoever abides by them? Then, his relatives sever ties of kinship with him? Is he, the one who boycotts such traditions, held as severing the ties of kinship or his relatives? Is there any advice you would like to give to the shaykh of the tribe, as being the one held in exemplary status and one of the judges in this case? Kindly give us the legal Fatwa in writing, so that it can be distributed and its benefit be circulated. May Allah forgive you, and reward you the best on behalf of us and all Muslims. He is the answerer of invocations!

A: Firstly, as long as the divorced woman is still in `Iddah and she has not been divorced irrevocably, the husband has the right to take her back in marriage without the need of her consent or that of her guardian or paying a new Mahr, as Allah (Exalted be He) says, [\(And their husbands have the better right to take them back in that period, if they wish for reconciliation.\)](#) **Secondly**, what is mentioned in the question concerning the tribal customs and traditions, these are all unacceptable and contradict the Islamic Law; thus they should not be the source of judgment or

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abiding by it. It is obligatory upon Muslims to seek judgment from the Islamic Shari`ah to settle their disputes and discrepancies in the Islamic courts. This is in accordance with the prerequisites of Iman (Faith), as Allah (Exalted be He) says, [\(But no, by your Lord, they can have no Faith, until they make you \(O Muhammad صلى الله عليه وسلم\) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept \(them\) with full submission.\)](#) Allah also says, [\(\(And\) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger \(صلى الله عليه وسلم\), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.\)](#) and says, [\(Do they then seek the judgement of \(the days of\) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith.\)](#) Anyone who has been wronged or could not attain his rights should go to the Islamic court with his opponent, and it is due on the court to settle the dispute.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!



Fatwa no. 18542

Q: We live in a tribal society whose members have their own traditions and customs

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according to which they settle the disputes of agricultural lands, real estates, marital disputes, and quarrels. Chieftains of the tribe acknowledge a set of well-known rules to which they refer for legislation arguing that it is a form of reconciliation. They also claim that the way of bringing the litigants in the presence of the so-called arbitrators is a necessary arrangement in the process of reconciliation. They may demand the party who denies to swear an oath on the ground that the judge rules so in case of denial. They see no harm in following this method or on the pressure they practice on the person who refuses to pay the amount of money he was sentenced to pay. All these are done on the pretext of ending the problem. Is this way considered a legal form of reconciliation? Are they assigned to be rewarded for that? What are the qualities of those who reconcile among people according to the legal directives? Arbitrators in such disputes may observe Sawm (fasting) on Mondays and Thursdays regularly and believe that their actions, were they sins, are small and forgiven by Allah (Exalted be He). A habit which is worse, the tribes blatantly blame filing the problems to the official authorities in a way that they all rally against the person who lodges a complaint against anybody in the authority even if he is right in his claim. Regardless of this fact, they

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consider that he forfeited his right by lodging the claim to the authority, provided they neither stand for witness with him nor allow him to attend their celebrations such as wedding ceremonies or other occasions the tribe holds. Members of the tribes will not support him, if he suffers an affliction such as killing someone in a car accident that entails him to pay blood money. They do not help him pay it until he returns to the tribe and introduces a sword or an amount of money, then, retracts his complaint from the authority, regardless of whether it was his mistake or not. They then pass judgment on him for the complaint he lodged. After that they start discussing his problem after taking the right of the tribe. For example, if a person does not shake hands with another in some gathering, he has to pay one thousand Riyals or more; if a person accuses another of theft, he will be sentenced to pay five thousand Riyals and so on. They discuss the tribe's problems in that way and enact the laws of their forefathers. Please, give advice to those people who deem that type of work as a part of reconciling among people and ending their problems. They even consider them mild sins that performance of the Five Obligatory Daily Prayers or other good deeds forgive. Please, advise.

A: It is obligatory on Muslims to refer their disputes and litigations to the legal courts

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and stop judging according to the tribal customs and old traditions. Allah (Exalted be He) says, ﴿And so judge (you O Muhammad صلى الله عليه وسلم) among them by what Allâh has revealed and follow not their vain desires﴾ He (Glorified and Exalted be He) also says, ﴿Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith.﴾ He (Glorified be He) says, ﴿(And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.﴾

Reconciliation between people and settling their disputes are necessary good deeds, but the permissible form of reconciliation does not involve violations of Shari`ah rules or imposing things on the rejecting party. Also, the litigants accept it willingly without passing particular punishment. This form of reconciliation should help settle disputes and remove hatred. All these are included in Allah's saying, ﴿and making peace is better.﴾ and His (Glorified be He) saying, ﴿So fear Allâh and adjust all matters of difference among you﴾ and His (Glorified and Exalted be He) saying, ﴿There is no good in most of their secret talks save (in) him who orders Sadaqah (charity in Allâh's Cause), or Ma'rûf (Islâmic Monotheism and all the good and righteous deeds which Allâh has ordained), or conciliation between mankind﴾

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Fatwa no. 18561

Q: we are representatives of the tribes 'Al Wa'ilah in Tihamah `Asir and we look into some cases to restrain some of the members of the tribes and to alleviate problems. They are as follows:

- 1. Al-Ladhah (Seeking help):** When two persons have a dispute over something, and the wronged person claims his right, the wrongdoer asks a third person to mediate and prevent the wronged person from claiming his right. The mediator asks the wronged person not to claim his right. If he claims his right once more, the mediator gives twelve sheep to the wrongdoer then accompanies the wronged person to the chief of the tribe who in turn obliges the wronged person to give twelve sheep to the mediator. In this way, instead of taking back his right, the wronged person is forced to give twelve sheep just for claiming his right.
- 2. Justice:** If a person stabs or fires at someone, both the wrongdoer and the wronged go to the chief of the tribe

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who looks into their case to settle the disputes as follows:

The chieftain says: I will judge your case provided that you accept my judgment, then they rub their hands against their beards as a sign of approval, regardless of the judgment he will make. He then judges that the wrongdoer gives ten or fifteen sheep to the wronged and both of them accept this judgment.

Cases involving Hudud (ordained punishment for violating Allah's Law):

Theft: When someone is caught while stealing a sheep, he is forced to give twelve sheep as a way of punishing him and restraining others from stealing.

Is our judgment in such cases, considered as judgment with other that Allah's Law? We appreciate your advice. May Allah reward you with the best!

A: The customs and tribal conventions mentioned in the question are judgments that befit the Pre-Islamic period and it is not permissible to resort to or accept them for settling people's disputes. Muslims everywhere have to seek the rule of Islamic Shari`ah and abandon other laws according to the Saying of Allah (Exalted be He), **﴿And so judge (you O Muhammad صلى الله عليه وسلم) among them by what Allâh has revealed and follow not their vain desires﴾** and the Saying of Allah (Glorified be He),

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﴿(And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger صلى الله عليه وسلم﴾, if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.) and His Saying, **﴿Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith.﴾**

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family



Fatwa no. 19915

Q: I would like to ask your Eminence the following question with the hope that Allah (Exalted be He) will guide you to the right answer. A group of wise men in a given Islamic country, who do not have a religious ruler, established a committee for reconciling adversaries and settling disputes that start between tribes. However, one of their bad habits is that they go to the wronged tribe driving a camel or a cow or any cattle in front of them. Once they reach the wronged people's neighborhood, they slaughter the cattle to gladden the wronged people's hearts. If they offered them a lot of money instead of slaughtering an animal, they would not stop their disputes. What is the ruling of the Shari`ah on slaughtering these animals? Is this unlawful?

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It should be noted that the members of this committee have bought a camel for about 45,000 SR. They asked every member of the committee to participate with them, even though some members are poor. They asked us to participate with them. It should be noted that they do not know the religious ruling on this. Is it permissible for us to participate with them in purchasing this camel and to tell them that persistence in doing so is not permissible? We would like to receive a fully detailed answer for this question.

A: Allah (may He be Exalted and Glorified) ordered the believers to cooperate in righteousness and piety and forbade them to cooperate in sin and transgression. Moreover, the Prophet (peace be upon him) said, [«There is no slaughtering \(at the grave\) in Islam»](#) to stop the practices that have been common among people during the Pre-Islamic period. It is known that settling disputes and reconciling Muslims is a great righteous work, but the mentioned convention, that is, being obliged to slaughter an animal to be a means of reconciliation between people and satisfying the disputing tribes, is an invalid convention. It is not permissible to adhere to or continue it; because it is like the practices of people in the Pre-Islamic period and because it obligates people to do something that neither Allah (Exalted be He) nor His Messenger (peace be upon him) required them to do. Also, this may involve belief in slaughtering for other than Allah (Exalted be He) and hence it will be considered a means of Shirk (associating others with Allah in His Divinity or worship) with Allah (Exalted be He). Moreover, this obligation nurtures hatred, enmity and grudges among people. Consequently, these conventions and customs that violate the rulings of the sanctified Shari`ah must be abandoned.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!



Fatwa no. 20510

Q: We are tribes inhabiting Makkah Al-Mukarramah and its suburbs. We have neighboring tribes. we are judged by traditions and tribal laws in disputes and disagreements. Some of the members of the tribe and I fear that we are thereby judging by other than that revealed by Allah. We want to renounce them and to break away with the tribe if they are to insist upon what they do. However, we reconsidered the matter and found that such traditions and laws imply apparently interests, settling of disputes, protection from harm, prevention of bloodshed and guarding of rights. And Allah knows best. We fear to renounce and change them without knowledge and to be thereby acting against the interests of the tribe. Therefore, we decided to point out these traditions and laws to your Eminence, so that if they violate the rulings of the sanctified Shari`ah (Islamic law), we will In sha'a-Allah (if Allah wills) give them up and warn people against them. If they are useful and do not contradict the Shari`ah, we hope you could point out this to us and refer to what contradicts the Shari`ah so that we can change them, given that the tribe do not refer to the Shari`ah Courts of the government not out of objection

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to the Shari`ah ruling, but on account of the following reasons:

1. The Bedouins find difficulty in filing cases with the courts and government authorities due to the bureaucratic measures one has to go through that may take months or years.
2. Fearing harsh Ta`zir (discretionary punishment) sentences such as long prison sentences.
3. Some disputing parties may be skillful in procrastination, trickery and making use of legal loopholes so that the case may be adjourned for long terms or years; on the other hand, the Bedouins decide and settle their cases in a short period.

An outline of the tribal traditions and laws: When a dispute or a problem arises between two parties, the wronged party or his guardian demands from the wrongdoer or his guardian the Khatimah (indemnity) so the wrongdoer or his guardian pay a sum of money or a valuable thing to be maintained with the wronged party until the case is settled and each gets their right. The wronged party or their guardian makes a commitment not to take an action of revenge or complain to the government, until the case is settled. This commitment may be for warding off Fitnah (sedition) as in case a fight or quarrel breaks out between the tribe members, in which case a peacemaker takes the commitment from each party. This is considered a truce

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to suspend fight. Accordingly, each party that makes this commitment is responsible for preventing their tribe, even by force, from taking an aggressive action against the other party. Any attack that takes place after making the commitment brings shame on the committed person. In this way, the Fitnah comes to an end until the seniors of each tribe

gather to debate and settle the issue.

Settlement of dispute: The wronged party bears the costs incurred for deciding on the issue; then the wrongdoer is to pay the costs if he is proved guilty. Two judges or more are to be elected to decide on the issue; they are not informed of the Shari`ah or scholars; but they are known for their discretion, wisdom, honesty and wit. You should bear in mind that no scholars or seekers of knowledge of the members of the tribe can engage or take part in solving such questions. Then the claimant guarantees the defendant and they rub their beards as a sign of being committed to implement the sentence and not to object to it, except in one case, i.e., when one is sure that the ruling is not fair, in which case, he is to oppose the ruling and pay a sum of money for the judge as a compensation. Then the case is to be brought before other judges who may not be of the same tribe. They review the ruling, if they agree upon it, he is to implement it and is to get another ruling for appealing against the sentence. If the ruling of the judges is really unfair, another one is to be issued and the judges get nothing. The claimant presents his case and the defendant answers, then the judges consider whether the case does not necessitate

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anything, so they throw out the case. If it necessitates a ruling, they see whether there is a precedent case and then they make the same ruling of the precedent. If there is no precedent, they make a ruling according to their discretion. (They agree that if a similar case takes place, they will make the same ruling). This is called Asiyah. It should be noted that there are rulings that are agreed upon and have this Asiyah, and when they are found to be contradictory with the Shari`ah, the judges give them up.

Some of the rulings:

1. If it is an assault and battery charge, the wronged party is to get Arsh (indemnity paid for inflicting certain wounds).
2. The burden of proof is upon the claimant and the taking of an oath is upon the one who denies (the allegation).
3. If it is a charge of curse or insult, the judges rule that a sum of money is to be given to the wronged party or a sum of money and Malfa (A sheep served at the home of the wronged party in his honor). It never comes to one's mind that the sheep is slaughtered as a sacrifice for other than Allah. It may occur that the wrongdoer produces this Malfa for the one he wronged out of respect, without a trial, but of his own free will, in order to appease the wronged one.
4. The sentence is to be doubled, if the wrongdoer is a neighbor, kin

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or the companion by your side.

We hope Your Eminence could enlighten us on this matter by a written Fatwa, so that we can point it out to the seniors and shaykhs of our tribe. May Allah make it beneficial! May Allah reward you with the best!

A: You should seek the judgment of Allah (Exalted be He) with regard to everything, on account of his Saying: [﴿\(And\) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger \(صلى الله عليه وسلم\), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.﴾](#) And His saying (Glorified be He), [﴿But no, by your Lord, they can have no Faith, until they make you \(O Muhammad صلى الله عليه وسلم\) judge in all disputes between them, and find](#)

in themselves no resistance against your decisions, and accept (them) with full submission.) And: ﴿Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith.﴾ It is not permissible to judge according to the tribal traditions and the like; for this entails seeking judgment with other than that revealed by Allah. You should bring your cases before the judges of the Shari`ah Courts.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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Fatwa no. 18543

Q: A misunderstanding may take place between members of a tribe where they get involved into fights and bloodshed. Meanwhile, the Shaykh and seniors of the tribe make what is called malfa where they try to reconcile between the wronged person and the one who wronged him and offer one or two sacrificial animals along with some money to the wronged person and his family; should this Malfa be endured by all the tribe members equally or by the wrongdoer only?

A: If this action is done out of reconciling between the disputed persons and upon the consent of the wronged person, there will be no harm in it, and its provider and anyone who seeks to help will be rewarded In sha'a-Allah (if Allah wills). However, if this action is taken under pressure; if the wrongdoer refuses he will be guilty of infringing the traditions of the tribe, this will be Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). It will further count as obligating something that Allah has not made obligatory upon his Servants; accordingly, it is not permissible. Rather, all disputes and fights should be referred to the Shari'ah (Islamic law-based) Courts, for Allah (Exalted be He) says, [﴿\(And\) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger \(صلى الله عليه وسلم\), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.﴾](#)

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He (Glorified and Exalted be He) also says, [﴿Do they then seek the judgement of \(the days of\) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith.﴾](#)

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The third question of Fatwa no. 20845

Q 3: Please, what is the ruling on reconciling among people to dissolve their disputes or prevent further bloodshed, but not according to the Qur'an and Sunnah?

A: It is not permissible to help bring about reconciliation among people when it will lead to committing forbidden acts or calling to apply man-made laws which go against the Book of Allah and Sunnah of His Messenger. Allah (Exalted be He) says, [﴿And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn \(i.e. disbelievers of a lesser degree as they do not act on Allâh's Laws\).﴾](#) A Muslim has to reconcile among people in justice and encourage them kindly to follow the truth, avoid transgression, and pardon the offensive party. He may pay money to one or both sides to bring about reconciliation. For example, when he sees that paying money is more useful than

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kind words, he may make payment from Zakah expenditures assigned to those in debt or from money other than Zakah to those sides or others. Anyone who reconciles among people should fear Allah. It should be noted that fearing Allah is mentioned before the phrase "Adjust all matters of difference among you" due to its significance. Allah says, [﴿So fear Allâh and adjust all matters of difference among you, and obey Allâh and His Messenger \(Muhammad صلى الله عليه وسلم\), if you are believers.﴾](#) and [﴿And if two parties or groups among the believers fall to fighting, then make peace between them both.﴾](#) Up to His saying, [﴿Then if it complies, then make reconciliation between them justly, and be equitable. Verily, Allâh loves those who are the equitable.﴾](#) [﴿The believers are nothing else than brothers \(in Islâmic religion\). So make reconciliation between your brothers, and fear Allâh, that you may receive mercy.﴾](#)

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Acts commensurate with Kufr (Riddah)

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The second question of Fatwa no. 10825

Q 2: what is the religious ruling on a Muslim who abandons Islam?

A: He should be asked to repent. If he does not repent, he should be killed by the Muslim ruler appointed according to the Shari`ah (Islamic Law) rulings, on account of his Riddah (apostasy).

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Fatwa no. 12597

Q: I ask Allah (Exalted be He) to grant Your Eminence long life, success and safety. I am interested in presenting a very important issue that caused Fitnah (sedition) in our country, for it has been sparked by an allegedly religious scholar. He is highly respected by people on account of his good conduct and character. He is a well-known Khatib (orator) in a large Masjid (mosque) in an important city called Alway, where Shaykh Muhy Al-Din Alway, an ex-teacher in the Islamic University in Al-Madinah Al-Munawwarah was born. The question is that the allegedly religious scholar accused a pious man of being a Kafir (disbeliever) for claiming the obligation of absolute obedience to the Messenger (peace be upon him). `Ibadah (worship) means absolute obedience; it is the right of Allah Alone; devoting this obedience to Allah Alone

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is Tawhid (belief in the Oneness of Allah/ monotheism). Absolute obedience to other than Allah (Exalted be He) is Shirk (associating others with Allah in His Divinity or worship). Some Muslims think that this scholar became a Kafir because he considered the righteous believer a Kafir. We hope Your Eminence could provide us with a precise answer that can settle the dispute. We hope that all Muslims could listen to and abide by your answer, for you are, thanks to Allah, the focus of Muslims' attention in our country. May Allah preserve you as a source of knowledge serving Islam! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: Obeying the Messenger (peace be upon him) should be absolute and unrestricted, for Allah (Glorified be He) has commanded such obedience in several Ayahs (Qur'anic verses) such as His Saying: ﴿Say: "Obey Allâh and obey the Messenger, but if you turn away, he (Messenger Muhammad صلى الله عليه وسلم) is only responsible for the duty placed on him (i.e. to convey Allâh's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way).﴾ And His Saying (Glorified be He): ﴿He who obeys the Messenger (Muhammad صلى الله عليه وسلم), has indeed obeyed Allâh﴾ And His Saying (Glorified and Exalted be He): ﴿And obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم) that you may obtain mercy.﴾ The Prophet (peace be upon him) said, ﴿Anyone who obeys me, obeys Allah, and anyone who disobeys me, disobeys Allah.﴾ (Agreed upon by Al-Bukhari and Muslim).

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Therefore, you should know that what this scholar said is absolutely wrong and is a great sin that contradicts the Shari`ah (Islamic law-based) evidence from the Book (i.e. Qur'an), Sunnah and the Ijma` (consensus of scholars). However, he should not be considered Kafir until he is informed of his sin. If he persists upon it and does not repent, he should be considered Kafir.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!



Fatwa no. 13641

Q: what is the ruling on someone who abuses and curses Allah (the Most Exalted) and the Messenger of Allah (peace be upon him)? He commits this act in the presence of us and a group of people of knowledge and faith.

His wife informed us that this was not the first time her husband did that. So, she wants to know whether their marriage is still effective or should be dissolved due to his apostasy, especially that he did not perform Tawbah from this act until now.

It is worth mentioning that her husband does not perform Salah at all and works as a singer

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at weddings and parties where men and women are intermingled. Please, advise this poor wife. May Allah reward and protect you for all Muslims! As-salamu `Alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: According to Ijma` (consensus of scholars), cursing Allah and His Messenger is major Kufr (disbelief) and apostasy if the doer is a Muslim. Likewise, abandonment of Salah, even if not due to denying its obligation, is an act of Kufr according to the preponderant opinion of Scholars. It is obligatory to take his case to the legal court.

With regard to the wife, she, when she is aware of what you mentioned, has to refrain from her husband's bed until the court decides on the issue.

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The second question of Fatwa no. 16487

Q 2: what acts nullify Islam?

A: The nullifiers of Islam are many. The gravest of these include Shirk (associating others with Allah in His Divinity or worship) by invoking and seeking relief from the dead, slaughtering animals and making vows at their graves, and other acts of worship practiced at graves as a means of drawing closer to the dead to ask them to fulfill their needs.

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Acts that also invalidate one's Islam include learning and teaching sorcery, claiming knowledge of the Ghayb (the Unseen), believing that ruling by other than Allah's laws is permissible, abandoning Salah (prayer) deliberately, mocking Islam, insulting Allah and His Messenger and ridiculing the Qur'an and Sunnah.

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The first question of Fatwa no. 16013

Q 1: Many people commit blasphemy openly and claim that they did not mean to curse Islam, but only the person with whom they were disputing. Please, advise!

A: cursing Islam is an act of apostasy. Allah states, ﴿Say: "Was it at Allâh (عز وجل), and His Ayât (proofs, evidence, verses, lessons, signs, revelations) and His Messenger (صلى الله عليه وسلم) that you were mocking?"﴾ ﴿Make no excuse; you disbelieved after you had believed.﴾ As for cursing Muslims, it is forbidden, but not an act of apostasy because of Allah's statement, ﴿O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former.﴾ to Allah's saying, ﴿Nor defame one another, nor insult one another by nicknames. How bad is it to insult one's brother after having Faith [i.e. to call your Muslim brother (a faithful believer) as: "O sinner", or "O wicked"].﴾

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The second question of Fatwa no. 16502

Q2: What is the ruling on anyone who ridicules the Sunnah (whatever is reported from the Prophet) with the intention of only annoying another person? Is this Haram (prohibited)?

A: Ridiculing the Sunnah of the Messenger (peace be upon him) is an act of Kufr (disbelief) and apostasy from Islam, even if the person is joking or intending to annoy someone else. Allah (Exalted be He) says, [﴿If you ask them \(about this\), they declare: "We were only talking idly and joking." Say: "Was it at Allâh \(عز وجل\), and His Ayât \(proofs, evidence, verses, lessons, signs, revelations\) and His Messenger \(صلى الله عليه وسلم\) that you were mocking?"﴾](#) [﴿Make no excuse; you disbelieved after you had believed.﴾](#)

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The fifth question of Fatwa no. 17457

Q 5: What is the ruling on ridiculing any of the teachings of the Prophet (peace be upon him)?

A: Making a mockery of anything of the teachings of the Prophet is an act of apostasy from

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Islam. Allah states, ﴿Say: "Was it at Allâh (عز وجل), and His Ayât (proofs, evidence, verses, lessons, signs, revelations) and His Messenger (صلى الله عليه وسلم) that you were mocking?"﴾ ﴿Make no excuse; you disbelieved after you had believed.﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 18448

Q 3: A man told his father that according to Shari`ah (Islamic law), full brothers inherit from one another unlike the paternal half brothers. Full brothers have a greater entitlement due to consanguinity than paternal half brothers as agreed by Ijma` (consensus of scholars). upon that, the father replied "We do not want a Shari`ah which states a ruling like that." What is the ruling on this statement? What should the son do with his father?

A: Such words turn this person out of the fold of Islam as it involves an open rejection to Islam. It is obligatory to advise this man and explain to him the gravity of this statement that amounts to Riddah (apostasy) - Allah forbid. This man must repent to Allah for his statement.

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The third question of Fatwa no. 18604

Q 3: From time to time, people tend to circulate some jokes and funny stories related to Allah (Glorified and Exalted be He) or the prophets (peace be upon them). As far as I know, this is absolutely not permissible, for it involves ridiculing sacred matters. How can we stand up to such destructive ideas?

A: ridiculing Allah, His religion, Messenger, or any of His prophets is an act of apostasy from Islam. Allah (Exalted be He) states, ﴿Say: "Was it at Allâh (عز وجل), and His Ayât (proofs, evidence, verses, lessons, signs, revelations) and His Messenger (صلى الله عليه وسلم) that you were mocking?"﴾ (Make no excuse; you disbelieved after you had believed.) Therefore, we should beware of this, even if it is done in a joking manner. Allah has mentioned what these people say, ﴿We were only talking idly and joking.﴾ But despite that, He has not excused them.

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Fatwa no. 19434

Fifteen years ago, my friend commented,

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"This Qur'an was composed by a special committee of men." After sometime, he performed Tawbah from this act that he never uttered to anyone except a friend and me. No one, but Allah Alone, the Knower of the Unseen, knows this matter. I do not ask whether his Tawbah is acceptable or not, but I ask about the validity of his marriage contract. Is his contract still valid after such utterance? Does it need to be re-concluded? It is noteworthy that his wife was not separated from him, as he did not know that he committed apostasy which required separating him from his wife. He was not aware of the ruling and the consequences of what he said.

A: If the person who made this statement mentioned in the question was of sound mind and without being compelled, he would be committing an act of apostasy from Islam. However, if he performed sincere Tawbah, Allah, if He wills, would accept Tawbah. With regard to his wife, she would be unlawful to him until he performs Tawbah. If he repents while she is still in her `Iddah (woman's prescribed waiting period after divorce), she may return to him with no need for any formalities. However, if her `Iddah expires before he performs Tawbah, the marriage will be dissolved and she may not return to him except with a new marriage contract.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 19663

Q: An American embraced Islam and made Shahadah (Testimony of Faith) and accepted Salah (Prayer), Zakah (obligatory charity) and Sawm (Fast), but he denies some Shari`ah (Islamic law) rulings such as Isbal (lengthening and trailing clothing below the ankles), polygamy and cutting off the hand of a thief. We tried hard to convince him with all the Shari`ah (Islamic law-based) evidence, but in vain. What is the ruling of his action?

A: Anyone who denies some rulings of Shari`ah that are unanimously agreed upon and insists on his view after the truth is pointed out to him, and becomes no longer ignorant of this, he is to be considered Murtad (apostate) and comes out of the fold of Islam. Allah (Exalted be He) says, [﴿That is because they hate that which Allāh has sent down \(this Qur'ān and Islāmic laws, etc.\); so He has made their deeds fruitless.﴾](#) Allah (Exalted be He) is the one who guides to the straight path.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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The seventh question of Fatwa no. 19771

Q 7: what is the ruling on ridiculing Din (religion) of Islam and religious people?

A: Holding Din and religious people up to ridicule is Riddah (apostasy) that takes the one who does it out of the fold of Islam. Allah (Exalted be He) says, ﴿Say: "Was it at Allâh (عز وجل), and His Ayât (proofs, evidence, verses, lessons, signs, revelations) and His Messenger (صلى الله عليه وسلم) that you were mocking?"﴾ ﴿Make no excuse; you disbelieved after you had believed.﴾

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The third question of Fatwa no. 21768

Q 3: Some say that Jibril (Gabriel) (peace be upon him) got tired when he tried to count the gates of Jannah (Paradise), so he did not complete counting them. When he saw the light of Al-Hur-ul-`Ayn (women of Paradise with large black eyes), he prostrated before them mistaking them for Allah! Is this considered Kufr (disbelief)?

A: Anyone who claims that Jibril (peace be upon him) prostrated before Al-Hur-ul-`Ayn is to be considered a Kafir (disbeliever), for he describes the Master of Angels as committing Shirk (associating others with Allah in His Divinity or worship).

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The thirteenth question of Fatwa no. 18452

Q 13: what should someone who abuses the Din (religion) of Islam do, young or old, in order to return to the fold of Islam? what should be done with him if he does not turn in Tawbah (repentance to Allah), as he is ignorant of what he said and does not know its meaning?

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A: When a Muslim abuses the religion of Islam, he becomes Murtad (apostate) and should be asked to repent; if he does so, it is Ok; and if not, he is to be executed. Besides, his recompense will be Hell to abide therein along with the Kafirs (disbelievers) and Mushriks (those who associate others with Allah in His Divinity or worship). We seek refuge in Allah from that.

As for the Tawbah of a person who abuses the Din of Islam, it is to praise the Din, regret what they said and resolutely determine not to return to such an act that entails Kufr (disbelief). They should repeatedly seek Allah's Forgiveness and Tawbah; if Allah knows that they are sincere, He will accept their Tawbah; in fact Allah (Glorified be He) is the One Who accepts repentance, the Most Merciful.

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The second question of Fatwa no. 18146

Q 2: if a person forsakes islam, then after a while he seeks Allah's Forgiveness, should he renew his Tawbah (repentance to Allah) and announce the Shahadah (Testimony of Faith)?

A: The Tawbah of a Murtad (apostate) depends on his case; if he commits something which is Haram (prohibited) that leads to Riddah (apostasy); he is to repent by giving up what he did, along with regretting it and sincerely determining not to return to it. If he neglects something Wajib (obligatory), he is to repent by doing it, along with regretting the past and sincerely determining not to return to it. If he becomes a Murtad due to something he said, he is to repent by renouncing such a saying, along with regretting the past and sincerely determining not to return to it. The Tawbah of someone who abandons Salah (Prayer) is achieved by resuming performing it, along with regretting the past

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and determining not to abandon it again. The Tawbah of someone who commits unlawful things that are unanimously forbidden and are Ma`lum minad-din biddarurah (well-established religious matters) is by believing in their unlawfulness, along with regretting the past and sincerely determining not to return to it. The Tawbah of someone who makes Du`a' (supplication) to the dead and others besides Allah is achieved by giving up this act and devoting `Ibadah (worship) to Allah (Exalted be He) Alone, along with regretting what he did and sincerely determining not to return to it.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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Fatwa no. 21021

Q: Would you kindly advise regarding the following statements made in an interview of "Mir'at Al-Ummah" Magazine with Dr. Shamlan Al-`Isa, a professor of political science in Kuwait University: The Islamic system did not leave but corruption in the Islamic state. When he was asked, "What is your opinion about the application of Islamic Shari`ah in Kuwait?" He answered, "I am against the application of Islamic Shari`ah in Kuwait." Please, comment on these statements? May Allah reward you with the best!

A: Anyone who says that the Islamic system did not leave but corruption in the Islamic state and that he is against the application of shari`ah, or similar statements that criticize the Islamic Shari`ah or some of its rulings

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is an apostate. He must be given a grace period to repent. If he does not repent within that period, he will be subject to capital punishment. The Prophet (peace be upon him) stated, [﴿When anyone \(among Muslims\) discards his religion, kill him.﴾](#) He (peace be upon him) also stated, [﴿The blood of a Muslim is not lawful \(to shed\) except for one of three: a soul for a soul, the married adulterer, and one who renounces his religion and splits from the Jama`ah \(main body of Muslims\).﴾](#) Cursing and defecting Islam is a kind of turning away and apostasy. Allah states, [﴿Say: "Was it at Allâh \(عز وجل\), and His Ayât \(proofs, evidence, verses, lessons, signs, revelations\) and His Messenger \(صلى الله عليه وسلم\) that you were mocking?"﴾](#) [﴿Make no excuse; you disbelieved after you had believed.﴾](#) The judgment concerning the one who says such words shall be referred to the legal court. However, if he is criticizing the misapplication of Islamic Shari`ah, he must state the points of objection and does not ascribe the defects to Shari`ah itself.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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**Statement issued by the Permanent Committee for Scholarly Research and Ifta'
concerning the book entitled Masa'il Kathura Hawlaha Al-Niqash (Frequently Disputed
Issues) by Zayn 'Al Samit**

All Praise is due to Allah Alone and peace and blessing be upon the Messenger of Allah, our Prophet Muhammad, his family and Companions. To commence:

The Permanent Committee has perused a booklet entitled Masa'il Kathura Hawlaha Al-Niqash written by a person who called himself Zayn 'Al Samit. The Committee found that this book is full of fallacies and matters against 'Aqidah (creed), which the author claims are in conformity with the 'Aqidah of Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim main body). In fact, they are in conformity with the 'Aqidah of those who worship graves and against the true 'Aqidah of Ahl-ul-Sunnah wal-Jama'ah. These fallacies and violations include the following:

1. His claim that seeking help from prophets and Awliya' (pious people) is permissible in the matters related to this world and that of the Hereafter.
2. His claim that the dead can bring benefits, supplicate and intercede for the living. In fact, the dead benefit from the supplications of the living.
3. His claim that it is permissible to seek blessings with the remains of the righteous, and this is desirable while in fact this is not permissible because it is a means leading to Shirk (Associating others with Allah in His Divinity or worship).

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4. His claim that it is permissible to go out to travel to masjids other than the three Masjids (mosques). This is against the constraint related in the Hadith: "There is no journey except for three Masjids..."
5. He permits reciting the Qur'an on graves, which is an act of Bid'ah (innovation in religion) with no proof. The Prophet (peace be upon him) said: [\(Anyone who introduces things extraneous to our affair \(i.e. religion\) will have them rejected.\)](#) In another wording: [\(If anyone does something that we have not ordered \(in worship\), it will be rejected.\)](#)
6. He permits seeking help by touching the graves and kissing them while this is an act leading to Shirk.
7. His claim that building on graves and plastering them is just Makruh (reprehensible) while it is not Makruh according to the view of Abu Hanifah. This view contradicts the Prophet's prohibition in the Hadith reported on the authority of Jabir about the prohibition of the plastering of graves and the Hadith reported on the authority of Um Salamah that the people of previous scriptures used to build Masjids (mosques) on the graves of their dead pious men, truly, they are the worst creatures in the sight of Allah.
8. His claim that slaughtering animals on graves with the intention of offering these sacrifices to the soul of the Waliy (pious person) is permissible and making vows of offering sacrifices at the graves of

Awliya' (pious people) is permissible while this is an act of Shirk.

9. His claim that seeing the Prophet (peace be upon him) after his death is permissible in the state of wakefulness while this has no proof.

There are many other fallacies mentioned in the book.

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Therefore, the Committee warns people against this booklet and stresses that it must not be printed or circulated; rather it must be destroyed because it contradicts the `Aqidah (creed) of Ahl-ul-Sunnah wal-Jama`ah.

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Declaring specific people disbelievers

The fifth question of Fatwa no. 17626

Q 5: What is the ruling on declaring specific persons disbelievers?

A: Anyone who does, says, or believes in some acts that are akin to Kufr (disbelief) is considered Kafir i.e. disbeliever, and is treated accordingly whether he is particularized or not, as the evidence is general in this regard. For example, a person who supplicates to or slaughters for other than Allah, or utters words of disbelief such as abusing Allah, His Prophet, or being heedless of an Islamic tenant is a Kafir, He must be asked to perform Tawbah (repentance to Allah), otherwise it is obligatory upon the Muslim rulers to apply capital punishment for Riddah (apostasy).

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The third question of Fatwa no. 17749

Q 3: Discussing the doctrinal issue of establishing proof against a dissenter of fundamental issues, we - a group of students - differed. Some maintained that he is excused for his ignorance, as in all Islamic issues, for there is no difference between the Islamic fundamentals and the detailed issues, or between the evident and complex. Others said that he is only excused for ignorance

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in complex Islamic matters, not the fundamentals of faith, for there is no excuse whatsoever for whomever commits Shirk (associating others with Allah in His Divinity or worship) or devotes his worship to graves, stones, and trees besides Allah. No Muslim is unaware of such matters and if he does so, he is not a Muslim. As for the detailed issues of faith, the ignorance of some rulings might be excused until evidence is presented. What is the correct position in this regard? Please advise. May Allah reward you.

A: No one is excused for his/her unawareness of the articles of faith and fundamentals of Islam, if the message of the Qur'an and the Sunnah of His Prophet (peace be upon him) is conveyed to him/her. Allah states, [\(this Qur'ân has been revealed to me that I may therewith warn you and whomsoever it may reach.\)](#) He also says, [\(This \(Qur'an\) is a Message for mankind \(and a clear proof against them\), in order that they may be warned thereby\)](#) Similar Ayahs (Qur'anic verses) convey the same meaning. As for the subsidiary matters whose rulings may seem ambiguous, ignorance is declared as an excuse until the proof is set, as there are many Hadith related in this regard.

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(Part No. 1; Page No. 420)

The first question of Fatwa no. 17626

Q 1: is a person who is ignorant of Tawhid (monotheism) excused?

A: A person is excused if they are not aware of the proofs or not informed with anything from the Prophet (peace be upon him). They take the same ruling as Ahl-ul-Fatrah (those to whom Da`wah has not reached in an uncorrupted manner); they are tested on the Day of Resurrection. If they pass, they will be safe. If they do not, they will be doomed.

As for those who were informed of the Prophet (peace be upon him) or heard anything of the Qur'an and the Sunnah, they cannot be excused for ignorance.

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The second question of Fatwa no. 17592

Q 2: What is the ruling on talking about some matters of the Hereafter while joking or as a slip of the tongue, such as the jokes we hear about Jannah (Paradise) or Hellfire? Is a person who says such things a Kafir (disbeliever) or excused for their ignorance of the ruling on one who ridicules anything of Islam?

A: A Muslim should believe in all that Allah and His Messenger have related to us about the Day of Judgment, whether resurrection, reckoning, Mizan (the Scales for weighing deeds), Sirat (the bridge over the Fire), the bliss of Jannah or the torment of Hellfire, and other things conveyed by Allah and His Messenger (peace be upon him) regarding the Day of Judgment. If a person ridicules any of these,

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they are considered apostates, as it is a form of disbelief. If a person does so, they must hasten to perform sincere Tawbah (repentance to Allah) and Istighfar (seeking forgiveness from Allah), so that Allah might accept their Tawbah.

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The first question of Fatwa no. 18646

Q1: The Prophet (peace be upon him) stated, (Do not abuse Al-Dahr (i.e. afflictions of time), for Allah is the cause of the afflictions of time.) How does one reconcile this Hadith with the disbelievers' declaration: (And they say: "There is nothing but our life of this world, we die and we live and nothing destroys us except Ad-Dahr (time).) ?

A: The Hadith is in conformity with the Ayah regarding the prohibition of cursing Al-Dahr. The Noble Ayah repudiates those disbelievers who refer destruction to Al-Dahr. Al-Dahr does not refer to Allah. It refers to nights and days, so it is mentioned in the Hadith of the Prophet (peace be upon him), (The child of Adam inveighs against Me, he inveighs against [the vicissitudes of] Al-Dahr (Time), and I am Al-Dahr. I alternate the night and the day.)

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The first question of Fatwa no. 19378

Q 1: A group of people has emerged promoting various ideas and beliefs that contradict those of the dominant majority of Muslims. They call young men and women to them. A summary of their beliefs is as follows: they declare Muslims who live under man-made laws as Kuffar (disbelievers), even if such Muslims believe in Allah and in what the Messenger (peace be upon him) brought, obey Allah and His Messenger as much as they can, and hate whoever contradicts the purified Shari`ah (Islamic Law).

A: It is not permissible to declare Muslims ruled by a regime ruling with other than Allah's Shari`ah as Kuffar as long as their hearts are filled with Iman (Faith) in Allah and His Messenger and they observe whatever Allah has prescribed on them as much as they can, and hate whatever diverges from the purified Islamic Shari`ah. However, the great sin rests upon whomever promotes, agrees to and approves of such laws in Muslim countries. We seek refuge in Allah from betrayal and oppression.

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The fifth question of Fatwa no. 12849

Q 5: what is the ruling on someone who, for some reasons, declares some people to be disbelievers? He later came to know that those people did not intend to commit disbelief. Even worse, he cursed their faith claiming that they were not Muslims. Among the reasons for which he declared them disbelievers is misinterpretation e.g., a person may spontaneously utter some words that imply glorifying someone other than Allah like saying to another, 'you rank above any other one.' The one who heard these words deemed the speaker to be glorifying a person more than Allah, therefore he declared the speaker to be a disbeliever and cursed his faith.

A: The legal proofs indicate that a Muslim must be sure of things and take time before passing judgments. This person was wrong when he declared some people to be disbelievers and cursed their faith. He must perform Tawbah, ask Allah's forgiveness, and ask the one whom he wronged to pardon him.

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(Part No. 1; Page No. 424)

The second question of Fatwa no. 18415

Q 2: can anyone call a Muslim a Kafir (disbeliever) if they witness them doing something that contradicts with Islam?

A: Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) do not call any Muslim a Kafir for committing a sin, like the Khawarij (separatist group that believes committing a major sin amounts to disbelief) and Mu`tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief) do, unless they consider it lawful. The only exception is the people who abandon Salah (Prayer) intentionally; they are considered Kafirs even if they do not deny its obligation according to the most authentic of the scholars' views. There is evidence confirming the Kufr (disbelief) of a person who abandons Salah. Also, they do not believe that Iman (Faith) is enough, and there is no harm in committing sins like Al-Murji'ah (a deviant Islamic sect claiming that Faith is restricted to belief not deeds).

The people of the Qiblah (direction faced for Prayer) are those about whom the Prophet (peace be upon him) stated, [\(Anyone who faces our Qiblah during Salah, offers Salah like us and eats our slaughtered animals are the Muslims; they have the same rights and obligations as other Muslims have.\)](#) Related by Al-Bukhari and others in the Hadith of Anas (may Allah be pleased with him).

They are Ahl-ul-Sunnah wal-Jama`ah who follow the Manhaj (methodology) of the Messenger of Allah (peace be upon him), his Sahabah (Companions, may Allah be pleased with them) and their followers.

However, if a person commits anything that nullifies Islam, they are Kafirs, such as those who seek the help of the dead, slaughter animals for them, abuse Allah and His Messenger, ridicule Islam and such practices clarified by the scholars in the ruling on apostates.

Ahl-ul-Sunnah wal-Jama`ah do not testify that someone is a Kafir or doomed, except for a strong reason. It is one of the greatest forms of injustice to testify that someone will not be forgiven by Allah. This was severely warned against.

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A Muslim must be careful, guard his safety, and refrain from interfering in matters that are not of their concern. It was reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Ibn `Umar (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) stated, [\(When a person calls his brother \(in Islam\) a Kafir, one of them will certainly deserve the title. If the addressee is so as he has asserted, the Kufr of the addressee is confirmed, but if it is untrue, it will revert to him \(the sayer\).\)](#)

Also, the Hadith reported on the authority of Abu Dhar (may Allah be pleased with him), that he heard the Prophet (peace be upon him) stating, [\(If anyone accuses another of Kufr or calls him the enemy of Allah, such an accusation will revert to the accuser if the accused is innocent.\)](#)

It was mentioned in Sahih Muslim in the Hadith reported on the authority of Jundub ibn `Abdullah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) stated, [\(A man](#)

said, "By Allah! Allah will not forgive so-and-so!" Allah (Glorified and Exalted be He) said, "Who is that who takes an oath in My Name that I will not forgive so-and-so? I have forgiven him and rendered your good deeds fruitless.")

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The third question of Fatwa no. 20722

Q 3: is it permissible for me to say to a person who commits

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an act contradictory to faith, "O disbeliever"?

A: Anyone who invalidates his faith and Islam and decisive evidence is established against him but insists on his disbelief is considered a disbeliever. His case must be submitted to the legal court to issue a verdict.

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Fatwa no. 18152

Q: May we tell Jews or Christians who live among the Muslims and know about Islam, Qur'an, and the Prophet (peace be upon him), that they will be, after death, sent to Hell if they do not accept Islam? Or can we consider them like sinful Muslims who are left to the Will of Allah (Glorified and Exalted be He), those who die while insisting on committing major sins? Please, advise! May Allah reward you with the best!

A: Those adhering to the Sunnah are of the view that no one shall be judged to be among the inhabitants of Hellfire or the inhabitants of the Paradise, except those whom the Messenger of Allah (peace be upon him) confirmed. However, we hope Allah's mercy for the pious people and fear from Allah's wrath upon the wrongdoer. No one, except Allah Alone, knows the outcome and consequences of all matters. It should be noted that Jews and Christians are disbelievers and anyone who dies as a disbeliever will be among the dwellers of Hell-fire; anyone who dies

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believing in Allah and His Messenger will be among the dwellers of Paradise. Allah (Glorified be He) states, [\(Allâh has promised the believers, men and women, Gardens under which rivers flow\)](#) He (Exalted be He) describes the disbelievers, [\(They will long to get out of the Fire, but never will they get out therefrom; and theirs will be a lasting torment.\)](#)

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 17743

Q 1: what is the ruling on one who does not receive the message of Islam and one who heard about it but could not find anyone to explain it to him so that he may accept it? what is the ruling on this person? Is there some concession in this case or not? What is the ruling on a Christian who does not hear anything about Islam and dies as a disbeliever?

A: A non-Muslim who receives the message of Islam in an apprehensible manner and evidence is established against him may not be excused for ignorance. Allah (Exalted be He) commanded His Prophet (peace be upon him) to declare: [\(this Qur'ân has been revealed to me that I may therewith warn you and whomsoever it may reach.\)](#)

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The Prophet (peace be upon him) stated, [\(By Him in whose Hand my soul is, every Jew or Christian of this Ummah \(nation\) who hears about me and dies unbelieving in me will be of the inhabitants of Hellfire.\)](#) (Related by Muslim in his Sahih (authentic) Book of Hadith.

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Al-Wala' wal-Bara'

The second question of Fatwa no. 11610

Q 2: What is the ruling on haircuts worn by some young men nowadays, imitating the disbeliever Michael Jackson? What if it is done not intending to imitate him?

A: The Shari`ah (Islamic Law) has prohibited imitating disbelievers in their clothes, customs or morals, for this is a means of being influenced by them, inclining to and loving them, which is prohibited. Therefore, it is not permissible to wear haircuts like that of Michael's even if it is not intended to imitate him.

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The seventh question of Fatwa no. 10825

Q 7: is it permissible to keep company with a non-Muslim brother whom you called to accept islam but he refused?

A: You should not take him as a friend, if he refuses to accept Islam.

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The twenty seventh and the twenty eighth questions of Fatwa no. 11967

Q 27: is it permissible for a Muslim to have Christian friends and is there any limit to this friendship?

A: It is not permissible to take the infidels as friends or companions. However, they should be treated kindly as instructed by our Shari`ah (Islamic Law). We should treat them with the best saying and argue with them in the best way because of the saying of Allah (Exalted be He), **﴿and speak good to people [i.e. enjoin righteousness and forbid evil, and say the truth about Muhammad صلى الله عليه وسلم]﴾** (Surah Al-Baqarah). And His saying, **﴿And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you﴾** and: **﴿And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islâmic Monotheism with His Verses), except with such of them as do wrong﴾** (Surah Al-`Ankabut).

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Q 28: is it permissible for a Muslim to participate with Christians in their non-religious celebrations and share in their sorrows, such as birthday celebrations or sending condolences to

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the bereaved in or outside the cemetery?

A: Sharing non-religious celebrations and sorrows with the Christians is not permissible.

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The fifth question of Fatwa no. 1591

Q 5: what is the ruling on eating, drinking, sitting, and dealing with a Kafir (disbeliever)? Does doing this put a person outside the pale of Islam?

A: Eating, sitting, dealing with a Kafir for buying, selling, and exchanging worldly interests that do not harm Islam do not take a Muslim outside the pale of Islam. In addition to this, showing kindness to Kuffar (disbelievers) is not considered a sin as long as they do not fight or wage war against us because of our faith. Allah (Exalted be He) states: ﴿Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allâh loves those who deal with equity.﴾ (It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allâh forbids you to befriend them. And whosoever will befriend them, then such are the Zâlimûn (wrong-doers - those who disobey Allâh).﴾

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However, the Prophet (peace be upon him) gave pledge to the Jews, exchanged benefits and dealt with them after the battle of Khaybar. The Prophet (peace be upon him) allowed them to cultivate the land there in return for half of the yield. He also ate from a shoulder of lamb that was served to him and his Companions by a Jewish woman, who poisoned it to harm him (peace be upon him). Further, he (peace be upon him) accepted the gift of the Byzantine Emperor after the Battle of Tabuk and rewarded him for it. He also had a Kafir (disbeliever) servant who later accepted Islam. The Prophet (peace be upon him) also used to deal with Kuffar to convey Allah's Call to them, hold discussions with them, answer their questions, and other forms of transactions and dealings not harmful to Islam or Muslims in this life. Rather, dealing with them can be a means of conveying the call to Islam, establishing evidence, and benefiting Muslims in worldly affairs. It should be mentioned that the Prophet (peace be upon him) died while his armor was mortgaged to a Jewish man in return for some food which he bought for his family.

On the other hand, sitting, eating and dealing with them in intimacy, brotherhood, love and loyalty is not permissible. Not only this, but it can also be considered an act of Kufr (disbelief) that takes one who consents to them and their religion, loves them, is faithful to them, and supports them against Muslims, outside the pale of Islam. I seek refuge in Allah (from this), Allah (Exalted be He) states,

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﴿O you who believe! Take not as Auliya' (supporters and helpers) your fathers and your brothers if they prefer disbelief to Belief. And whoever of you does so, then he is one of the Zâlimûn (wrong-doers).﴾ (Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allâh and His Messenger, and striving hard and fighting in His Cause, then wait until Allâh brings about His Decision (torment). And Allâh guides not the people who are Al-Fâsiqûn (the rebellious, disobedient to Allâh).﴾ Allah (Exalted be He) also states, ﴿You (O Muhammad صلى الله عليه وسلم) will not find any people who believe in Allâh and the Last Day, making friendship

with those who oppose Allâh and His Messenger (ﷺ), even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written Faith in their hearts, and strengthened them with Rûh (proofs, light and true guidance) from Himself. And He will admit them to Gardens (Paradise) under which rivers flow to dwell therein (forever). Allâh is pleased with them, and they with Him. They are the Party of Allâh. Verily, it is the Party of Allâh that will be the successful.) And ﴿O you who believe! Take not the Jews and the Christians as Auliâ' (friends, protectors, helpers), they are but Auliâ' of each other. And if any amongst you takes them as Auliâ', then surely he is one of them. Verily, Allâh guides not those people who are the Zâlimûn (polytheists and wrong-doers and unjust).﴾

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The thirtieth and thirty first questions of Fatwa no. 12087

Q 30: Is it permissible to begin greeting a disbeliever, especially if they are of high positions such as a professor in a university?

A: It is not permissible to greet a disbeliever first even if they occupy high positions, because of the general prohibition mentioned in the Hadith such as the saying of the Prophet (peace be upon him), [\(Do not start greeting the Jews and the Christians before they greet you...\)](#) Related by Muslim.

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Q 31: Is it permissible to attend their festivals?

A: It is not permissible to participate in their festivals or congratulate them, for this conduct shows a kind of intimacy and endorsement of their rituals. It is also a forbidden collaboration with them in sin and aggression. Allah forbids this and having intimate relationships with them. Allah states, ﴿You (O Muhammad صلى الله عليه وسلم) will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger (Muhammad صلى الله عليه وسلم), even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written Faith in their hearts, and strengthened them with Rûh (proofs, light and true guidance) from Himself. And He will admit them to Gardens (Paradise) under which rivers flow to dwell therein (forever). Allâh is pleased with them, and they with Him. They are the Party of Allâh. Verily, it is the Party of Allâh that will be the successful.﴾ Thus, a Muslim should detest

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and disassociate himself from them. Allah (Exalted be He) states, ﴿Indeed there has been an excellent example for you in Ibrâhîm (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allâh: we have rejected you, and there has started between us and you hostility and hatred for ever until you believe in Allâh Alone"﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 12475

Q: We want to import Swiss pocketknives on which the Swiss flag logo is inscribed. We would like you to inform us whether the logo represents a cross or a plus sign. Is it permissible to import such pocketknives on which such a logo is inscribed? Please, answer us, may Allah reward you well!

A: It is not permissible to import pocketknives on which the logo referred to above, i.e. a cross, is inscribed. Actually, it involves propagating the Christian logo among Muslims. Moreover, the Prophet (peace be upon him) ordered us not to copy them or propagate their rituals among Muslims. In this regard, the Prophet (peace be upon him) said, [\(Anyone who copies a people is one of them.\)](#)

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The second question of Fatwa no. 18441

Q 2: are mathematical symbols and signs, such as the plus and multiplication signs, considered representations of the cross?

A: Mathematical symbols and signs, such as the plus and multiplication signs, are not representations of the cross. Rather, they are representations of pure scientific terminology.

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The second question of Fatwa no. 15662

Q 2: What is the ruling on a Muslim who reads the Bible or swears by it?

A: It is not permissible for a Muslim to read the Bible as it has almost entirely undergone interpolation. Even the parts of the Bible that have undergone no interpolation are needless as the Qur'an replaces them. This ruling is not applicable to scholars who need to read it in order to refute the claims of the People of the Book. It is not permissible either to swear by the Bible in its present form as it has undergone partial interpolation

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and distortion, and thus cannot be the words of Allah (Glorified and Exalted be He).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first and second questions of Fatwa no. 16419

Q 1: What is the ruling on Muslims who celebrate holidays of non-Muslims that Allah did not sanction, such as the Mother's Day, Sham Al-Nasim and Christmas?

A: All these days are innovated celebrations which are not permissible for Muslims to participate in or celebrate. In Islam, there are only two `Eids: `Eid-ul-Fitr (the Festival of Breaking the Fast) and `Eid-ul-Adha (the Festival of the Sacrifice). Thus, a Muslim whom Allah has guided to the truth should advise and gently instruct those who celebrate such innovated feasts. If he abandons this practice, it will be good; otherwise, he will be considered a persistent doer of Bid`ah (innovation in Islam) who is sinful for that action.

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Q 2: Thanks to Allah who guided me to accept Islam. Now, I live with my non-Muslim family who congratulate me on `Eid-ul-Fitr (the Festival of Breaking the Fast) and `Eid-ul-Adha (the Festival of the Sacrifice). Then, when it is the time for their holidays, I do not congratulate them; they therefore become upset with me and call me arrogant. What should I do? Please, advise? May Allah reward you with the best.

A: It is not permissible for you to congratulate non-Muslims on their festivals even if

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they get upset with you or feel you are haughty. It is recommended to endear Islam to them and advise them nicely to accept it. We ask Allah (Exalted be He) to open the hearts of your family to Islam.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 21079

Q: On 12/8/1420 A.H. notices were placed on the roads of Riyadh conveying congratulations from the Banque Saudi Fransi on the New Year.

Employees of the Banque Saudi Fransi wish the Saudi people a merry year. Respected shaykh, it undoubtedly hurts every Muslim to find things like this common in the land of Tawhid (belief in the Oneness of Allah/monotheism) and Al-Haramayn Al-Sharifayn (the Two Sacred Mosques, the Sacred Mosque in Makkah and the Prophet's Mosque in Madinah).

I hope that Your Honor will clarify the ruling of Islam on this matter.

A: A Muslim is prohibited to congratulate the disbelievers, Christians, Jews or whomever, on their distinctive occasions. This involves a sort of agreeing with them on their falsehood and being loyal to them. Similarly, a Muslim is prohibited to congratulate his Muslim brother on the feasts and celebrations of the disbelievers. By doing so, a Muslim imitates them.

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It was authentically reported that the Prophet (peace be upon him) stated, [\(Anyone who imitates a people becomes one of them.\)](#) Shaykh-ul-Islam Ibn Taymiyyah commented on this Hadith saying, "This Hadith at least implies that it is prohibited for a Muslim to imitate the disbelievers though it apparently signifies the disbelief of the imitator. Allah (Exalted be He) states, [\(nd if any amongst you takes them as Auliya', then surely he is one of them.\)](#)

Muslims must resent disbelievers, dissociate themselves from them and hate their disbelief and disobedience to Allah, as Allah (Exalted be He) states, [\(You \(O Muhammad صلى الله عليه وسلم\) will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger \(Muhammad صلى الله عليه وسلم\)\)](#) He (Glorified be He) states, [\(O you who believe! Take not the Jews and the Christians as Auliya' \(friends, protectors, helpers\), they are but Auliya' of each other. And if any amongst you takes them as Auliya', then surely he is one of them. Verily, Allâh guides not those people who are the Zâlimûn \(polytheists and wrong-doers and unjust\).\)](#)

Thus, Muslims are not permitted to express joy or congratulate disbelievers on their festive occasions, whether by word of mouth, posters, newspapers, magazines, cards or the like. The legal authorities must remove these notices.

May Allah grant us success May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first and third questions of Fatwa no. 16426

Q 1: What is the ruling of Islam on answering the greeting of Christians, following their funerals, and offering them condolences?

A: If a Kafir (disbeliever) greets a Muslim, the latter should reply by saying "The same to you" as mentioned in the Sahih (sound) Hadith in which the Prophet (peace be upon him) said, [﴿When the People of the Book greet you, you should say, "The same to you.">﴿When the People of the Book greet you, you should say, "The same to you.﴾](#) However, it is not permissible for a Muslim to follow the funeral of a Kafir, for this is considered an act of loyalty to them which is Haram (prohibited). However, consoling them is acceptable if there is a Shar`y (Islamically lawful) probable interest. In this case, they should say, "I offer you my condolences, may your distress be relieved," but they should not say, "May Allah forgive your deceased," for seeking forgiveness for a Mushrik (one associating others in worship with Allah) is not permissible.

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Q 3: What is the ruling on participating in the feasts of the Christians? Please advise us. May Allah reward you.

A: It is not permissible to participate in the feasts of the Christians or any of the Kuffar (disbelievers) since this falls under cooperation in sin and transgression, approval to Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), and declaring loyalty to the Kuffar. Allah (Exalted be He) says in describing the slaves of the Most Gracious (Allah): [\(And those who do not bear witness to falsehood\)](#) Which means that they do not attend Munkar whether it is a feast of Kuffar or anything else.

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Fatwa no. 16439

Q: In our company, Muslim employees work together with Christian and Hindu employees. Some employees collect a sum of money from employees in order to set up a farewell party when one of the foreign employees is leaving. The party is composed of serving a meal plus a gift to the guest. Does a Muslim's participation with their money and selves in this kind of celebrations affect the Muslim's `Aqidah (creed) in any way? Could you kindly advise? May Allah reward you!

A: muslims' participation with non-muslims in collecting a sum of money to hold a party to see off non-muslims is a kind of respect and honor to them which is not permissible for a Muslim to do or even take part in. It is obligatory to call non-Muslims to Islam, illustrate its beauty and draw it near to them perhaps Allah will guide them.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 17474

Some Muslim youth began corresponding with Christian missionary clubs and agencies which in return send them lessons about the Injil (Gospel), video tapes of missionary lectures, and immoral magazines which have spread all over our Islamic countries including Algeria. I have enclosed for you a typical copy of the correspondences they sent to us.

Q 1: is it permissible according to Shari`ah (islamic law) to correspond with such missionary agencies? What is the ruling on those who read injil (Gospel)?

Q 2: is it permissible according to Shari`ah (islamic law) to participate in the enticing competitions organized by such agencies?

A1,2: The Injil (Gospel) that exists today is not the same that Allah, may He be Glorified and Exalted, sent down. It contains a great deal of Tahrif (distortion of the meaning), lies, additions, omissions, and sayings that are unbefitting to Allah, the Exalted. Allah has declared this in His Book stating,

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﴿And verily, among them is a party who distort the Book with their tongues (as they read), so that you may think it is from the Book, but it is not from the Book, and they say: "This is from Allâh," but it is not from Allâh; and they speak a lie against Allâh while they know it.﴾ Furthermore He, the Exalted, states, ﴿Then woe to those who write the Book with their own hands and then say, "This is from Allâh," to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn thereby.﴾

Muslims should not read in any of the Jewish or Christian books. The Prophet (peace be upon him) admonished `Umar when he saw a paper from Tawrah (Torah) with him; the Prophet (peace be upon him) said to him, ﴿Are you confused about it (Islamic religion), "O Ibn Al-Khattab?! By Him in Whose Hands my soul is, I have brought unto you a white, bright and clean religion... Even if Musa were alive, he would have had no other way but to follow me." In the narration of `Abdullah ibn Thabit: then `Umar said: I am pleased with Allah as a Lord, Islam as a religion, and Muhammad (peace be upon him) as a Prophet.﴾

Consequently, it is not permissible to correspond with Christian missionary centers, listen to their tapes, or participate in competitions organized by them, however appealing they may be. This is a sort of helping them in sin and transgression. However, reading Jewish and Christian books is permissible for those who are able to refute all the falsehood mentioned in them in order to establish proof and remove doubts.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!



Fatwa no. 17665

Q: i watched the TV series "The Grandfather of the Leader of Mankind," which made me love `Abdul-Muttalib and Abu Talib. Allah knows that I loved them out of my love to the Messenger of Allah (peace be upon him). Am I sinful due to my love for them, knowing that they died without accepting Islam? Would you please advise me, may Allah cover you with His protection. Peace and blessings be upon our leader Muhammad and may Allah grant you peace.

A: The care of `Abdul-Muttalib, and protection of Abu Talib given to the Prophet (peace be upon him), and the latter's support for him should not lead us to love them, because `Abdul-Muttalib died while maintaining the religion of Jahiliyyah (pre-Islamic time of ignorance) which is Shirk (associating others with Allah in His Divinity or worship). As for Abu Talib, he knew the truth but did not act according to it and he refused to pronounce the Shahadah (Testimony of Faith) while dying when the Prophet (peace be upon him) asked him to. Rather, he said: "I am upon the religion of `Abdul-Muttalib." Consequently, we should detest and resent them for the sake of Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 17795

Q3: Sometimes I listen to some Christian radio programs only in order to know and learn about Christian thought. What is the Islamic view on this?

A: It is not permissible to listen to Christian missionary programs, unless you have the basic knowledge that will make you sure of their absurdities and differentiate between truth and falsehood, in which case they cannot influence your beliefs and faith.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 17923

Q3: There is no doubt regarding the Kufr (disbelief) of those who worship graves, pious people, including the Sahabah (Companions of the Prophet) and others, or those who supplicate anyone other than Allah, the Exalted. What should be my attitude toward those who hold this creed, defend it, and admit the name of the group who holds the `Aqidah (creed) previously mentioned? Should I greet him? If he greets me, should I reply, or should I renounce him, oppose him, and show people how dangerous he is? Would you please tell me what to do in this respect?

A: You should call those whom you mentioned to the path of Allah, show them their manifest error, and advise them, may Allah guide them to the right path. If they respond positively, all praise be to Allah. If not, keep away from them, do not initiate the greeting, do not return it, or even answer them.

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Allah, may He be Glorified states, [\(Indeed there has been an excellent example for you in Ibrâhîm \(Abraham\) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allâh: we have rejected you, and there has started between us and you hostility and hatred for ever until you believe in Allâh Alone"\)](#)

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The second question of Fatwa no. 17976

Q 2: Is listening to a Christian radio broadcasting forbidden, although the listener believes in Islam, Allah, and His Messenger (peace be upon him) and no one can shake his belief no matter what evidence they have. But listening to this radio broadcasting is nothing but curiosity and a desire to learn about their beliefs?

A: It is not permissible to listen to a Christian radio broadcasting that calls for embracing the Christian faith in order to avoid Fitnah (temptation), except for the scholars who want to answer their misconceptions, refute their propaganda, and warn Muslims against their evils.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The tenth question of Fatwa no. 18074

Q 10: Most of our teachers are Mushriks (those who associate others with Allah in His Divinity or worship) or People of the Book of Jews or Christians. What is the ruling on congratulating them on their festivals? What is the ruling on answering their greeting, which is very important to them? What is the ruling on giving them presents whether in their festivals or other occasions?

A: First: It is not permissible either to attend the Christian festivals or congratulate them on such occasions; for this will be a sort of being pleased with what they do, flattering them for their falsehood and helping them in sin and transgression. Allah, the Exalted, says, [﴿Help you one another in Al-Birr and At-Taqwâ \(virtue, righteousness and piety\); but do not help one another in sin and transgression.﴾](#)

Second: starting with the greeting to a disbeliever is not permissible; for what has been authentically reported in the Hadith narrated by Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, [﴿Do not greet the Jews and the Christians before they greet you and when you meet anyone of them on the roads force him to go to the narrowest part of it.﴾](#)

Narrated by Muslim. In the Hadith narrated by Anas (may Allah be pleased with him), he reported the Messenger of Allah (peace be upon him) as saying, [﴿When the People of the Book offer you salutations, you should say 'The same to you.'﴾](#) Narrated by the Two Shaykhs (Al-Bukhari and Muslim).

Thus they should be answered as indicated in the Hadith by saying, "The same to you." It is all right to start greeting the Kafir (disbeliever) saying "How is it going?" in the morning and the evening, and the like;

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if necessary. This was acknowledged by a group of scholars including Shaykh-ul-Islam Ibn Taymiyyah.

Based on what has been mentioned above, it is all right to greet your non-Muslim teachers with any greeting other than that of Islam before they greet you. You can say "How are you?" and the like. Moreover, you can answer their greeting if they greet you first. If they learn about the greeting of Islam and greet you with it, you should answer them with what has been mentioned in the previous Hadith saying, "The same to you."

May Allah grant us success! may peace and blessings be upon our Prophet Muhammad, his family and Companions!



The first question of Fatwa no. 18604

Q 1: It is common among us to say "Nowadays the Christians are better than Muslims in dealing with others."

A: It is not permissible to prefer non-Muslims to Muslims, either in terms of how they deal with others or in anything else. Allah has cursed the hypocrites who say to the disbelievers [\(they are better guided as regards the way than the believers \(Muslims\)\).](#) Even if some Muslims happen not to be honest in dealing with others, we cannot judge that all Muslims are the same.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 17324

Q 2: What is the appropriate limit of al-Wala' wal-Bara' (loyalty and disassociation for allah's Sake) as regards Muslims who commit sins such as singing, shaving the beard, smoking, snuffing, Isbal (lengthening and trailing clothing below the ankles), etc.? Must we boycott them if they do not respond to advice?

A: It is not permissible to deal with those who commit sins in public unless you aim at counseling them, knowing that your advice will affect them positively. They should be loved in proportion to the strength of their belief in Allah, and they should be resented in proportion to the seriousness of their sins. If they do not accept the advice, they should be abandoned according to Shari`ah (Islamic law) until they repent to Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 18412

Q 1: We know that it is not permissible to celebrate what is called Neyruz (Iranian new year holiday), as it is one of the feasts of the Magi. The question is: Is it permissible to eat the foods served at these feasts several days later?

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A: First: it is not permissible for a Muslim to observe any of the rituals of disbelief and Shirk (associating others with Allah in His Divinity or worship), including the religious occasions such as festivals and others.

Second: it is not permissible to eat the food served at feasts and celebrations associated with Shirk and Bid'ah (innovation in islam). This is a sort of participation and approval with them as they are. A Muslim should be very keen to maintain his Islamic practices unblemished.

May Allah grant us Success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The seventeenth question of Fatwa no. 18612

Q 17: i usually have my lunch at a certain restaurant; is it lawful to go to it on a special festival day when many non-Muslims come, knowing that on that day they prepare special food for this occasion?

A: It is not permissible to have such food in order to avoid mixing with non-Muslims at their festivals. If it is due to coincidence, it would be permissible to eat from that food provided that it was made by the People of the Book (i.e. Jews or Christians), so long as it contains no unlawful ingredients, such as pork for example. If the food is made by other than the People of the Book, it will not be permissible to eat any of the meats served. Allah, my He be Glorified, does not allow Muslims to eat the food of non-Muslims, except for the People of the Book. Food here means the meat of the animals that they slaughter.

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The second and third questions of Fatwa no. 18476

Q 2: Is it permissible for muslims to exchange greetings with Christians on every occasion?

A: It is not permissible to greet Christians or other disbelievers on their festivals and religious occasions, for this will be a sort of encouraging them in their falsehood and sharing in their sin. Allah, the Exalted, states, [\(but do not help one another in sin and transgression.\)](#) However, the prohibition may be lifted if there is an interest, which will most likely be achieved and is required by Purified Shari`ah (Islamic Law).

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Q3: Is it permissible for muslims to accept the Christians' invitations to their parties and occasions and vice versa?

A: It is not permissible to share in the festivals and religious celebrations held by non-Muslims, for Allah, the Exalted, described the Servants of the Most Beneficent (Allâh) as [\(And those who do not bear witness to falsehood\)](#) The word "falsehood" is interpreted as 'the disbelievers festivals,' and "bear witness" [in Arabic 'yash-hadun;'] which could mean 'bearing witness' or 'attending, partaking, etc.']. is interpreted as

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'attending and participating in them.'

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 19991

Q: All our teachers are Hindu and many of their festivals and religious ceremonies come up on which all the students greet and congratulate them. We find it embarrassing not to greet them, so what should we do? Should we greet them or not? Would you please help us, may Allah grant you all goodness.

A: it is not permissible for Muslims to take part with the Hindu disbelievers in celebrating their festivals and religious occasions. One should neither show happiness and approval, nor congratulate them on such occasions. This is imitation of the enemies of Allah in their forbidden acts which are not in line with Islamic tenets. It also constitutes a sort of assisting them in sin and transgression, bringing them joy, flattering them, adding numbers to their gatherings [thus giving them significance], and giving them prestige. Allah, the Exalted states, [\(Help you one another in Al-Birr and At-Taqwâ \(virtue, righteousness and piety\); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.\)](#) It is authentically narrated that the Prophet (peace be upon him) stated, [\(Anyone who imitates a people becomes one of them.\)](#)

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Narrated by Imam Ahmad in his Musnad (Hadith compilation) and Abu Dawud in his Sunan (Hadith compilations classified by jurisprudential themes).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 20795

Q 1: Is it permissible to congratulate non-Muslims on the occasion of the new Gregorian year, the new Hijri (lunar) year, and the Mawlid (the Prophet's birthday)?

A: It is not permissible to offer congratulations on such occasions; for it is not Mashru' (Islamically permissible) to celebrate them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



The fifth question of Fatwa no. 21587

Q 5: is it permissible for a Muslim who believes in one God to participate in the wedding ceremonies of Mushriks (those who associate others with Allah in His Divinity or worship), and help them arrange such ceremonies on account of a blood or marriage relationship, or the like? Also, is it permissible to attend their funerals, without praying for their dead, and the burial? Is it permissible to sit and commiserate with them?

A: It is not permissible to share in

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their occasions, which involve Shirk (associating others with Allah in His Divinity or worship) or Bid`ah (innovation in Islam). Moreover, it is not permissible to follow their funeral processions; because this is a type of forbidden association with them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 19581

Q: I was born in France where I still live until now. I am 26 years old and my parents are Tunisian. I am married and have two children; the oldest is 4 years old and the second is 9 months old. I would like to migrate to one of the Arab countries, particularly to secure the future of my children and keep their religion and language safe and sound. I intended to settle in Tunisia because all my relatives live there. My parents too intend to go back home. The problem is that Muslim women are strictly forbidden to put on Hijab (veil) in Tunisia, even in the streets. All the members of my family living there were compelled to take off their Hijab (veil). Moreover, it is not permissible there to hold any kind of religious meetings or gatherings even if they were part of a wedding celebration or the like. Muslims there, especially the youth, are obliged to walk separately and are in continuous fear even when they observe the Salah (Prayer) at the mosque.

Consequently, living there is impossible for me and for my wife who wears

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Hijab (veil). With regard to my children, I can not guarantee that they will learn their religion on sound bases. Whenever I think about my current status, living in a country of non-Muslims, I feel so confused and undecided. I have no satisfactory solution because I do not know whether I should migrate in such conditions or not. Would you please tell me about some Hadith and Qur'anic Ayahs (verses) upon which I can make the right decision, may Allah grant you all goodness. I fear lest I should later regret it or feel that I made the wrong decision.

A: Dear brother, we thank you for your religious feeling which is the duty of every Muslim who believes in Allah as the Lord, Islam as a religion, and Muhammad (peace be upon him) as a Prophet. We recommend you to fear Allah, the Exalted, as He should be feared in all your matters. Moreover, we would like to tell you that residing in non-Muslim countries is forbidden in Islamic Shari'ah (Islamic law) except for a necessity acknowledged by Shari'ah (Islamic law). For example, seeking treatment which is not available in Muslim countries, to call to Islam and the like. You have to do your best and seek the means that make it easy for you to leave this non-Muslim country, and to move to a Muslim country even if it is not your home country. Allah, the Exalted, says, [﴿And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out \(from every difficulty\).﴾](#) [﴿And He will provide him from \(sources\) he never could imagine.﴾](#) If the status in France and Tunisia, is as you have mentioned, and it is not easy for you to migrate,

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you should fear Allah as He should be feared in regard to yourself, abide by and hold fast to your religion, observe the religious rituals such as the Five Obligatory Daily Prayers and others and seek refuge with Allah continuously to strengthen your heart. You also have to stay away from mingling and meeting with evil people. You should call to the path of Allah as much as you can. We ask Allah, the Benevolent, to grant you success and provide you with good wherever you are. Verily Allah is the One to be sought for achieving this and the only One Who is Able to do so.



Fatwa no. 20175

Q: i work in a restaurant and when non-Muslim foreigners come to have their meals, we charge them double the price. is this permissible?

A: A non-Muslim should be treated equally as other Muslims concerning business dealings. Therefore, Muslims should be honest when dealing with non-Muslims and not cheat them. They should not be charged double the price that Muslims pay; however, this does not mean we should love and befriend them. We should feel aversion to them for the Sake of Allah and indeed, this is the firmest commitment of Iman (belief). May Allah grant us assistance.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



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Fatwa no. 20188

Q: My inquiry is about the wedding of my brother-in-law who is a Magus.

Should we travel with him to conclude his marriage contract with his fiancée? Should we help him with money for example, knowing that my husband is the only Muslim in his family, while I am Muslim by birth? what are the legal rulings that regulate dealing with non-Muslim people, like the members of my husband's family?

it is not permissible for a Muslim to have 'Wala' (loyalty) to unbelievers, represented in this particular situation by attending the celebration of your brother-in-law's marriage and traveling with him for this purpose. The wedding celebrations and the like include some rites associated with Kufr (disbelief).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 20400

Q 2: In India some festivals related to the Hindus (worshippers of idols) are celebrated. As I am their neighbor they present me with some desserts like those Muslims served in the blessed `Eid-ul-Fitr (the Festival of Breaking the Fast). There are different opinions regarding accepting these deserts; some people consider eating them permissible on the grounds that they are not meat. Others view that eating these desserts is Haram (prohibited) on the grounds that they were dedicated to other than Allâh. It should be noted that these desserts are not homemade; rather they are purchased from the stores. Please inform me of what should be done.

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A: it is not permissible to accept or make use of the gifts given by disbelievers to Muslims on their festivals and religious occasions. Accepting such gifts is a sort of approval of their falsehood and being satisfied with what they do. Consequently, a Muslim should be mindful and be careful when it comes to matters related to his faith.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The fifth question of Fatwa no. 19479

A 5: is it permissible for a male or female Muslim to work in the disbelievers' munitions factories, participate in any activity which strengthens their army in number and equipment, as a computer scientist or the like, or join their armies?

A: It is not permissible for a Muslim to work in the disbelievers' munitions factories, participate in any activity that increases their power, or join their armies. In fact, this is a sort of Wala' (loyalty) to them. Allah, the Exalted, states, [﴿Let not the believers take the disbelievers as Auliya' \(supporters, helpers\) instead of the believers﴾](#) Moreover, He, the Glorified, states, [﴿O you who believe! Take not the Jews and the Christians as Auliya' \(friends, protectors, helpers\)﴾](#) There are many other Ayahs (verses)

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to this effect. Anyone who does this becomes on the verge of being an absolute supporter of the disbelievers, thus becoming one of them unconsciously. Consequently, they will come under Allah's, the Exalted, warning, [﴿nd if any amongst you takes them as Auliya', then surely he is one of them.﴾](#) and also, [﴿and whoever does that will never be helped by Allāh in any way, except if you indeed fear a danger from them.﴾](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 20235

Praise be to Allah Alone and peace and blessings be upon the Last Prophet. To continue, The Permanent Committee for Scholarly Research and Ifta' read the letter sent to his Eminence, the General Mufty (Islamic scholar qualified to issue legal opinions) from Shaykh Khalid ibn `Aly Al Shamah, the court judge and manager of the Cooperative Office at Badr, which was referred to the Secretariat General of the Council of Senior Scholars no. 1139 on 3/2/1419, in which the questioner submitted the following question:

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I would like to inform you that I work in the province of Badr in Al-Madinah Al-Munawwarah. There, we found many young men who were guided, by Allah's Grace, and others who tended to draw nearer to the Sufis there to earn some money or acquire subsidies. They thus tend to honor these Sufis, prepare banquets and celebrations for them on the plea that they make a lot of charitable acts in favor of the district.

Your Eminence; young men have become divided into two parties: one party is in favor of revering the Sufis to acquire the mentioned benefits; the other party denounces such acts even if the result will be the loss of such subsidies or donations provided for the district. Moreover, some people have started to warn against attending these gatherings claiming that they are prohibited. They have also started to desert those who revere the Sufis or draw nearer to them, even if they do not belong to them.

Your Eminence: Young men here have split between the two parties; they ask for your direction in this regard. is it permissible to honor the Sufis and draw nearer to them for the benefits they offer to the district? It is permissible to attend these honoring sessions? What is the ruling on avoiding anyone who honors them and seeks their friendship? I hope that the answer will be prompt and detailed so as to be reassured. May Allah guide you and grant you success.

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After the Committee had studied the inquiry, it answered that Sufism is a Bid`ah (innovation in religion) in Islam, and every Bid`ah is a means of going astray. This could also lead to Shirk (associating others in worship with Allah) and Kufr (disbelief) if it leads to holding exaggerated views about the Sufi shaykhs, believing that they, rather than Allah, can cause harm and bring benefit, seeking the support of the dead and slaughtering for them and believing that those who follow the Sufi orders acquire their religion directly from Allah and are in no need to follow the Messenger (peace be upon him). Moreover, they prescribe some acts of worship and Adkhar (invocations and Remembrances said at certain times on a regular basis) that have no proof in what Allah revealed. The Prophet (peace be upon him) said, [\(If anybody introduces a practice which is not authenticated by me, it is to be rejected.\)](#) Therefore, it is not permissible to associate with the Sufis or attend their gatherings. It is not permissible either to honor or encourage them; rather, they should be censured and prohibited from performing their Sufi practices and spreading them among people. They should

be deserted and people should be warned against them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 20597

Q 2: Some foreign authorities distribute two types of flags, one for Saudi Arabia and the other one for their non-Muslim countries. A military official hangs these flags on people's chests. What is the ruling on this action?

A: It is not permissible for a Muslim to hang the disbelievers' distinctive symbols, such as crosses or other items, onto

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their chest.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 20549

Q: First: Last year, people placed the word "Allahu Akbar" (Allah is the Greatest) on the minaret of the Islamic Center in Ramadan after Christmas was over. They decorated it and the facade of the Masjid (Mosque) with the same lights used on Christmas Day. I blamed them arguing that this action involves imitation of non-Muslims and it was not permissible to be done in the Masjid or Muslim houses. They advised me to wait until the Shaykh (Imam of the Masjid) would come back, but I told them that the matter was very clear so there was no need to ask him. Nobody responded.

I asked the Imam once he returned about what people did in his absence, and he said that this was just a sort of analogy. I replied that it was imitation of the disbelievers, but he drew my attention to the fact that people used to hang the lights and put Christmas Trees in their houses and streets and they no longer do so now. This is actually correct. The lights are brought out of the streets, but they are still available in the houses and people use them in Masjids in the same way. To me, this is not permissible.

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Now, what worries me a lot is that Ramadan this year mostly corresponds to the month in which people celebrate the Christmas and many of the youth break their Sawm (fasting) in order to celebrate that Day. Moreover, next year, Christmas Day will correspond to `Eid-ul-Fitr (the Festival of Breaking the Fast). These countries need instructions regarding this matter where ignorance prevails among Muslims' children who gradually thaw in that society. For instance, we held an international contest for the memorization of the Qur'an and prizes will be given on Laylat-ul-Qadr (the Night of Decree). The interested participants were about 520 boys and 30 girls who took part just for the sake of the prizes. Some of them have not even memorized Al-Fatihah and another one said that he never hears the Qur'an recited in his house though his father is Muslim. Please, advise.

Second: There are four chairs inside the Masjid that has room for 850 people and another two in the entry. These chairs resemble those I used to sit on in church before I embraced Islam. Please, advise. May Allah reward you!

A: It is not permissible for Muslims to imitate the disbelievers in their festivals, their places of worship and the like. The Prophet (peace be upon him) said: [\(Anyone who copies a people is one of them.\)](#) You must all avoid that and advise those who imitate them not to do.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!



The fifth question of Fatwa no. 21394

Q 5: is it permissible to do business with ibadiyyah (a Muslim sect)? For example, I buy their good books and cassettes, should I stop or continue doing this?

A: There is no harm in buying the useful books from anyone because of their great benefit. As for the books that contain heresy and error, it is not permissible to deal in them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



The first question of Fatwa no. 21570

Q 1: Images of crosses have become openly visible. Muslims are so neglectful of this issue that we now see it on TV channels, commercial magazine, etc.

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1. What is the ruling on making pictures of crosses in general?
2. What is the ruling on publishing pictures of crosses in magazines, ads, etc.?
3. We see the pictures of cross in some Islamic magazines in order to warn people against Christians and reveal their missionary plans, what is the ruling on this?
4. What is the ruling on taking photos of their religious rites?

A: Firstly, it is not permissible to take photos of crosses or any other symbol of disbelief, or to publish them in magazines and ads. The only exception is when someone intends to warn Muslims against glorifying and respecting them while ensuring that the publisher attaches a statement illustrating its falsehood.

Secondly, it is not permissible to take photos of non-Muslim rituals or circulate them among Muslims because they contain acts of disbelief in Allah and His Messenger and contradict Islam. This may also attract people to them, especially those of weak faith. Furthermore, this removes the Muslim's repugnancy of disbelief; thus it must be avoided.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 21413

All Praise is due to Allah, Alone. May peace be upon the Last Prophet.

The Permanent Committee for Scholarly Research and Ifta' has reviewed the referred questions to His Honor, the General Mufti (Islamic scholar qualified to issue legal opinions) by a number of questioners. The questions are recorded in the Secretariat General of the Council of Senior Scholars no. 86, dated (5/1/1421 A.H.), and no. 1326, 1327, 1328, dated 2/3/1421 A.H. concerning the ruling on building places of worship for non-Muslims in Arabia such as Christian churches, Jewish synagogues, etc. Is it permissible for a company owner to allocate a place for non-Muslim workers to practice their worship there?

Studying these questions, the Committee answered as follows:

Every religion other than Islam is mere disbelief and error. Every house of worship other than that of Islam is considered a place of disbelief and error, because worshipping Allah is only permissible through what He has legislated. The Islamic Shari'ah is the Last Divine Testament for both Jinn and man. Thus, it abrogates the past codes of law according to the consensus of scholars.

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Anyone who claims that the religions of Jews and Christians are true whether from among themselves or not, denies the Book of Allah (Qur'an), the Sunnah of the Prophet (peace be upon him) and the consensus of Muslims. Thus, he is an apostate even if he claims Islam. However, the proof must be established against him if it is thought that he is unaware of the truth. Allah (Exalted be He) states, **﴿And We have not sent you (O Muhammad صلى الله عليه وسلم) except as a giver of glad tidings and a warner to all mankind﴾** Allah also states, **﴿Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh﴾** Allah (Glorified be He) states, **﴿Truly, the religion with Allâh is Islâm.﴾** Allah (Glorified and Exalted be He) states, **﴿And whoever seeks a religion other than Islâm, it will never be accepted of him﴾** Allah (Glorified be He) states, **﴿Verily, those who disbelieve (in the religion of Islâm, the Qur'ân and Prophet Muhammad صلى الله عليه وسلم) from among the people of the Scripture (Jews and Christians) and Al-Mushrikûn will abide in the Fire of Hell. They are the worst of creatures.﴾** It is authentically reported in "Sahih Al-Bukhari" and "Sahih Muslim" and others that the Prophet (peace be upon him) stated, **﴿In the past, every prophet used to be sent to his people only but I has been sent to all people.﴾** Therefore, it is an Islamic duty to forbid disbelief, because it entails the worship of other than Allah and contradicts the Shari'ah. Consequently, it is forbidden to build houses of worship for religions other than Islam

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such as Judaism, Christianity, etc. These temples, whether a church or otherwise, are considered places for worshipping other than Allah, as they are not in conformance with the Islamic Shari'ah that abrogates all the past codes of law. As for the good deeds of the disbelievers, Allah (Exalted be He) states, **﴿And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and**

We shall make such deeds as scattered floating particles of dust.) Thus, scholars have unanimously agreed upon the prohibition of building temples such as churches in Muslim countries. Likewise, it is not permissible that two religions are confessed as formal religions in the Muslim lands, and there must be no rituals or temples for non-Muslims such as churches or any other building. Scholars unanimously agreed on the obligation of destroying churches and other places of worship if they were built recently in the Muslim lands. It is not permissible to oppose the Muslim ruler in destroying them, but you must obey him. Scholars (may Allah be merciful with them) have unanimously agreed that building these places such as churches in the Arabian Peninsula is more sinful because of the clear and sound Hadith reported on the prohibition of combining two religions in the Arabian Peninsula. The Prophet (peace be upon him) stated, [\(There should not be two religions together in the Arabian Peninsula.\)](#) (Related by Imam Malik and others. Moreover, it finds further grounds in the reports of "Sahih Al-Bukhari" and "Sahih Muslim".

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The Arabian Peninsula is the sacrosanct base of Islam which no disbeliever is allowed to violate, to assume its nationality, or to own anything therein. Needless to mention that the building of churches for the cross worshippers is also prohibited there. So, no two religions are to co-exist there. It is only one religion with which Allah sent His Prophet Muhammad (peace be upon him). There shall be only one Qiblah (direction faced for Prayer towards the Ka`bah); the Muslim direction to the ancient House (Ka`bah). Praise be to Allah who guided the rulers of this country to prevent building these places of worship on this sacred Muslim soil.

We cry out to Allah for the temples that the enemies of Islam have brought to Muslim lands such as churches and their likes. We ask Allah to protect Islam against their plots.

Thus, it is evident that setting up houses for non-Muslim worship such as churches or allocating places for them in any Muslim country is of the greatest support for disbelief and endorsement of their faith. Allah (Exalted be He) states, [\(Help you one another in Al-Birr and At-Taqwâ \(virtue, righteousness and piety\); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.\)](#)

Shaykh-ul-Islam (may Allah be merciful with him) said, "Anyone who believes that churches are places where Allah is worshipped or that the worship of Jews and Christians is true

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and constitute obedience to His Prophet, or that Allah likes or is pleased with this act of worship, or helps them to open such places and establish their religion, is a disbeliever." He also said, "Anyone who believes that Christians' visits to their churches draw them near to Allah, is an apostate. If he is unaware that this is forbidden, he must be informed. However, if he insists on his opinion after this, he will be considered an apostate.

We seek refuge in Allah against deviation after integrity and against error after guidance. A Muslim must be careful lest he be included in Allah's statement, [\(Verily, those who have turned back \(have apostatised\) as disbelievers after the guidance has been manifested to them - Shaitân \(Satan\) has beautified for them \(their false hopes\), and \(Allâh\) prolonged their term \(age\).\)](#) [\(This is because they said to those who hate what Allâh has sent down: "We will obey you in part of the matter." But Allâh knows their secrets.\)](#) [\(Then how \(will it be\) when the angels will take their souls at death, smiting their faces and their backs?\)](#) [\(That is because they followed that which angered Allâh and hated that which pleased Him. So He made their deeds fruitless.\)](#) May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!



The second question of Fatwa no. 20518

Q 2: There is a practice that has spread among committed Muslim women and we would like to know

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the ruling on it, namely, women's excessive love for one another. A woman may exceed the proper limits in loving her Muslim sister. For example, she imitates her style of clothing, sacrifices her life for her, engraves her name on jewelry, visits her frequently, talks with her daily on the phone for hours, and may feel deeply upset if she does not see her. Women claim that this is love for the Sake of Allah (Exalted be He). We hope Your Eminence will explain the ruling on this and the meaning of loving for the Sake of Allah. It is worth mentioning that this practice is common among women. Allah is the One sought for help.

A: Love for the Sake of Allah is one of the strongest expressions of Iman (faith). Those who love each other for the Sake of Allah will be shaded with His Shade on the Day of Resurrection - as authentically reported from the Prophet (peace be upon him). It is a good deed to love someone for the Sake of Allah because it means loving those whom Allah loves, namely, the pious people. A person is loved for the Sake of Allah when they fulfill the Rights of Allah and His Servants, and hold fast to Shari'ah (Islamic law). They are not loved because of their family status, lineage, beauty, wealth or any other worldly privilege. An indication of the sincerity of this love is that when the person being loved for the Sake of Allah disobeys Allah, this love diminishes according to the gravity of the sin and is replaced with anger for the Sake of Allah and respect for His Sanctities. On the other hand, it is not love for the Sake of Allah to exceed the proper limits in loving someone, be attached to them to the extent of not being able to part with them, or admire them so much. In fact, it indicates a defect in Tawhid (belief in the Oneness of Allah), and attachment of one's heart

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to other than Allah, which may lead to committing acts forbidden by Allah. Accordingly, it is unacceptable and should be avoided.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family and Companions.

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(Part No. 2; Page No. 6)

The third question of Fatwa no. 18645

Q 3: Do the Jinn (creatures created from fire) know the Ghayb (the Unseen)? Please clarify this as soon as possible.

A: Knowledge of Ghayb is one of the exclusive attributes of Rububiyyah (Lordship); no one knows the Ghayb of the heavens and the earth except Allah. Allah (Exalted be He) says: [﴿And with Him are the keys of the Ghayb \(all that is hidden\), none knows them but He.﴾](#) He (Exalted is His Majesty) also says: [﴿Say: "None in the heavens and the earth knows the Ghayb \(Unseen\) except Allâh"﴾](#) The Jinn do not know the Ghayb, which is proven by His Saying (Exalted be He): [﴿Then when We decreed death for him \[Sulaimân \(Solomon\)\], nothing informed them \(jinn\) of his death except a little worm of the earth, which kept \(slowly\) gnawing away at his stick. So when he fell down, the jinn saw clearly that if they had known the Unseen, they would not have stayed in the humiliating torment.﴾](#) Therefore, anyone who claims to know the Ghayb is a Kafir (disbeliever) and anyone who believes in this claim is a Kafir as well, for they are denying the Qur'an.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family and Companions.

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(Part No. 2; Page No. 7)

Fatwa no. 18723

Q: Here in Yemen, we have a printed material that is issued every Hijri (lunar) year entitled: (Calendar of Yemeni Astronomer, known as the calendar of Bayt Al-Faqih), produced by Mahdy Amin. It should be mentioned that this man died, but his grandson, Ahmad Muhammad Mahdy Amin, is still publishing and distributing thousands of copies of this release all over the cities and villages of Yemen. This calendar shows people's horoscope and luck as well as the future horoscope of people in authority, Yemeni regions and Arab countries, and also shows what will happen in the Hijri months all over the year. Its owner mentions the following in the calendar in page 3 for year 1417 A.H.: (The Yemeni Astronomer looks into your horoscope and luck as well as the future using stars, the sciences of Jafr (knowing the predestination and the Unseen), Al-Zirgah (knowing the answers of certain questions in a certain way) and Sand (knowing the Unseen by drawing some lines in the sand...etc). However, many of the common laymen and semi-educated people believe in and appreciate this calendar. Attached is a copy of it for clarification. My question is:

a- Is it permissible to write, publish and distribute it?

b- What is the ruling on whoever distributes, sells, or buys it?

c- Is it permissible to read and believe in all or part of what is mentioned in it?

And what should be the response to anyone who claims that some of that which is mentioned in it occurs?

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d- What is the ruling on money earned from publishing, writing, printing, distributing or selling it?

A: It is impermissible to make, publish, sell or distribute this calendar, for it includes false sayings that denote Kufr (disbelief) and Shirk (associating others with Allah in His Divinity or worship), as it involves claiming the knowledge of Ghayb (the Unseen) and the good or bad future events occurring to countries and people, which is definitely an act of Kufr in Allah (Glorified and Exalted be He). This also constitutes a false claim of sharing with Allah (Exalted be He) the Knowledge of the Ghayb that is known only to Him, as He (Exalted be He) says: **«(He Alone is) the All-Knower of the Ghayb (Unseen), and He reveals to none His Ghayb (Unseen).»** **«Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes)»** And: **«Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh"»** The Prophet (peace be upon him) also said: **«Anyone who goes to a soothsayer or a diviner and believes what he says, has disbelieved in what was revealed to Muhammad.»** (peace be upon him). Therefore, this calendar must not be published and should be destroyed. Moreover, whoever publishes or promotes it should be legally punished by rulers with an equitable punishment according to Shari'ah (Islamic law) to protect Muslims' 'Aqidah (creed) from Shirk and Kufr, deter callers to falsehood, and to fulfill the duty of enjoining good and forbidding evil.

Furthermore, this should be restricted to the calculations of the regular Hijri months, Salah (Prayer) times, times of throwing seeds and similar beneficial issues to people without violating the 'Aqidah.

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Fatwa no. 18924

Q: Is Allah the only One Who knows my inner self?

A: Allah (Glorified and Exalted be He) Alone knows what lies in the recesses of the inner self and all thoughts, secrets and obsessions that preoccupy one's mind. Allah (Glorified be He) says: ﴿And if you (O Muhammad صلى الله عليه وسلم) speak (the invocation) aloud, then verily, He knows the secret and that which is yet more hidden.﴾ Allah (Exalted be He) also says: ﴿Is not Allâh Best Aware of what is in the breasts of the 'Alamîn (mankind and jinn).﴾ And: ﴿And Allâh knows what you conceal and what you reveal.﴾ And: ﴿He knows what is in the heavens and on earth, and He knows what you conceal and what you reveal. And Allâh is the All-Knower of what is in the breasts (of men).﴾

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Allah also says: ﴿And your Lord knows what their breasts conceal, and what they reveal.﴾ Thus, anyone who claims knowledge of people's inner selves and what they conceal has contended with Allah (Glorified and Exalted be He) in His Lordship and this is Kufr (disbelief) which Muslims should beware of.

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Fatwa no. 18627

Q: In a book entitled "Tanwir Al-Mu'minat (Enlightening the Believing Women)" by `Abdul-Salam Yasin, the leader of a Moroccan Islamist organization called Al-`Adl wal-Ihasan, vol. 1, p. 290, first edition, 1996, he wrote, "Great Sufis like Al-Ghazaly look into Al-Lawh-ul-Mahfuzh (the Preserved Tablet), so what will my status be as one in the darkness of ignorance? Ibn Taymiyah reads in Al-Lawh-ul-Mahfuzh and foretells future events. How is this possible! Al-Lawh-ul-Mahfuzh and knowledge of Ghayb (the Unseen) is read by Ibn Taymiyah? Yes, indeed.

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I may provide you with the number of the page and volume of the book entitled "Madarig Al-Salikin" by the student of Ibn Taymiyyah the illuminary and righteous in which he relates the discussion he held with his Shaykh as he informed him that Muslims will win a battle with Tatars and that he obtained this piece of news from Al-Lawh-ul-Mahfuzh."

Respected Shaykh, Sufis are known for their myths, lies and deviation from the sound `Aqidah (creed), but words like these cannot be uttered by prominent scholars who believe in the oneness of Allah, such as Shaykh Al-Islam Ibn Taymiyah and his student Ibn Al-Qayyim. Is what is attributed to these two great Shaykhs Ibn Taymiyah and Ibn Al-Qayyim correct? Is it true that Shaykh Al-Islam looked into Al-Lawh-ul-Mahfuzh and foretold future events? Is this an accusation that Sufis make against those who follow Tawhid (belief in the Oneness of Allah)? have men, messengers, or anyone ever looked into Al-Lawh-ul-Mahfuzh? In the same book, vol. 2, p.37, the author wrote, "The diligent student [Ibn Al-Qayyim] received the latest writings of Ibn Taymiyah in the prison where he died. The writings included a letter in which the scholar Ibn Taymiyah bitterly blamed his students for lack of Wajd (a very high point of love; ecstasy)."

In the same volume, it is written, "I wish they would read Fatwas (legal opinion issued by a qualified Muslim scholar) of Shaykh Al-Islam ibn Taymiyah from cover to cover

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to read about amazing beliefs in the reasonably partial Hulul (a Sufi term meaning indwelling) and see how this truthful scholar reproached his fellows for their need of Wajd from the prison where he died."

What is the meaning of Wajd from a Sufi perspective? Is it true that Shaykh Al-Islam sent a letter to his students informing them that they lacked Wajd?

Respected Shaykh, there are two other catastrophes in another book written by `Abdul-Salam Yasin, namely, "Nazhrat fi Al-Fiqh wa Al-Tarikh (Glimpses on Islamic Jurisprudence and History)", first edition, June, 1989. In page 37, the author wrote, "Allah (Glorified and Exalted be He) informed us that Muhammad (peace be upon him) is lenient, kind, and merciful with the believers, and Allah (Glorified and Exalted be He) revealed to him many matters of the Ghayb that his Nation will face until the Hour comes.

The Sahabah (Companions of the Prophet) (may Allah be pleased with them) conveyed to us some of these matters and forgot many of them."

In pp. 39-40, he added, "Two Hadith related by Muslim make obedience to the ruler contingent on two conditions; (i) he should lead the Nation according to the Qur'an (ii) he should establish Salah (prayers) among people. Then, the responsibility of distinguishing the ruler who leads by the Qur'an is left to the believers as well as evaluating the performance of Salah, its meaning and practical implication. The noble Messenger (peace be upon him)

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whom Allah supported with revelation made reference to the points of Predestination disclosed to him by Allah and gave us advice. He did not predict what was preordained by detailing what should be kept hidden or specifying what must be concealed until its due time comes or defining the two governing conditions. The Prophet (peace be upon him) remained silent so that every person would bear his own responsibility and that mankind should have no plea against Allah after the Messengers."

On the contrary, Allah (Glorified and Exalted be He) says in (Surah Al-Maidah, 5: 67):

﴿O Messenger (Muhammad صلى الله عليه وسلم)! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allâh will protect you from mankind. Verily, Allâh guides not the people who disbelieve.﴾

Is it permissible to join this organization whose leader adopts these thoughts? He is presently under house arrest. How can we advise members of this movement, which is widely spread in Morocco among youths and students?

A: What is written in the book mentioned above that a scholar, or a particular person knows the matters recorded in Al-Lawh-ul-Mahfuzh is purely falsehood. That is because the matters of Al-Lawh-ul-Mahfuzh pertain to

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the Ghayb that none knows except Allah (Glorified and Exalted be He). Allah (Exalted be He) says: ﴿Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh"﴾ He (Exalted be He) also says: ﴿("He Alone is) the All-Knower of the Ghaib (Unseen), and He reveals to none His Ghaib (Unseen).﴾ ﴿Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes)﴾ Concerning joining Islamic movements, it is obligatory on the Muslim to follow the groups that adhere to the Qur'an and Sunnah (whatever is reported from the Prophet) and the way of the Salaf (righteous predecessors). As for Wajd, it is a Sufi term signifying great love, and was not used by Shaykh Al-Islam Ibn Taymiyah among his students or anyone else. Rather, he used to advise people to follow the Qur'an and Sunnah and warn against the Bid'ah (innovation in Islam) of Sufis and others.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 19458

Q: I would like to inform Your Eminence that a new product called the "Biological Clock" was advertised in a magazine. The advertisement states:

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The biological clock is the indicator of fertility. It helps you control birth and plan to get the desired gender of the child in accordance with the Hadith that reads: [\(If the male fluid prevails upon the female fluid, the baby will be male, and if the female fluid prevails upon the male fluid, the baby will be female.\)](#) **Kindly, find it attached.**

Your Eminence Mufty, my question is: Do these claims contradict Shari`ah? Is it permissible to make use of such a clock? Does it really help in selecting the desired gender of the child? I hope that you will answer me. May Allah guide you to what is good and right.

A: It is not permissible to use such a clock for the purpose mentioned above or to believe in it. Actually, all fetus-related affairs such as conception and gender of the fetus belong to the Ghayb which is known only by Allah (Glorified and Exalted be He). Even the angel entrusted with embryos asks his Lord on breathing the soul therein whether it is male or female as stated in the Hadith. Allah (Exalted be He) says: [\(He creates what He wills. He bestows female \(offspring\) upon whom He wills, and bestows male \(offspring\) upon whom He wills.\)](#) [\(Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able to do all things.\)](#)

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The fourth question of Fatwa no. 21768

Q 4: A person who is punctual in attending Dhikr (remembrance of Allah) circles for a long period will know and understand everything without the need to ask scholars or shaykhs. Moreover, such a person will have pure vision of the Ghayb (Unseen).

A: Anyone who claims that someone other than Allah has knowledge of the Ghayb is a disbeliever. Allah (Exalted be He) said, [﴿Say: "None in the heavens and the earth knows the Ghaib \(Unseen\) except Allāh"﴾](#)

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(Part No. 2; Page No. 17)

Fatwa no. 21820

Q: There is a kind of a table circulated widely among women bearing the so-called "Chinese Gender Prediction Calculator". It specifies whether the fetus is male or female through the age of the mother and the solar month in which conception took place (a copy of the paper is attached to the question). Is it possible for doctors to determine the gender of the fetus? What is the ruling on such and similar calculators? May Allah reward you with the best for benefiting Islam and Muslims.

A: No one but Allah (Glorified be He) can know the gender of the fetus before it is fully formed. However, after the fetus is fully formed, its gender can be identified through medical rays, something which Allah made within the boundaries of human capability.

As for determining its gender through the calculator mentioned above, it is false and groundless as it involves claiming knowledge of the Ghayb, which is known only by Allah. Moreover, such a table has to be destroyed and its circulation among people has to be banned.

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The second question of Fatwa no. 19446

Q 2: Mentioning the `Aqidah (creed) of true Muslims and that of nonconformists, the author of Ma`arij Al-Qabul states

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the following phrase: "We call Allah and His Messenger (peace be upon him) as witnesses." Is there anything wrong with this phrase?

A: The author, may Allah forgive and be merciful to him, erred in writing this phrase. It is not permissible for anyone to call the Messenger (peace be upon him) to witness after his death, for he (peace be upon him) cannot know the Ghayb (the Unseen) or what his Ummah (nation based on one creed) did after his death. The Messenger of Allah (peace be upon him) is reported to have said: [«A group of my Sahabah \(Companions\) will be driven away from Hawd \(the Prophet's Basin in the Hereafter\) on the Day of Resurrection. I will say, '\(These are\) my Sahabah.' It will be said, 'You do not know what they have done after you.'»](#)

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(Part No. 2; Page No. 19)

Seeing Allah in worldly life

The first question of Fatwa no. 12713

Q 1: What is the ruling on a man who claims that he saw, while in a state of wakefulness, the Prophet (peace be upon him), Virgin Maryam (Mary, peace be upon her) breastfeeding `Eisa (peace be upon him), and the souls of believers hovering over graves? He also claims that he has seen Allah (Glorified and Exalted be He).

A: Claiming to see, while awake, the Prophet (peace be upon him) after his death is a false claim, as well as seeing Maryam and her son, the souls of believers hovering over graves and seeing Allah (Exalted be He).

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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(Part No. 2; Page No. 20)

Insinuating whispers of Satan

Fatwa no. 14084

Q: A few years ago, I showed great religious commitment. However, now I suffer many setbacks due to insinuating whispers of Satan. In the past, I used to offer Salah (Prayer) in the Masjid (mosque), now I find it the most troubling thing. I would die of shame if I mention to you the other things I have done. I feel as if I have two hearts; one is full of good (shown by my outward acts) and the second is full of evil (shown by my inner thoughts). I fear being a hypocrite. I severely suffer from these whispers which hinder me from doing any act, major or minor. One example is when I talk with my friend, I think about what he has in his mind. I do not know whether this matter is a test or a punishment from Allah. May it be due to the sickness of my heart as I suffer chronic heart disease?

My attempts of resorting to Allah by means of asking forgiveness and making Du`a' (supplication) to remove this suffering were of no avail. I know that my letter includes

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mistakes and things that Muslims should not do. So, I beg your pardon and ask you to make Du`a' for me so that it may help.

A: We advise you to turn to Allah and seek refuge in Him, strive to do the obligations including Salah and Sawm (Fasting). Do supererogatory acts as much as you can. Furthermore, you should recite the Qur'an more frequently, ponder, and act upon its Ayahs. Remember Allah frequently and supplicate to Him especially at the suggested times of response and at the last portion of night. May Allah guide you to the right path, forgive you, and replace your ill feelings with good ones, for Allah is Ever Near and Responsive.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Saved Sect

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Evidence-based knowledge of Islam

The third question of Fatwa no. 13507

Q 3: What does the author of Hashiatul-Usul Al-Thalathah mean by his statement: "Knowledge of Islam has to be substantiated by evidence"? In the same book, the author says: "Allah sent us a Messenger. Whoever obeys him will enter Paradise and whoever disobeys him will enter Hellfire." What is meant by obeying the Messenger (peace be upon him)?

A: By the statement: "Knowledge of Islam has to be substantiated by evidence", the author means that it is obligatory on a Mukallaf (person meeting the conditions to be held legally accountable for their actions) to know Islam and its pillars from its principal sources, namely, the Qur'an and Sunnah. Thus, a Muslim has to learn Tawhid (belief in the Oneness of Allah/monotheism) and whatever may detract from its perfection or contradict it. A Muslim also has to learn Salah (Prayer), its fundamentals, obligatory and recommendable acts, from the Qur'an as well as from the sayings, actions and approvals of the Prophet (peace be upon him). The same applies to other pillars and rituals of Islam.

By his statement: "Allah sent us a Messenger. Whoever obeys him will enter Paradise and whoever disobeys him will enter Hellfire", the author means that Allah (Glorified and Exalted be He) sent Muhammad (peace be upon him) with Tawhid and the rest of the laws of Islam. Whoever responds to him, embraces Allah's Religion, obeys Allah's Commands, and avoids His Prohibitions will enter Paradise. On the other hand, whoever rejects faith, disobeys the Messenger (peace be upon him) and refuses to embrace Allah's Religion will enter Hellfire.

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Allah (Exalted be He) says: ﴿He who obeys the Messenger (Muhammad صلى الله عليه وسلم), has indeed obeyed Allâh, but he who turns away, then we have not sent you (O Muhammad صلى الله عليه وسلم) as a watcher over them.﴾ Moreover, the Prophet (peace be upon him) is authentically reported to have said: ﴿My entire Ummah (nation based on one creed) will enter Paradise except those who refuse.﴾ They said, 'O Messenger of Allah, who will refuse?' He (peace be upon him) said,

'Anyone who obeys me will enter Paradise, and anyone who disobeys me has refused.')

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family and Companions.

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The first question of Fatwa No. (17763)

Q 1: What has a higher priority: `Aqidah (creed) or Islamic government?

A: the first thing a Muslim has to do is to know the sound `Aqidah and adherence thereto. Allah (Exalted be He) said: ﴿So know (O Muhammad صلى الله عليه وسلم) that, Lâ ilâha illallâh (none has the right to be worshipped but Allâh), and ask forgiveness for your sin, and also for (the sin of) believing men and believing women.﴾ Therefore,

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Allah's messengers (peace be upon them) would start their mission by calling people to the sound `Aqidah, which is worshipping Allah alone, associating no partners with Him. Allah (Exalted be He) said: ﴿And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh).﴾ In fact, Islamic government is a part of the `Aqidah but it is not everything thereof.

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The fourth question of Fatwa No. (19346)

Q 4: Is it permissible to say, "We seek blessings from the Qur'an or the Hadith of the Prophet (peace be upon him)"? Is it permissible to say on receiving a bounty of Allah such as increase in knowledge or knowing the solution of a Fiqh (Islamic jurisprudence) problem to say, "We could know it only through Allah's bounty or through the blessings of the Qur'an or the Hadith of the Prophet (peace be upon him)"? We will be very grateful if you provide us with a general rule regarding what we can seek blessings from and what we cannot.

A: reciting and acting upon the Qur'an is one of the great reasons for blessing.

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Likewise, following the Prophet's guidance and Sunnah involves all good and blessing. Allah (Exalted be He) says: ﴿And this is a blessed Book (the Qur'ân) which We have sent down, so follow it and fear Allâh (i.e. do not disobey His Orders), that you may receive mercy (i.e. be saved from the torment of Hell).﴾ He (Glorified and Exalted be He) also says: ﴿And this is a blessed Reminder (the Qur'ân) which We have sent down: will you then (dare to) deny it?﴾ Moreover, Allah (Glorified be He) says: ﴿(This is) a Book (the Qur'ân) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember.﴾ One of the notions of blessing is the occurrence, continuance and increase of good.

the general rule regarding permissibility of seeking blessings from certain things is being substantiated by a Shar`y (Islamic legal) Nas (Islamic text from the Qur'an or the Sunnah). Thus, we can seek blessings from those things that are considered permissible in Shari`ah (Islamic law) to seek blessings from. However, if there is no substantiating Nas regarding seeking blessings, it is not permissible to seek blessings from them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 10530

Q 1: I hear the call to observe Taqwa (fearing Allah as He should be feared), but I cannot determine

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whether I have attained it, because it is a broad term. What is the way to attain Taqwa?

A: Allah (Glorified and Exalted be He) has ordered us to observe Taqwa. Allah (Exalted be He) says: **(O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared.)** Observing Taqwa entails obeying all that Allah has ordered and abstaining from all that He has forbidden. Thus, a Muslim should abide by the actions and sayings which Muslims are ordered to follow and abstain from prohibited deeds and sayings.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 11414

Q 2: It is said that when the embryo is formed in the womb, the angel entrusted with wombs seeks the Lord's Permission, hence, the Lord commands, "Write". Thereupon, the angel says, "What should I write?" He (Glorified and Exalted be He) orders, "Write their life span, provision, whether they will be happy or miserable, and their time of death". Please advise us on the meaning of misery and happiness, are they meant for the life of this world or the Hereafter?

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A: Misery is generally designated for both this life and the Hereafter, as is the case with happiness.

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The first and the third questions of Fatwa no. 17464

Q 1: Once in an Islamic lesson, a professor stated that the Khalaf (later scholars) are wiser, while the Salaf (righteous predecessors) are more knowledgeable; is this correct?

What is meant by "more knowledgeable" and "wiser"?

A: This is a false statement meant to disparage the Salaf of this nation, accuse them of lack of knowledge and wisdom and glorify the scholars of Kalam (a discipline that searches for answers to creedal issues using logic) for their knowledge and wisdom. Theologians were the first to make this statement. Inferentially, it follows that the successive generations are better and more knowledgeable than the preceding most righteous generations.

Shayk Al-Islam Ibn Taymiyah said: "It is known to those who reflect upon the Qur'an, the Sunnah (whatever is reported from the Prophet), and points where Ahl-ul-Sunnah wal-Jama'ah (adherents to the Sunnah and the Muslim mainstream) agreed that the best generation of this nation in terms of deeds, sayings, beliefs, and all virtues is the first generation, i.e. the Sahabah (Companions of the Prophet), then the one after, then the one after them.

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This was reported in a number of authentic Hadiths from the Prophet (peace be upon him) in this regard. The Sahabah are better than later generations in every aspect; knowledge, actions, faith, character, deeds, and worship. Thus, they are most worthy of explaining every detailed point of religion. None may argue this evident fundamental except those who deny the well-established and known Islamic facts; and Allah, knowing that they know the truth, left them astray." `Abdullah ibn Mas'ud (may Allah be pleased with him) said: "Anyone who wishes to adopt a certain example should follow those who have passed away, for the living are not safe from Fitnah (temptation). They are the Sahabah of Muhammad who have the purest hearts, the best knowledgeable, and are the least pretentious of all Muslims. They are the people that Allah chose to accompany his Prophet (peace be upon him) and to establish Islam. So affirm their status and hold firmly to their guidance, for indeed they were on the right path." Someone once said: "Hold fast to the traditions of the Salaf, for they brought forth what is sufficient and curative and no good ever arose after them which they were not knowledgeable of."

The Prophet (peace be upon him) said: [\(No time will come but the following time is worse than it,](#)

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[until you meet your Lord.﴾](#) How can there be a better time than theirs while they witnessed the revelation of the best knowledge, i.e. the Knowledge of Allah! This will never happen.

How precise are the words of Al-Shafi'y (may Allah be merciful to him) who wrote in his book "Al-Risalah": "They, i.e. the Sahabah, are superior to us in knowledge, reason, belief, virtue and every means through which knowledge or guidance is attained. Indeed, their opinion is more beneficial to us than ours to ourselves." (Al-Fatawa; vol. 4, pp. 157-158)



Q: Our Philosophy teacher once told us that Shari`ah (Islamic law) is based on philosophy. Is this true?

A: shari`ah predominates all laws and philosophies, and all good is in its guidance. Whoever seeks guidance in other than it, Allah (Exalted be He) will lead them stray, and this is the case of many of the philosophers, for they have many articles and theories in `Aqidah (creed)-related issues, that in most cases express plain kufr (disbelief). This is because whoever studies their writings will find that they include `Aqidah errors, intellectual deviation, and exaggerations of which there is no room to clarify here. However, we recommend you to resort to what was written by Shaykh Al-Islam Ibn

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Taymiyah and his student Ibn Al-Qayyim in this regard, as it will suffice, and Praise be to Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 17543

Q 3: What is the best way to call the people to Tawhid (belief in the Oneness of Allah/monotheism) and warn them against Shirk (associating others with Allah in His Divinity or worship)?

A: The best way to Da`wah (calling to Islam) is that stated by Allah (Exalted be He) in the following Ayah (Qur'anic verse):

﴿Invite (mankind, O Muhammad) to the Way of your Lord (i.e. Islām) with wisdom (i.e. with the Divine Revelation and the Qur'ān) and fair preaching, and argue with them in a way that is better.﴾

Allah (Exalted be He) also says: ﴿Say (O Muhammad): "This is my way; I invite unto Allāh (i.e. to the Oneness of Allāh - Islāmīc Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allāh i.e. to the Oneness of Allāh - Islāmīc Monotheism with sure knowledge). And Glorified and Exalted be Allāh (above all that they associate as partners with Him). And I am not of the Mushrikūn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allāh; those who worship others along with Allāh or set up rivals or partners to Allāh).﴾

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The second question of Fatwa no. 16596

Q 2: What are the ways to strengthen one's Iman (faith/belief) in the face of the many temptations that confront us today (on televisions, in streets, from the western societies)?

A: There are many ways to strengthen Iman, among them: observing acts of obedience and abstaining from prohibitions, keeping company with pious people, frequently reciting the Noble Qur'an and contemplating its meanings, studying the Sunnah (acts, sayings or approvals of the Prophet), constant engaging in Dhikr (Remembrance of Allah), making Du`a' (supplication), and being totally and poorly dependant on Allah.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The first question of Fatwa no. 18794

Q 1: Is the religion one is born into the true one?

A: Every human is born in a state of Fitrah (divinely endowed natural disposition of monotheism/Islam). The Prophet (peace be upon him) said: [\(Every newborn is born in a state of Fitrah. Its parents then make it a Jew, a Christian, or a Magian.\)](#) (Agreed upon by Imams Al-Bukhari and Muslim from the Hadith of Abu Hurayrah, may Allah be pleased with him)

However, Fitrah alone is not enough to know the details of Tawhid (belief in the Oneness of Allah/monotheism) and how to worship Allah (Glorified and Exalted be He). It is incumbent to learn and try to become versed in religion; to follow and obey the Messenger of Allah (peace be upon him) who conveyed all details that the servants need about religion and `Ibadah (worship).

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This is the way a Muslim can know the `Ibadah for which Allah created humanity. Allah (Glorified be He) says: [\(And I \(Allâh\) created not the jinn and mankind except that they should worship Me \(Alone\).\)](#)

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The first question of Fatwa no. 17114

Q 1: Some people say that Islam is not just to perform Salah (Prayer), but it is to be of good manners. What is your opinion regarding that?

A: islam is made up of sayings, deeds, and conviction. Salah is one of the Rukns (pillars) of Islam and fostering good manners is an Islamic requirement. However, it is not permissible to confine Din (religion) to nobility of character and abandon the Rukns and the Wajib (obligatory) acts of Islam.

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Fatwa no. 16753

Q: Could you please refute what has been said by a Muslim person that Muslims are those who submit their faces i.e. themselves to Allah. Such a saying aims at meaning that Christians and Jews may be Muslims.

A: The Glorious Ayah (Qur'anic verse) which is quoted in the question mentions the conditions of the accepted good deeds. Such conditions are:

1. Sincerity; which is meant by the word 'Aslama' (submits) in Allah's saying: [\(Yes, but whoever submits his face \(himself\) to Allâh \(i.e. follows Allâh's Religion of Islâmic Monotheism\)\)](#), thus 'Ibadah (worship) has to be offered only for Allah Alone without associating any partners with Him.
2. Following the Sunnah (whatever is reported from the Prophet, peace be upon him). Such a condition is explained in Allah's saying: [\(and he is a Muhsin\)](#) i.e. and a person follows the example of the Messenger of Allah (peace be upon him). Thus Allah has to be worshiped only according to His Shari`ah (Islamic law) which is conveyed to us through the Messenger of Allah (peace be upon him).

Accordingly, good deeds which are done by Jews and Christians are not accepted even if such Jews and Christians are sincere to Allah (Exalted be He). This is because deeds offered by them do not meet the second condition which is following the Sunnah of the seal of all Prophets and Messengers i.e. Muhammad (peace be upon him). It is a fact that the Shari`ah of Prophet Muhammad (peace be upon him) abrogated all other previous Shari`ahs (Divine laws) and Dins (religions). He (peace be upon him) was the last of all Prophets and Messengers and he was sent to all of mankind.

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After the start of the prophethood of the Messenger Muhammad (peace be upon him), whoever does not worship Allah by believing in Him and in His Prophet Muhammad (peace be upon him) and by following Shari`ah is not a Muslim and is meant by Allah's saying: [\(And We shall turn to whatever deeds they \(disbelievers, polytheists, sinners\) did, and We shall make such deeds as scattered floating particles of dust.\)](#) and: [\(But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.\)](#) and: [\(Say \(O Muhammad صلى الله عليه وسلم to mankind\): "If you \(really\) love Allâh then follow me \(i.e. accept Islâmic Monotheism, follow the Qur`ân and the Sunnah\), Allâh will love you and forgive you your sins. And Allâh is Oft-Forgiving, Most Merciful."\)](#) The foregoing is the Tafsir (explanation) of the Glorious Ayah as stated by Mufasssirs (exegetes of the Qur'an). Such Tafsir is mentioned by Ibn Kathir in his book of Tafsir, Ibn Taymiyah in his book of (Al-Fatawa vol. 2 pp. 430, 431), (vol. 12 p. 469), and (vol. 28 pp. 174, 175) and in his book (Qa`idah Jalilah Fil-Tawassul Wal-Wasilah p. 41).

It thus becomes clear that such a saying that is mentioned in the question is false. It is an incorrect interpretation of the Qur'an and a distortion of its meaning.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!



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The first question of Fatwa no. 10665

Q 1: What is meant by the phrase (Din 'religion' is easiness)?

A: All the beliefs and rulings that Allah ordains for His slaves and commands them to stick to do not entail any harm. Rather, they are all within the limits of peoples' ability. Allah (Exalted be He) says, [\(So keep your duty to Allâh and fear Him as much as you can\)](#) Moreover, it is authentically reported that the Prophet (peace be upon him) said, [\(When I command you to do anything, do of it as much as you possibly can.\)](#) A manifestation of the easiness of Din is that Allah gives us Rukhsahs (concessions) to avoid hardship such as not to observe Sawm (Fast) while on a travel or when a person is sick, to pray sitting down in cases of inability to stand up or lying down on one's side if the person is unable to sit down, etc.

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The fifth question of Fatwa no. 10955

Q 5: One of the principles of Ahl-ul-Sunnah (adherents to the Sunnah) is not to declare whether a person from Ahl-ul-Qiblah (literally: People who face Ka`bah-direction in Prayer) will enter Paradise or Hell. They should merely hope that the righteous will be rewarded and fear that

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the guilty be punished. Who are Ahl-ul-Qiblah?

A: Ahl-ul-Qiblah are the Muslims.

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The fourth question of Fatwa no. 17749

Q 4: I have read the Fatwa (legal opinion issued by a qualified Muslim scholar) no. 9234 in "Majallat Al-Buhuth Al-Islamiyyah (Magazine of Islamic Research)" issue no. 33 but I am uncertain whether I understood the answer correctly. However, according to my understanding, the author of the book in question used a sentence unsuitable to be used with Allah and was disrespectful to Allah (Glorified be He). Nevertheless, the intended meaning is correct. The only problematic thing is that I think the concerned author explained Tawhid (belief in the Oneness of Allah) as only referring to Al-Hakimiyyah (the true rule of Allah) which is an incomplete explanation, as this is not the first thing to which prophets and messengers called their people. Please clarify the Fatwa and explain it to us.

A: The explanation of Muhammad Qutb to Al-Hakimiyyah in the book that you referred to is incorrect. The correct explanation of the great word "La ilaha illa Allah" is that there is no true deity worthy of worship except Allah (Glorified and Exalted be He). Allah (Exalted be He) says:

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﴿That is because Allāh - He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bâtîl (falsehood). And verily, Allāh - He is the Most High, the Most Great.﴾ This explanation was given by former and recent scholars. As for Al-Hakimiyyah, it represents one aspect of what "La ilaha illa Allah" means. May Allah increase your knowledge and insight!

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The first and fourth questions of Fatwa no. 18870

Q 1: There is a current debate about the difference between `Aqidah (creed) and Manhaj (methodology) and people have started to say that so-and-so adopts the `Aqidah of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) or the Salafiyyah (those following the way of the righteous predecessors) although their Manhaj is not that of Ahl-ul-Sunnah wal-Jama`ah. Similar words are said about some of the followers of Tabligh Group (a group calling to Islam), the Muslim Brotherhood, and some other groups. What differentiates between the Manhaj of Ahl-ul-Sunnah wal-Jama`ah and that of Salafiyyah? Is it correct to differentiate between `Aqidah and Manhaj?

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A: There is no difference between `Aqidah and Manhaj. Both terms refer to what a person believes in their hearts, confesses with their tongues, and acts accordingly with their bodily members. They encompass believing in the Oneness of Allah's Lordship, Worship, His Names and Attributes, worshipping Him Alone, abiding by His Shari`ah (Islamic law) in words and deeds, and following the Qur'an and the Sunnah (whatever is reported from the Prophet) as adopted by the Salaf (righteous predecessors) and Imams (initiators of Schools of Jurisprudence). Accordingly, there is no difference between `Aqidah and Manhaj; they refer to the same thing which all Muslims must observe and hold fast to.

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Q 4: Allah (Exalted be He) says, (Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.) It is said that based on this Ayah (Qur'anic verse), Muslims have to cooperate with all the Islamic groups, even if they differ among themselves in the Manhaj (methodology) and way of Da`wah (calling to Islam). Tabligh (a group calling to Islam) for example adopts a method of Da`wah different from that adopted by the Muslim Brotherhood, Hizb Al-Tahrir, Al-Jihad Group and Salafiyyah (those following the way of the righteous predecessors). What is the criterion governing cooperation with all the Islamic groups? Can it be limited to attending conferences and seminars? What if non-Muslims are invited to enter Islam? This may be the cause of huge confusion to new converts, since each group will invite them

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to its centers to listen to its scholars and they may be confused. How can this problem be avoided?

A: It is your duty to cooperate with the group adopting the Manhaj of the Qur'an, Sunnah (whatever is reported from the Prophet) and the Salaf (righteous predecessors) in inviting people to unify Allah and worship Him Alone while warning them against Shirk (associating others with Allah in His Divinity or worship), Bid`ahs (innovations in religion) and sins. After that, you should advise the groups deviating from that Manhaj and if they return to the truth, you can cooperate with them, but if they insist on their disagreement, you should stay away from them and adhere to the Qur'an and Sunnah. Cooperating with the group sticking to the Book of Allah and Sunnah can be in every good, righteous and vitreous way. It can be by attending seminars, conferences, sermons and lectures, in addition to participating in anything that benefits Islam and Muslims.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 16063

Q 2: What is the ruling on having multiple Islamic groups? If I am convinced with the ideas of a certain group which is Al-Jama`ah Al-Islamiyyah, is it permissible to follow them despite my parents' opposition?

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They have sworn never to be pleased with me if I insist on my stance. What can I do?

A: You have to follow the path of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) to which the Prophet (peace be upon him) guided us when sects first started to appear. He (peace be upon him) said, *(My nation will be split up into seventy-three sects, all of which will be in Hellfire except one.)* It was said, "Who are they, O Messenger of Allah?" He (peace be upon him) said, "Those who adhere to what I and my Companions adhere to." Thus, you have to stick to the main body of Muslims following this path.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 18870

Q 3: There are many points of disagreement among the Salafiyyah (those following the way of the righteous predecessors) and between them and other Islamic groups in the Manhaj (methodology) and bases upon which they build their Da`wah (calling to Islam). Is the disagreement among Salafiyyah groups less evil than that between them and other Islamic groups, since the former is in application and dealings while the latter

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is in Manhaj and scientific bases?

A: It is obligatory to avoid disagreement between Muslims in general and scholars in particular. If any conflict should occur, it will be necessary to refer it to the Qur'an and Sunnah (whatever is reported from the Prophet) to know the truth and adopt it, discarding anything negating it. Allah (Exalted be He) says, [﴿And in whatsoever you differ, the decision thereof is with Allâh \(He is the ruling Judge\).﴾](#) Allah also says, [﴿\(And\) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger \(صلى الله عليه وسلم\), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.﴾](#) This ruling covers all differences between Muslims whether regarding `Aqidah (creed), sayings or deeds. Difference should be referred to the Qur'an and Sunnah for Muslims to follow the correct ruling and abandon the incorrect ones, while totally accepting and submitting to the judgment of Allah and His Messenger (peace be upon him).

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The second question of Fatwa no. 17776

Q 2: I have read many Fatwas issued by you

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urging the knowledge seekers to join the group of Tabligh (a group calling to Islam). I joined this group and made use of the knowledge they provide. However, they observe some acts that are not mentioned in the Book of Allah or in the Sunnah. The following are some examples:

1. forming circles of two people or more inside the Masjid (Mosque) to study the last ten Surahs of the Qur'an and whenever they go out on a mission they have to perform this task mentioned above.
2. continuous performance of I`tikaf on Thursdays.
3. Determining certain days for setting out for Da`wah, three days of every month, forty days of every year, and four months during one's lifetime.
4. continuous collective supplication after each time of making Da`wah.

If I join this group, what should I do with these acts which are not mentioned in the Book of Allah or in the Sunnah? Furthermore, changing the group's method is impossible. Please, advise.

A: The acts of the group you mentioned count as Bid`ahs (innovations in religion). You are not allowed to join them unless they adhere to the teachings stated in the Book of Allah and in the Sunnah and stop observing Bid`ah in deeds, words and beliefs.

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Fatwa no. 16896

Q: I am writing to Your Eminence about a practice which has raised great confusion in my mind. This practice is known as mushaharah and is prevalent among women. Mushaharah is one of many prevailing practices and customs in our society. Were I to list them all, you will find that we are only Muslims by name, and have only knowledge of some aspects of Islam. How does Mushaharah take place?

- 1.** When a man returns from a journey or comes from the market, or elsewhere, and enters suddenly upon a woman breastfeeding her newborn, her milk will stop and she will not be able to breastfeed her baby unless she sees that man's nape.
- 2.** If the same man sees a recently circumcised child, the child's wound will not heal unless a silver or gold ring is hung on a string and placed around the child's neck. If the child is a girl, she will not get pregnant in the future unless she sees another circumcised girl.

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- 3.** When a woman wants to wean her baby, she must do this at the end of the lunar month, not before that, otherwise the child will be thin and weak. Also, this should be done in secret.
- 4.** If a woman has an abortion after which she does not give birth, it is said that she is Mushaharah. In order to become pregnant again, she must see another woman who recently had an abortion. The latter would not become pregnant again until the same process is repeated, and so on.
- 5.** Some of the forms of Mushaharah in marriage are the following:
 - a)** If the bride does not become pregnant, she must see the pen which was used by the judge in concluding her marriage.
 - b)** It is desirable to conclude the marriage contract at the end of the month.
 - c)** a string of seven knots called 'aqau' is hung until the new month starts for fear of Mushaharah.

I apologize for this long letter although there are many other similar practices and beliefs.

My question is: Do we find any of these practices in the Shari`ah (Islamic law)? If the answer is no, why do these practices continue in such an overt manner and take many different forms? I have failed to convince

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people that such practices are illusions that weaken our `Aqidah (creed) and Iman (belief) in Allah (Glorified and Exalted be He). Please enlighten us, and may Allah be merciful to you!

A: All these practices, which are known as "Mushaharah", are only illusions believed in by

commoners. It is not permissible to take them into consideration because they are false beliefs and forbidden actions. Muslims should seek the help of Allah and place their trust in Him in all their affairs and needs. Allah says: [﴿And whosoever puts his trust in Allâh, then He will suffice him.﴾](#) Moreover, such practices must be rejected, stopped, and prevented. People should know how these practices oppose the `Aqidah and should be informed of the true `Aqidah. The Prophet (peace be upon him) said, [﴿"If Allah guides one person through you, it will be better for you than red \(expensive\) camels."﴾](#)

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Fatwa no. 18698

Q: I had a discussion with a member of an Islamic group called "Group of Muslims" and we disputed over

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two beliefs:

First: Suspension of judgment until doctrinal clarification is made. The group thus does not judge anyone as a believer or a disbeliever until they discuss him, even if he observes all the fundamental obligations and rites of Islam.

Second: They consider all the Masjids (mosques) worldwide except the three Masjids (Al-Masjid Al-Haram of Makkah, Al-Masjid Al-Aqsa of Jerusalem, and the Prophet's Mosque of Madinah) are harmful. They do not perform Salah in any Masjid other than those three.

Please, explain these two beliefs to identify the right from the wrong.

A: First: This trend is null and void, for the Muslims are originally upright and faithful unless otherwise proven. The Prophet (peace be upon him) condemned the act of Usamah ibn Zayd when the latter killed a disbeliever after declaring Shahadah (Testimony of Faith). Usamah thought that the man declared Shahadah out of fear of death. The Prophet said, [\(Did you check inside his heart to find out whether he said it \(out of fear\) or not?\)](#)

Second: all Muslims' Masjids worldwide are honored and valid for Salah. During the era of the Messenger (peace be upon him), the Rightly-Guided Caliphs, and the other succeeding eras,

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there was an abundance of Masjids. No one ever denied the validity of Salah therein. Allah (Exalted be He) says, [\(And the mosques are for Allâh \(Alone\): so invoke not anyone along with Allâh.\)](#) The Prophet (peace be upon him) said, [\(Anyone who builds a masjid for the sake of Allah, Allah will build a house for him in Paradise.\)](#) and [\(Anyone who hears the call \(to prayer\) and does not come, then his prayer does not count, unless he has a \(valid\) excuse. Ibn `Abbas was asked: What is this excuse? He answered that it is an illness or fear.\)](#) Moreover, Muslim narrated in his Sahih, [\(A blind man came to the Prophet \(peace be upon him\) and said, "O Messenger of Allah! I have no one to guide me to the mosque." He, therefore, asked Allah's Messenger \(peace be upon him\) permission to offer prayer in his house. He \(the Prophet\) called him and said, "Do you hear the call to prayer?" He said, "Yes." He \(the Prophet then\) said, "Respond to it."\)](#) There are many well-known Hadith indicating the obligation and virtue of performing Salah in Masjids.

As for the three Masjids, they are the best Masjids,

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thus the reward of performing Salah in them is multiplied and so people travel to pray therein.

Claiming that Salah in any Masjid other than the three Masjids is null and void is wrong and goes against the Qur'an, Sunnah and Ijma` (consensus).

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 17336

Q: Thanks to Allah, some Japanese women accepted Islam. They began to struggle with the atheist Japanese society that prefers disbelief and distorted Christianity to Islam. Indeed, there are no obligations in the distorted Christianity, so a person may drink Khamr (intoxicant), eat pork, have girl friends, and at the same time be a Christian who believes in the Father, the Son, and the Holy Spirit. On the other hand, a new Muslim has to stand out and become different from non-Muslims and keeps away from their society and gatherings when it comes to `Aqidah (creed); so they become subject to be ostracized and regarded as insane.

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Non-Muslims may even isolate new Muslim converts and deny them work. They cannot accept them as fellow Japanese while seeing them do what they deem as awful offense i.e. becoming Muslims, abandoning non-Muslim parties, Khamr, pork, and praying to Allah, the God that such non-Muslim people deny as the true Lord?

The problems the girls face are even worse, as they are weaker and usually depend on work to support themselves or on their non-Muslim families to support them.

Among the various problems the Muslim women face is the observation of the religious obligations e.g. wearing the Hijab (veil). Many times, a woman is prevented from wearing Hijab and offering Salah (Prayer) at her workplace. as she cannot pray on time, she makes up for the missed prayers together lest she should be fired from work; her only source to earn her living, as she lives apart from her non-Muslim family.

Another problem a Muslim young woman may face is her inability to fast Ramadan when she hides her Islam from her family, especially her strict Christian mother. This mother prefers that her daughter becomes a disbeliever to becoming a Muslim. This girl studies at the university and her family supports her.

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She lives, eats, and drinks with them in the same house. This might lead her to committing many prohibitions. She cannot fast Ramadan, as this will be strange to her family. If they know of her conversion, they might harm and prevent her from continuing her education which will be her only way to earn her living in the future. A third problem a new Japanese Muslim may face is when his wife and children remain non-Muslims and he does not know what to do about them. We would like to ask your Eminence the following questions:

1. What should a Muslim woman do in such circumstances in Japan?
2. What should this Muslim man do with his non-Muslim wife and children? Is his disbelieving wife still lawful to him?
3. Is Salah (Prayer) offered by a woman outside her house and in public places while sitting behind a screen to cover her `Awrah (private parts of the body that must be

covered in public) valid? May Allah reward you with the best!

A: Firstly, anyone who reverts to Islam and conceals it lest they should be harmed need to indirectly show the merits of Islam to people they fear from without making

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their reversion known. They should invoke Allah (Exalted be He) to guide them, perhaps Allah will guide them to accept Islam. This would ward off their evil. If they are not guided and are expected to harm the person, or the country does not allow the practicing of the Islamic rites, then this person should migrate to muslim lands, if possible. Allah (Exalted be He) says, [\(He who emigrates \(from his home\) in the Cause of Allâh, will find on earth many dwelling places and plenty to live by.\)](#) i.e. they should find another place away from the place they detest, a way out from deviation to guidance, from distress to relief, and from poverty to welfare.

A weak person who can not migrate is excused as they are prevented from immigration or due to being a woman. Allah (Exalted be He) says, [\(Verily! As for those whom the angels take \(in death\) while they are wronging themselves \(as they stayed among the disbelievers even though emigration was obligatory for them\), they \(angels\) say \(to them\): "In what \(condition\) were you?" They reply: "We were weak and oppressed on the earth." They \(angels\) say: "Was not the earth of Allâh spacious enough for you to emigrate therein?" Such men will find their abode in Hell - What an evil destination!\)](#) [\(Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way.\)](#) [\(These are they whom Allâh is likely to forgive them, and Allâh is Ever Oft-Pardoning, Oft-Forgiving.\)](#)

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These Ayahs (Qur'anic verses) mean that the weak people are not able to develop plans, spend, and direct their way if they migrate.

Secondly, a weak woman should be in contact with the Islamic centers in her country, as they might help her. Otherwise, she should be patient and wait for a way out. She should invoke Him (Exalted be He) to facilitate her affairs. She will be rewarded In sha'a-Allah (if Allah wills). She should abide by the teachings, rulings, and obligatory acts of Islam as much as she can for Allah (Glorified be He) says, [\(So keep your duty to Allâh and fear Him as much as you can\)](#) The Prophet (peace be upon him) said, [\(If I order you to do something, do as much of it as you can.\)](#) (Al-Bukhari and Muslim agreed upon its authenticity.)

Thirdly, when a man converts to Islam but his wife remains in disbelief, it is permissible for him to keep her, if she is from the People of the Book (a Christian or a Jew),

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since the basic ruling is that it is permissible for a Muslim to marry chaste women of the People of the Book. Allah (Exalted be He) says, [\(Made lawful to you this day are At-Tayyibât \[all kinds of Halâl \(lawful\) foods, which Allâh has made lawful \(meat of slaughtered eatable animals, milk products, fats, vegetables and fruits\)\]. The food \(slaughtered cattle, eatable animals\) of the people of the Scripture \(Jews and Christians\) is lawful to you and yours is lawful to them. \(Lawful to you in marriage\) are chaste women from the believers and chaste women from those who were given the Scripture \(Jews and Christians\) before your time\)](#)

However, it is not permissible for him to stay with her if she is not from the people of the Book. Allah says, [\(Likewise hold not the disbelieving women as wives\)](#)

On the other hand, if a woman converts to Islam while her husband remains a disbeliever, she becomes unlawful to him for Allah says, [﴿O you who believe! When believing women come to you as emigrants, examine them; Allâh knows best as to their Faith, then if you ascertain that they are true believers send them not back to the disbelievers. They are not lawful \(wives\) for the disbelievers nor are the disbelievers lawful \(husbands\) for them.﴾](#)

If she is forced to stay with him, she should be patient

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until she finds a way out and there is no harm on her as the early Muslim women did. Zaynab (may Allah be pleased with her) the daughter of the Messenger of Allah (peace be upon him) stayed with her husband Abu Al-`As ibn Al-Rabi`, after she converted to Islam, before he converted to Islam. The Prophet (peace be upon him) did not separate them. When she followed the Prophet (peace be upon him) to Madinah, their marriage was annulled. However, the Prophet (peace be upon him) gave her back to him after he became a Muslim.

Fourthly, as for the children, they should follow the best religion of their parents. If one of the parents embraces Islam, all the minor children will be Muslims, as children follow the best religion of their parents.

Fifthly, a woman should cover before any Ajnaby (man lawful for the woman to marry). She should stay away from anything that shows her adornment, stay at her house, and she should not leave it except out of necessity and in such a case she should dress modestly. If the time of Salah is due while she is out of her house, she has to offer it in a place away from men. The excuse mentioned in the question does not exempt her from standing while offering Salah, because standing is a pillar of Salah for anyone who is able to.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Following Sufism

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Fatwa no. 12143

Q1: a shaykh of one of the Sufi orders claims that he has a light through which he knows unseen matters such as future news and circumstances. He trusts this light very much and says that it has nothing to do with the devil nor Jibril (Gabriel) (peace be upon him). He calls any decision he makes in his life as an order. Before he makes a decision, he says: 'If the order comes, I will do such and such and if it does not come, I will not do such and such.' He means the order of Allah (Exalted be He) and makes his life decisions based upon such orders. Moreover, whoever does not accept this order nor believes it, is considered by the shaykh as a hypocrite and a renegade and the shaykh drives him out of his sessions.

A: No one but Allah (Glorified and Exalted be He) knows unseen matters; Allah says: ﴿Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allāh"﴾ This person's calling knowledge of the unseen as a light is a way for him to deceive simple-minded people to accept his falsehood. His accusation of hypocrisy to those who do not believe his claims cannot be accepted. In fact it is he who should be accused of telling lies as claims to have knowledge of unseen matters. We have issued Fatwa no. 189 on the ruling on the persons who claim knowledge of the unseen.

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The Fatwa reads as follows: The basic ruling as regards unseen matters is that Allah Alone knows them. Allah (Exalted be He) says: ﴿And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.﴾ Also, Allah (Exalted be He) says: ﴿Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allāh, nor can they perceive when they shall be resurrected."﴾ But Allah (Exalted be He) may make whomever He chooses, know some unseen matters as Allah (Exalted be He) says: ﴿("He Alone is) the All-Knower of the Ghaib (Unseen), and He reveals to none His Ghaib (Unseen).﴾ (Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him.﴾ He (Exalted be He) says: ﴿Say (O Muhammad صلى الله عليه وسلم): "I am not a new thing among the Messengers (of Allāh i.e. I am not the first Messenger) nor do I know what will be done with me or with you. I only follow that which is revealed to me, and I am but a plain

warner." Besides it is authentically reported in a long Hadith (From the narration of Um Al-'Ala' who, when 'Uthman ibn Mazh'wn died, said: 'May Allah be merciful to you,

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O Abu As-Sa'ib! I testify that Allah has honored you'. The Prophet (peace be upon him) said, 'How do you know that Allah has honored him?' I replied, 'O Allah's Messenger! Let my father be sacrificed for you! On whom else shall Allah bestow His honor?' The Prophet (peace be upon him) said, 'No doubt, death came to him. By Allah, I too wish him good, but by Allah, I do not know what Allah will do with me though I am Allah's Messenger. ' By Allah, I never attested the piety of anyone after that."

Related by Ahmad and mentioned by Al-Bukhari in (Book of Funerals) in (his Sahih book, i.e. Sahih Al-Bukhari). In one of his narrations to this Hadith: (I do not know what Allah will do with me though I am Allah's Messenger) It is authentically reported in many Hadiths that the Prophet (peace be upon him) knew from Allah (Exalted be He) the names of some Companions who will enter Paradise and hence, gave them glad tidings of entering Paradise and also in the Hadith reported by 'Umar ibn Al-Khattab (may Allah be pleased with him) in the narrations of Al-Bukhari and Muslim: (Jibril asked the Prophet (peace be upon him) about the Hour and he (peace be upon him) replied: The one who is asked about it is no better informed than the inquirer.) He (peace be upon him) added nothing but described its signs and this indicates that he did not know the unseen matters except what Allah (Exalted be He) enabled him to know and only when there is a need for this.

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Q2: Sometimes a shaykh stops talking in the middle of a Khutbah (sermon) claiming that he is prevented or ordered to stop at that point, and calling this as al-'istikharah al-nuraniyyah (Pursuit of Divine Counsel).

A: The mentioned person's silence during the Khutbah (sermon) and saying that he is prevented from or

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ordered to do something implies that he claims receiving inspiration and Prophethood, even if he did not say so directly. There is no doubt that claiming Prophethood after Muhammad (peace be upon him) is a lie, falsehood and Kufr (disbelief); because Allah (Exalted be He) concluded Prophethood with the Message of Muhammad (peace be upon him). Allah (Exalted be He) says: ﴿[Muhammad \(صلى الله عليه وسلم\) is not the father of any of your men, but he is the Messenger of Allâh and the last \(end\) of the Prophets. And Allâh is Ever All-Aware of everything.](#)﴾ It is authentically reported that the Prophet (peace be upon him) said: ﴿[I am the `Aqib \(the last to come\) after whom there will be no prophet.](#)﴾

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Q: Our Shaykh often swears and says that according to his research, the Hadith about the Prophet (peace be upon him), [\("Allah has forgiven all your sins, the past and future ones"\)](#) is definitely not a Hadith. He adds that this Hadith had been altered and changed, and that it is an interpolation of the Jews, despite its existence in the Sahih (authentic) books of Hadith, such as Al-Bukhari and others.

A: In the Noble Qur'an, Allah mentions that he has forgiven for his Prophet (peace be upon him) his past and future sins. Allah (Exalted be He) says: [﴿ Verily, We have given you \(O Muhammad ﷺ\) a manifest victory. ﴾](#) [﴿That Allâh may forgive you your sins of the past and the future, and complete His Favour on you, and guide you on the Straight Path,﴾](#)

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It was proven that [\("The Prophet \(peace be upon him\) used to offer Prayer at night \(for such a long time\) that his feet used to crack. `Aishah said, 'O Messenger of Allah! Why do you do this since Allah has forgiven for you your past and future sins?' He said, 'Should I not love to be a thankful servant \(of Allah\)?'"](#)) This is an honor to the Messenger of Allah (peace be upon him), and it clarifies his status, for he is the best human being and the master of those who have come before and after him. Therefore, if anyone denies this after the proof has been established for them, they will be Kafirs (disbelievers) for denying a definite issue and disobeying the Noble Qur'an and the purified Sunnah (whatever is reported from the Prophet).

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Q 4, 5: The Shaykh ordered that the glad tidings, ascribed to Hajy Ibrahim, should be inscribed on the council room. According to the glad tidings, the Prophet (peace be upon him) came to Hajy and said: "No one of the followers of this Shaykh will lose in the world or the hereafter except those who are insincere to him." Nevertheless, the successor denied this good omen and said: "The Prophet (peace be upon him) did not come to me. I did not see him and he (peace be upon him)

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did not inform me of such things." The Shaykh got very angry at this denial and said: "According to my verification, the Satan party (whose name is Ahl Al-Dably) dominates this successor i.e. Hajy Ibrahim and spoiled his memory. Consequently, Hajy now is denying the good omen and his seeing of the Prophet (peace be upon him)". The Shaykh then announced from his Minbar (pulpit) that he did not give any order of writing the good omen except after he had first verified its authenticity one hundred times via radiant water and luminous investigation. When he was sure that the concerned good omen was true and that all its words were correct, the Shaykh ordered that it should be written. At several times, the Shaykh pointed to the good omen written on the wall to the right of his assembly room, repeated its words, and concluded by saying: "or the Prophet (peace be upon him) said like that".

The successor Hajy Ibrahim said: "Regarding all several times when I told - on Minbar - that I saw the Prophet (peace be upon him), I did so only because I was commanded and forced by the Shaykh to do. All these narrations are not true. They all have no real origin." It is worth mentioning that according to one of the concerned narrations, Jibril (Gabriel, peace be upon him) brought to the Shaykh's assembly a golden crown of three levels. Then, the Prophet (peace be upon him) - who joined the same session - put such a crown on the Shaykh's head. Another narration tells that Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) descended from the heavens and entered the Shaykh's heart. What is your opinion on this?

A 4, 5: First: Claiming that the Prophet (peace be upon him) came to the successor in question, told him about the good omen, put

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the crown on the Shaykh's head, and that Ayat-ul-Kursy descended and entered the Shaykh's heart is nothing but explicit falsehood. It is worth mentioning that the Prophet (peace be upon him) warned Muslims against ascribing untrue sayings to him. He (peace be upon him) said: [\(If a person falsely ascribes to me something while they intend to do so, then \(surely\) they will occupy their seats in hellfire.\)](#)

Second: The conflict between the sayings of the Shaykh and those of his successor regarding the concerned good omen signifies that the Shaykh is a liar. He deceives naive people to win over their attention and devour their money unjustly.



Q 6, 7: Firstly, Once our Shaykh said in one of his talks that the Prophet (peace be upon him) comes frequently to his house and the houses of his son and daughters and kisses his forehead. Moreover, he once adorned him with a golden necklace and another time the Prophet (peace be upon him) adorned the Caliph with one.

Secondly, The Shaykh declared in a public session that the Prophet (peace be upon him), as well as all prophets, were present in that session to show the sanctity of his lesson and his status before the people so that they may be affected by him.

A: The Prophet (peace be upon him) died in Madinah and was buried in the chamber of `Aishah (may Allah be pleased with her). He will not leave his grave except on the Day of Resurrection.

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Allah (Exalted be He) says: ﴿Verily you (O Muhammad صلى الله عليه وسلم) will die, and verily they (too) will die.﴾ (Then, on the Day of Resurrection, you will be disputing before your Lord.) Allah also says: ﴿And indeed We created man (Adam) out of an extract of clay (water and earth).﴾ up till... ﴿After that, surely, you will die.﴾ (Then (again), surely, you will be resurrected on the Day of Resurrection.) Similarly, all prophets died except `Eisa ibn Maryam (peace be upon him), who was taken up into the heavens. so the claim of the shaykh that the Prophet (peace be upon him) or any other prophet attend his sessions or visit his house or the houses of his son or daughters is a mere lie and falsehood. It is a trick he uses to deceive the ignorant, spread his fallacies, and achieve his goals.

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Q 8 and 10: First: A Sufi successor says that he has not seen visitations by his eyes but whenever he tells his Sufi shaykh that he has not seen anything, the latter says, 'How dare you deny visitations which I confirmed and what I saw in the Al-Isrikhara Al-Nuraniyyah (Divine Vision) about all that you have seen? He insists on this and forces me to admit this to people in his presence.

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But in his absence, I deny having any visitations; because I fear Allah, the Lord of the Worlds. I also have not experienced anything called Shawk (a Sufi term meaning longing) or Rida (a Sufi term meaning pleasure)

Second: Many years ago, one of this shaykh's followers saw many visions that came true and saw the Prophet (peace be upon him) in visions. He used to talk about these visions in the presence of the shaykh then the shaykh confirmed them. But after a short period, when this man denied seeing such visions and visitations, the shaykh said about him, 'I now confirm that this man has become a hypocrite and a renegade. He added, on the pulpit, that he died of liver cancer while this man is still alive and has children. Such are the confirmations of the shaykh and the so-called Istikhara Nuraniyyah (Divine vision), physiognomy, and visitations which are mere lies, contradictions and fabrications.

A 8 and 10: the shaykh's obliging his deputy to tell people he has seen visitations which in effect he has not seen is mere falsehood, fabrication and deceit of simple-minded people to call them to follow his false beliefs. Likewise his telling lies about one of his followers and claiming that he died of cancer or so for denying seeing any such visitations. All this is a mere lie to deceive people.

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Q 11: Some followers of a certain Tariqah (Sufi order) kiss the hands and feet of their shaykh

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and put their foreheads against the shaykh's hands and feet until they are in a posture similar to prostration. At other times, when the shaykh is standing, they fall on the ground to kiss his feet while prostrating. Later they are granted the Ijazah (authorization) to be given the pledge of allegiance and to succeed him. The shaykh says they have humiliated themselves in front of everyone by falling down to kiss his feet and that is why the orders came that they should be granted his succession. Any person who is known to kiss the shaykh's hands and feet much is said to have light in their heart at the time of receiving the pledge of allegiance, even if this person apparently disobeys the orders of Allah in their daily life.

A: What is mentioned regarding kissing the shaykh's hands and feet and falling down to kiss his feet while he is standing in addition to putting their foreheads against his hands falls under exceeding the proper limits in honoring a creature. This was not done with the Prophet (peace be upon him) or with the Rightly-Guided Caliphs. Moreover, these practices may be a means leading to major Shirk (associating others with Allah in His Divinity or worship). Prostrating before anyone apart from Allah is even a form of major Shirk.

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Q 12, 13 and 14: Firstly: A shaykh of a certain Tariqah (Sufi order) dismisses some of his followers from his assembly, claiming that they are hypocrites and humiliates them so much. Once the shaykh related that the so-called grand jurist (whose name was not mentioned) wrote informing him that the followers that the shaykh dismissed from his assembly will die with no faith in their hearts. Despite all that, the shaykh accused the grand jurist of being a sorcerer and sent a group to fight him in his rulership headquarter. Moreover, the shaykh said that

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the grand jurist had a black heart, attributing this saying to the Prophet (peace be upon him). But now, he denies ever saying that.

Secondly: The shaykh used to tell his successor that the latter acquired the "Ghawthiyyah", "Fard" and "Qutb" ranks of merit and was accepted by Allah. Later, the shaykh told the same man [his successor] that he was an outcast hypocrite with a black heart because he disagreed with him and disapproved of his false call.

Thirdly: The shaykh threatens many of his followers that he will seize their gains, rewards, jobs, wealth and the light of their hearts. He reminds them that anyone who abandons him will die a terrible death; therefore all the followers fear this threat.

As followers of this shaykh, we hope our honorable scholars can clarify to us in the light of Shari`ah (Islamic law) the reality of these claims that conflict with the Qur'an and Sunnah (whatever is reported from the Prophet). We wish to follow the True Path. Allah Alone guides to every type of goodness.

A: Firstly: the shaykh's decision of dismissing some of his followers for being hypocrites; his allegation that the grand jurist turned into a sorcerer and that his successor became an outcast hypocrite with a black heart are all baseless claims and conjectures

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resulted from personal desires on the basis of which he favors or dismisses whoever he wishes.

Secondly: the shaykh saying that his successor has reached the "Ghawthiyyah" and "Fard" ranks of merit is a Bid`ah (innovation in religion) and he is exceeding the proper limits in honoring his successor and this may lead to major Shirk (associating others with Allah in His Divinity or worship). When common people are told that a certain person can offer "Ghawth (help)" at difficult times, they believe in that, start asking him for help, and give him offerings and vows and many other things. This is exactly the definition of major Shirk which takes a person outside the fold of Islam. Allah is the Only One Whose Help is sought for curing an illness, removing poverty and asking for sustenance and offspring.

Thirdly: when the shaykh threatens his followers of seizing their gains, rewards, jobs, wealth and the light of their hearts, these are lies, Kufr (disbelief) and falsehood. The Only Disposer and Creator is Allah (Glorified and Exalted be He). Allah says, [﴿To Allāh belongs the dominion of the heavens and the earth﴾](#) He also says, [﴿Surely, His is the Creation and Commandment.﴾](#) All the creations are

subject to the Dominion and Power of Allah to dispose of, possess, give life

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or take it. As for humans, they do not have the power to bring about harm or benefit to anyone. Allah (Exalted be He) says, ﴿And if Allâh touches you with harm, there is none who can remove it but He, and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He wills. And He is the Oft-Forgiving, the Most Merciful.﴾ This shaykh is a lying and deceiving imposter. May Allah guide us all and grant us success and firmness on the Right Path! We seek Allah's Refuge from misleading trials, for He is the Best One to be asked! May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 17391

Q: What is the ruling on some people who say: "O Allah, I worship You out of my love for You. If I worship You fearing Your Hell, let me enter it and if I worship You seeking to enter Your Paradise, let me enter Your Hell"?

A: Worshiping Allah just by loving Him is the Manhaj (methodology) of misguided Sufis, which is of their own invention.

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Loving Allah is the highest degree of `Ibadah (worship), but not the sole act of `Ibadah. The Manhaj of Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream) is to worship Allah through love, fear, hope and other expressive forms of `Ibadah. Allah (Exalted be He) says: **(Invoke your Lord with humility and in secret.)** Allah says about His Prophets: **(Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us.)** Allah also says about the angels: **(And they stand in awe for fear of Him.)** And: **(They fear their Lord above them, and they do what they are commanded.)** There are many Ayahs (Qur'anic verses) elaborating on this meaning.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family and Companions.

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The second question of Fatwa no. 16098

Q 2: What is the ruling of Islam on the pledge that we make to the shaykh

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of a Tariqah (Sufi order)? Will we be considered disobeying the Qur'an and the Sunnah (whatever is reported from the Prophet) if we break it?

A: It is not permissible to make a pledge of allegiance to anyone except to a Muslim ruler. It is not permissible to make it to the shaykh of a Sufi order or any other person, for this has not been authentically reported from the Prophet (peace be upon him). Every Muslim should worship Allah according to the way He prescribed without committing oneself to a certain person, for this is the attitude of Christians toward their priests and bishops, a thing that does not exist in Islam.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family and Companions.

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Fatwa no. 16011

Q: A group of women in Kuwait propagate sufism according to Naqshabandiyyah order formerly headed by Ahmad Kaftaru the former Mufti (Islamic scholar qualified to issue legal opinions) of Syria. They do their activities under the umbrella of an official feminist society through which they propagate their mission in secret and preach what they do not practice. We reviewed some of their writings and books, and some of them admitted that they have already joined this movement. Their principles include:

A person who has no shaykh, Satan will be his own shaykh; whoever does not benefit from the etiquettes taught by

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a religious trainer, neither Qur'an nor Sunnah will benefit him. Whoever says 'why' to his shaykh will never succeed. Members of this group practice the sufi formulae of remembrance recalling the image of their female shaykh called Al-Anisah and kissing her hand. She is from Syria and her disciples seek blessings through drinking the leftover of the water she drinks. Their references include books of magic such as "Al-Lu'lu' wal Marjan fi Taskhir Al-Jan," and they found their own schools to formulate minds of the children according to their order, taking the advantage of the education system to diffuse their mission among female students affiliated to government schools in the pre-secondary and secondary stages. Some of these women left their husbands and requested divorce by courts when their husbands ordered them to give up that deviant way.

My question is:

1. What is the ruling of Islam on the creed of those women who insist on following that Sufi order?
2. Is it permissible for a Muslim to marry them?
3. What is the ruling on the marriage contract which is still in effect now?
4. May you advise and warn them against this order?

May Allah reward you with the best!

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A: Sufi orders, including Naqshabandiyyah, are entirely innovated orders that are against the Qur'an and Sunnah. The Prophet (peace be upon him) said, [\(Avoid newly invented matters \[in religion\], for every newly invented matter is Bid`ah \(innovation in religion\), and every Bid`ah is \(leads to\) going astray.\)](#) Not only are Sufi orders Bid`ah (innovation in religion) which is itself falsehood and error, but they also involve many acts of major Shirk (associating others in worship with Allah) such as exaggerating the status of the Sufi shaykhs, seeking relief from them apart from Allah, believing that they have authority in this universe and unquestionable acceptance of their orders without checking whether or not they conform to the Qur'an and Sunnah. The polytheistic acts also include what is

mentioned in the question above that whoever does not have a particular shaykh to follow, Satan will be his own shaykh; whoever does not benefit from the etiquettes taught by a religious trainer, neither Qur'an nor Sunnah will benefit him; whoever argues with his shaykh will never succeed. All these principles contradict the Qur'an and Sunnah, because it is only Allah's Messenger whose orders are absolutely and unquestionably accepted. Allah (Exalted be He) says, ﴿And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it).﴾ He (Exalted be He) also says, ﴿Nor does he speak of (his own) desire.﴾ ﴿It is only a Revelation revealed.﴾

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The order of any person, regardless of his great knowledge, cannot be carried out unless it complies with the Qur'an and Sunnah. Whoever claims that a particular person other than the Messenger of Allah (peace be upon him) is given full submission has turned out of the fold of Islam. Allah (Exalted be He) says, ﴿They (Jews and Christians) took their rabbis and their monks to be their lords besides Allâh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allâh), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurât (Torah) and the Injeel (Gospel)] to worship none but One Ilâh (God - Allâh) Lâ ilâha illa Huwa (none has the right to be worshipped but He). Praise and glory be to Him (far above is He) from having the partners they associate (with Him).﴾ Scholars said that the Ayah (Qur'anic verse) means that they (Jews and Christians) took their rabbis to be their lords besides Allâh by obeying them in prohibiting lawful things and permitting unlawful things as stated in the Hadith of `Ady ibn Hatim which was related by Al-Tabarany, Ibn Jarir and Al-Tirmidhy. `Ady said: ﴿I came to the Prophet (peace be upon him) wearing a cross of gold in my neck. He said, "O `Ady! Take this idol (cross) off your neck." I did so and came to him while he was reciting Surah (Qur'anic chapter) Al-Tawbah in the Ayah which reads: ﴿They (Jews and Christians) took their rabbis and their monks to be their lords besides Allâh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allâh)﴾ When he finished it, I told him that we had not worshipped them. The Prophet (peace be upon him) expounded: "Did they not prohibit what Allah made lawful and make lawful what Allah prohibited and

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you followed in their footsteps?" `Ady answered in the affirmative, so that the Prophet (peace be upon him) said, "This is how they worshipped them.﴾

A Muslim must avoid Sufism and its adherents and prevent them from assuming posts in teaching and education. They should not join feminist societies or whatsoever, so that they will not corrupt people's sound beliefs. A man must prevent the girls in his charge from joining such Sufi societies and schools in which Sufis teach in order to guard their creed, keep unity of the family and avoid turning wives against their husbands. Anyone who adopts Sufism leaves the way of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body), whereas if he believes that the Sufi shaykhs are Allah's equals in bringing blessing, benefit or harm regarding matters that Only Allah can do, such as curing diseases, providing sustenance and alleviating harm, or that he believes they should be given full obedience to their orders even if they contradict the Qur'an and Sunnah - a person holding these beliefs commits major Shirk that turns him out of Islam. Such a deviated woman may not be taken as a supporting companion and is not permissible to marry. Allah (Exalted be He) says, ﴿And do not marry Al-Mushrikât (idolatresses, etc.) till they believe (worship Allâh Alone).﴾

until His saying, ﴿And give not (your daughters) in marriage to Al-Mushrikûn till they believe (in Allâh Alone)﴾

a Muslim man should not marry a woman inclined to Sufism without actually adopting the beliefs mentioned above from the very beginning or keep her as a wife unless she responds positively to advice and repents to Allah. Here, we advise such women to repent to Allah, turn back to the truth, give up this false doctrine, avoid those calling to evil and adhere to the way of Ahl-ul-Sunnah wal-Jama`ah. We recommend that they read useful books that explain the sound `Aqidah (creed) and listen to lessons, lectures and useful programs prepared by upright scholars who adopt the sound methodology. Finally, they should obey their husbands and guardians in what is good.

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The third question of Fatwa no. 10701

Q 3: Some Sufis claim that there are men who are called "Ahl-ul-Khutwah" (literally: People of Transcendent Step), what is the meaning of this term and to what extent is it correct according to Shari`ah (Islamic law)? They argue that the following Hadith supports their belief: "O My Servant, obey me and you will be a godly servant."

A: The term "Ahl-ul-Khutwah" refers to those who can cover long distances in a short time defying human nature and the Universal Laws of Allah. Their allegation is not true because there is no proof of this and the evidence they raise is baseless

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The third question of Fatwa no. 11056

Q 3: I was under age when I went to one of the shaykhs of the Sufi sects. I said to him: I want to join the sect of Shaykh `Abdul-Qadir Al-Jialy. He said: Take the pledge. I took the pledge from him by placing my hand in his and he said to me: Repeat the words of the pledge after me. In the name of Allah Most Gracious Most Merciful. O Allah, send Your peace and blessings upon our master Muhammad, his family and Companions. I made up my mind to join the sect of Shaykh `Abdul-Qadir Al-Jialy. I dedicated myself for this Shaykh,

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and I would mention his name.

First, is my pledge correct, taking into consideration that I repented to Allah (Exalted be He)?

Second, will it be effective until death? Could you kindly advise.

May Allah reward you.

A: This kind of pledge is not valid. You have done well by repenting to Allah (Exalted be He). You have to hold firm with the Book of Allah (Exalted be He) and the Sunnah of the Prophet (peace be upon him) by `Aqidah (creed) and by saying, without taking the pledge to follow a leader of these sects. Dedicate yourself to Allah (Exalted be He) instead of dedicating it to a Shaykh in order to follow Allah's Shari`ah (Islamic law). You are not committed to this pledge because it is a Bid`ah (innovation in religion) that must be avoided because of the Prophet's saying: [\(He who does any act against our Shari`ah, it will be rejected.\)](#) (Related by Imam Muslim in his Sahih). This pledge is not in conformity with the instructions of the Prophet (peace be upon him) by this Hadith, so it is rejected.

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The seventh question of Fatwa no. 7316

Q 7: Once the Sahabah (the Prophet's Companions) used the sputum of the Prophet

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to rub their faces in his presence. What is the ruling on this? What were his instructions concerning their behavior? Can these instructions be taken as prohibitive caution against this act? Nowadays, shaykhs want their followers to seek blessings from the water they use for their wudu' and the like. Thus, their followers do that in the presence of their shaykhs with no objection.

A: As for the accounts that whenever the Prophet (peace be upon him) spat, his spittle was received by the hands of Sahabah who would rub their skin therewith and that they sought blessings from the water he used in Wudu' and the other relics etc., this merit is confined to the Prophet. So, the Sahabah, who were aware of the objectives of Shari'ah and adopted the example of the Prophet in a matchless manner did not do this with any other figure but the Prophet (peace be upon him). Had it been permissible to do so with shaykhs and noble men, they would have hastened to copy this act. Hence, this incident and its like can not stand as proof of the permissibility of seeking blessing from the saliva and water the sufi shaykhs and others use for Wudu'. Accordingly, what the followers do with their shaykhs is an act of Bid'ah (innovation in religion). It is authentically reported that the Prophet (peace be upon him) said, [\(Anyone who innovates something in this matter of ours \(i.e. Islam\) that is not part of it, will have it rejected.\)](#) (Agreed upon by Imams Al-Bukhari and Muslim.)

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Fatwa no. 16300

Q: What is the ruling on giving the title of Qutb (Sufi title denoting a "Perfect Master") or Ghawth (Source of Succor) to some Awliya' (pious people)? Is this permissible?

A: The two titles Qutb and Ghawth do not have any basis in Allah's Purified Shar' (Law). These terms are invented by some extremist Sufis. Accordingly, giving these titles to some Awliya' (pious people) is not permissible. Some misguided people understand such terms to mean that such a Qutb or Ghawth can run the affairs of the universe and fulfill people's needs. This is Kufr (disbelief) that contradicts Tawhid (belief in the Oneness of Allah/ monotheism) because Allah (Glorified and Exalted be He) revealed the Scriptures, and sent the Messengers to worship Him Alone without partners or associates. He (Exalted be He) commanded all creatures to resort and supplicate to Him Alone to bestow upon them all good and ward off harm. Allah (Exalted be He) says: [﴿Is not He \(better than your gods\) Who responds to the distressed one, when he calls on Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations? Is there any ilâh \(god\) with Allâh? Little is that you remember!﴾](#)

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He (Exalted be He) says: [﴿And if Allâh touches you with harm, there is none who can remove it but He, and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He wills. And He is the Oft-Forgiving, the Most Merciful.﴾](#) He (Glorified be He) also says: [﴿Say: "None in the heavens and the earth knows the Ghaib \(Unseen\) except Allâh"﴾](#)

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Fatwa no. 16862

Q: I am forwarding to you this message that was sent to me by a woman who says her husband, Mohamed Al-Faytury Hamudah, follows a Sufi order. She wants to know the truth. I convinced her and she accepted advice, but I failed to convince her husband and his father. They told me they were right and asked me to bring forth proof from a well-known scholar to prove the opposite. I also hope you will comment on the enclosed

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poems, written by this Mohamed Hammudah.

A: the Sufi orders have nothing to do with the guidance of the Prophet (peace be upon him) and a Muslim has to follow the Prophet (peace be upon him) and his Sunnah (supererogatory act of worship following the example of the Prophet) and avoid whatever is different from the Prophet's guidance and Sunnah because such are Bid'ahs (innovation in religion) and every innovation in religion leads to misguidance. After looking at the enclosed poems, we found some sayings that involve innovation in religion and over exaggerated praise of the Messenger (peace be upon him). Consequently, we say that Sufism and Sufi orders have to be abandoned and a Muslim has to refer to the Book of Allah (Qur'an), Sunnah (whatever is reported from the Prophet) of His Messenger and the practices of the Salaf (righteous predecessors) such as the Companions and Followers. He (peace be upon him) said: *My Ummah (nation) shall be split into seventy three sects, all of them are in Hellfire except one. People asked, "Who are they, Prophet of Allah?" He (peace be upon him) said, "Those who stick to what I and my Companions do."* And he (peace be upon him) also said: *You must follow my Sunnah and that of the Rightly-Guided Caliphs. Stick to them and hold fast to them. Avoid novelties, for every novelty is an innovation, and every innovation is an error.* May Allah grant you and us success in doing all that leads to goodness and righteousness.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 17558

Q 2: What is Sufism? Does it pose a danger to one's Islam? What is the ruling on keeping company with Sufis?

A: In general, Sufism as it exists at the present time refers to a misguided group, which adopts a Manhaj (methodology) in `Ibadah (worship) that opposes the Sunnah. The followers of Sufism receive their teachings from their leaders and shaykhs of Tariqah (Sufi order) whom they believe can bring benefit and cause harm besides Allah. Therefore, it is not permissible to keep company with or befriend them except to call them to Allah and help them to correctly understand the Sunnah.

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The third question of Fatwa no. 16099

Q 3: In some Masjids (mosques) here, people gather and continue repeating Allah's Name around a piece of white cloth. What is the importance of the white cloth in Islam?

A: placing a piece of cloth in the Masjid and gathering around it to repeat the Name of Allah is a misleading act of Bid`ah (innovation in religion) undertaken by some Sufis who deviate from the course of the Messenger (peace be upon him). Therefore, it is not permissible to do or

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attend. This should also be prohibited and disavowed. Masjids should be protected from such acts of Bid`ah.

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The fifth question of Fatwa no. 18068

Q 5: It is said that the ancestral line of Al-Sayyid Al-Badawy is traced back to Ahl-ul-Bayt (members of the Prophet's extended Muslim family); is this correct? Is Al-Sayyid Al-Badawy one of the Awliya' (pious people)? Is it permissible to celebrate his birthday or that of any other person by any means; or to speak about his memory and point out his outstanding traits and virtuous deeds on the radio or television?

A: Al-Sayyid Al-Badawy whose full name is Ahmad ibn `Ali ibn Ibrahim Al-Husayny was a Moroccan Sufi who lived in the seventh century. Many ignorant and Muftadi` (innovative) Sufis and others exceed the proper limits in revering Al-Sayyid Al-Badawy in a way that takes them out of the fold of Islam. Some people for example make Du`a' (supplication) to him, seek his protection or help, or make Tawaf (circumambulation) around what they believe to be his grave. On the other hand, it is not permissible to celebrate the memory of the birth of Al-Sayyid Al-Badawy or any body else, for doing so is considered Bid`ah (innovation in religion). It may be worth mentioning that if a person peruses the biography of Al-Sayyid Al-Badawy, they will not find any distinguished contributions that merit much concern.

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Therefore, Muslims have to beware of those who invent new matters in religion and self-seeking people who follow their whims, lest they should mislead them. A Muslim must hold fast to the Qur'an and Sunnah (whatever is reported from the Prophet) for they lead to salvation and success in this world and in the Hereafter.

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Fatwa no. 19521

Q: I ask your eminence to reply to us in short about Sufism and Sufis; what is Sufism, their `Aqidah (creed) and what is the opinion of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) about them? What should Ahl-ul-Sunnah wal-Jama`ah do regarding them and how should we treat Sufis while they insist on their `Aqidah? They believe that they are on the truth even after the facts are revealed before them?

I ask Allah (Exalted be He) to benefit the people who are in need to understand this matter from your knowledge. May Allah guide all of us to what pleases Him. May Allah reward you.

A: Al-Sufiyyah (Sufism) is derived from Suf (wool) because it was their costume. This is the nearest meaning in language and to reality. As for the saying that Al-Sufiyyah

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is derived from Al-Suffah because they look like the poor Companions (may Allah be pleased with them) who used to go to a place in Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah) which is called Suffah, or ascribed to Safwah (purity) because of the purity of their hearts and actions; all these sayings are not true. This is because the ascription form of Suffah is Saffyy with double f and y. The ascription form of Safwah is Safawy and because these two meanings are not in conformity with their attributes because of their ill-thoughts, bad `Aqidah and frequent Bid`ah (religious innovation).

All the Sufi sects or what is so called now Tasawwuf (mysticism) are full of Bid`ah and the means which leads to it and corrupted thoughts which are against the Book of Allah and the Sunnah of the Prophet such as calling the dead and Al-Aqtab by saying: Madad ya Sayyidy (Help, O my master). Madad ya Zaynab (Help, O Zaynab). Madad ya Badawy or ya Dusuqy (Help, O Badawy or Dusuqy), and such actions of seeking the help of their shaykhs and Aqtab and believing that they are the spies of heart who know the unseen and what is concealed in their hearts and naming Allah (Exalted be He) with attributes which He did not declare to Himself such as: Hwa (He) and Ah.

Sufism has innovated Wird (portion of Qur'an recited with consistency) and not permissible supplications. They take the pledge from their followers to remember Allah (Exalted be He) in their rituals and acts of worship in specific names in congregation such as: Allah, Hay (alive) and Qayyum (the Self Subsisting) repeating them everyday and night and not repeating other names except with the permission of

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their shaykhs, otherwise he will be disobedient and has to fear the power of the servants of the names. Repeating these names must be accompanied with moving the head right and left, bowing and lifting, dancing, singing, clapping and other actions which have no basis in religion; in the Book of Allah and the Sunnah of the Prophet (peace be upon him). A Muslim must not sit in their sessions and must keep away from mixing with them in order not to be affected with their ill-thoughts, Bid`ah or polytheism. He must advise them and explain the truth to them perhaps Allah (Exalted be He)

guides them through him and approve the actions which are in conformity with the Qur'an and Sunnah. We disapprove of the matters which are against the methodology of Ahl-ul-Sunnah wal-Jama`ah in order to be safe. Whoever wants to know the conditions of Sufism and their `Aqidah in details, he may read the book of Madarij Al-Salikin by Ibn Qayyim Al-Jawziyyah and the book of "This is Sufism" by `Abdul-Rahman Al-Wakil.

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The second question of Fatwa no. 18422

Q 2: Some Sufis claim that they see the Prophet (peace be upon him) in dreams and that he (peace be upon him) commands them to write certain books. Nevertheless, such books include many Bid`ahs (innovations in religion) and other things that oppose Shari`ah (Islamic law). How can we then

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refute what such Sufis claim?

A: What is mentioned in the question is one of the Dalalahs (deviations from what is right) of Sufis. It is one way through which Satan whispers to them and takes them away from the right path.

It is well-established that if a Muslim sees the Prophet in a dream and he (peace be upon him) commands them to do something or to give up doing something, they do not have to act upon such a dream. This is because Allah (Exalted be He) has already perfected His Din (religion) and completed His Grace and that the Purified Shari`ah is not in need of any completion to be taken from dreams. However, if a person sees the Prophet in his form and he (peace be upon him) commands them to do something which conforms to Shari`ah; such a Ru'ya (true dream) is to emphasize the Shar`y (Islamic legal) command and to help the concerned person to adhere to it.

On the other hand, if a person sees the Prophet (peace be upon him) in the form of somebody else; such a dream is not true. Rather, it is from the work of Satan for the Prophet (peace be upon him) said, **«Whoever sees me in a dream in fact has seen me, for Satan does not appear in my form.»**

This Hadith proves that anyone who sees the Prophet

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(peace be upon him) in some other person's form in fact has seen Satan but not the Prophet (peace be upon him). It is worth mentioning that it is Wajib (obligatory) on you to advise such Sufis, enlighten them, and inform them that things which they see are just whispers of Satan and ways of deviation. You also have to warn people against Sufis who claim that they have such dreams so that they are not deluded by them.

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The second question of Fatwa no. 18440

Q 2: Many Muslims celebrate the Prophethood of our Messenger (peace be upon him) with musical songs just as Jews and Christians do i.e. they mention Allah (Exalted be He) while music is played. What is the ruling on this practice?

A: Muslims should express their love for the Messenger of Allah (peace be upon him) by following him, emulating his Sunnah (whatever is reported from the Prophet), and being guided by his guidance. Allah (Exalted be He) says: [Say \(O Muhammad صلى الله عليه وسلم to mankind\): "If you \(really\) love Allâh then follow me \(i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah\), Allâh will love you and forgive you your sins. And Allâh is Oft-Forgiving, Most Merciful."](#)

On the other hand, musical songs cannot show love to the Prophet (peace be upon him). Rather, they are manifestations of

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diversion and a hindrance from Dhikr (Remembrance of Allah). Such songs harden the hearts and divert people from Allah and His Straight Path.

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Fatwa no. 18466

Q: I know some people who call themselves shaykhs but they stab themselves with skewers etc. and ascribe fictitious things to Al-Rifa'y. What is the ruling on the foregoing? Is it Haram (prohibited)? Provide me with your beneficial answer please. May Allah benefit you.

A: The people that you mentioned belong to a deviant Sufi sect and such practices they indulge in, that you referred to, are just some of their Bid'ahs (innovations in religion). It is worth mentioning that such people are very dangerous to Islam and thus you have to beware of them and warn others against them. You also have to advise members of such Sufi sect according to your ability and tell them that the practices they indulge in that you mentioned in the question are just devious acts of those Muftadi' (one who introduces innovations in religion) Sufis who are given the title of Qutb (Sufi title denoting a "Perfect Master"). You have to tell them that they are in great danger and that the only right path is that of the 'Aqidah (creed) of Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim main body) i.e. Al-Firqah Al-Najiyah (the Saved Sect). Allah (Exalted be He) says, [﴿And verily, this \(i.e. Allāh's Commandments mentioned in the above two Verses 151 and 152\) is My Straight Path, so follow it, and follow not \(other\) paths, for they will separate you away from His Path.﴾](#)

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Fatwa no. 19433

Q: I read in a book entitled "Hadhihi Al-Sufiyyah (This is Sufism)" that Sufism is a deviant Islamic sect that departs from Islamic `Aqidah (creed) and methodology and introduces Bid`ahs (innovations in religion) in the area of `Ibadah (worship). I then read in the volume of Tasawwuf (Sufism) by Shaykh Al-Islam Ibn Taymiyah, and the book "Madarij Al-Salikin" by Ibn Al-Qayyim, that some Sufis are knowledgeable (of the rulings of religion) and pious. They follow the Manhaj (methodology) of our Salaf (righteous predecessors) and declare that their way is to act upon Qur'an and Sunnah (whatever is reported from the Prophet).

So please tell me whether it is permissible to say that all Sufis are deviants or that Sufis are not all of the same, or what else should be said regarding them? Please enlighten me, and may Allah enlighten and reward you!

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A: What has been said by Shaykh Al-Islam Ibn Taymiyah and his student Ibn Al-Qayyim regarding Sufis to the effect that some of them are moderate (not deviants) refers to ancient Sufis. The majority of modern day Sufis are deviants and astray from the right path. Nevertheless, Sufism is an innovation in Islam and the Prophet (peace be upon him) said, ["...every novelty is Bid`ah \(innovation in religion\), and every Bid`ah is misguidance..."](#) Finally, Muslims have to hold fast to the Qur'an, Sunnah, and to the way of the Salaf with regard to both beliefs and deeds. May Allah help us all to acquire beneficial knowledge and to increase our good deeds!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



The first, second and fourth questions of Fatwa no. 20116

Q 1: A Yemeni fellow, who is a Masjid (mosque) Imam and a preacher in Al-Hubayqy village, one of the villages existing in the suburbs of Makkah Al-Mukarramah, told me that there are several poetic lines describing the attributes of Safy Al-Din ibn Ahmad that are circulated in the City of Sabr in Yemen during feasts and birthday celebrations wording:

I am Ahmad, a descendant of Haydar and my grandfather is
Al-Mustafa (the Prophet), whose grave is visited by people

I have a Minbar (pulpit) in Jannah Al-Firdaws (The highest
degree in paradise) as I have power and position at the
Throne (of Allah)

To concur them and ruin their houses I was the first to knock
Khaybar down

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Do these stanzas include disbelief and invention of lies against Allah (Glorified and Exalted be He)?

A: What is mentioned in these stanzas includes outrageous excessiveness and claim of sharing Allah (Glorified be He) in His Throne and Sovereignty, which constitutes Kufr (disbelief) in Him (Glorified and Exalted be He). Therefore, such lines must not be recited and should be prevented and resisted.

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Q: The mentioned Imam says that one day Safi Al-Din Ibn Ahmed passed along a road in that city and found a rock. He divided the rock with his Miswak (tooth-cleansing stick) into four parts and ordered one part of it to go to Iraq and ordered other parts to go to other different places of the same city. He left part of the rock on the mount in the city of Sabr according to him. Is this a Karamah (an extraordinary event performed by a pious person) of pious people as some people claim, or is it done by help from the Jinn?

A: What is mentioned in the question is a false and superstitious talk and it is not permissible to believe it; because this is a means leading to Shirk (associating others with Allah in His Divinity or worship).

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Q 4: The said Imam says that the following verses are attributed to `Abdul-Qadir Al-Jilany:

**I am `Abdul-Qadir and the land of Allah
is in my hands as are the birds
Every Servant circumambulates the Ka`bah for seven rounds
but I circumambulate it in my own tents**

What is meant by "the land of Allah is in my hands as are the birds"?

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What is the meaning of "but I circumambulate it in my own tents"? I want an official circular with your Fatwa (legal opinion issued by a qualified Muslim scholar) to distribute among the residents of this area, hoping that it will bring them to the truth. We ask Allah to protect you, lead you to the right path, and make you beneficial to Muslims!

A: These lines include falsehood and plain Kufr (disbelief). Shaykh `Abdul-Qadir Al-Jilany (may Allah be merciful with him) is innocent of such lines which are falsely attributed to him. May Allah give the one who fabricated these lines and falsely attributed them to the Shaykh their deserved punishment!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20234

Q: I am a Muslim man living in Britain and want to follow the way of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) in all the affairs of my life. Accordingly, I tried to read some religious books written in the Urdu language. During my reading of some books compiled by the renowned and prominent Indian scholar, who is a member of the Deobandis, Shaykh Muhammad Zakariyya Kandahlawy, a scholar of Hadith studies, found that the fifth chapter of his book Tablighi Nisab,

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p. 113, containing a story the author quoted from the book entitled "Rawnaq Al-Majalis". It relates an account of a merchant who died and his wealth was distributed between his two sons. In addition to the wealth, the deceased also left the hair of the Prophet's head which the younger son took and gave up his share in the legacy to his elder brother. A short time later, the son who took the money went bankrupt whereas the younger brother became very rich. The story continues to say that after the death of this brother who took the hair of the Prophet, some benevolent people had a dream of the Prophet (peace be upon him) and the Prophet told him that whoever has a certain need should go to the grave of the younger brother and supplicate to Allah at the grave and their need will be fulfilled. This story is quoted from the book "Tabligh Nisab." I have also read another book titled "The History of the Shaykhs of Jathat" by the same author Shaykh Muhammad Zakariyya, (p. 232) where he mentions that while Shaykh Hajji Imdadullah Muhajir Makki was on his deathbed, one of his followers who was deeply sad and moved by him visited him. However, he addressed him saying, "Do not be sad; the ascetic servant does not die; he only moves from a place to another and he fulfils people's need while in his grave exactly as he was alive. Quoted from "The History of

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Shaykhs of Jathat." I would like to hear Your opinions in this regard.

Is the author who relates this story still a Muslim after the creed evidently manifested in his books? Kindly, clarify the point and substantiate your argument with the relevant evidence from the Qur'an and the Sunnah.

If he is not considered a Muslim, then what is the evidence from the Qur'an and the Sunnah that he is a renegade?

A: The content these books impart like the accounts you mentioned in the question about the false religious innovations and superstitions are groundless, for there is no evidence in their support in the Qur'an and the Sunnah of His Prophet. Only those of false nature and blind vision may adopt these beliefs. as for claiming that the Prophet's hair still exists and brings richness to whoever possesses it, and the claim of seeing the Prophet in dream and the advice the Prophet gave to supplicate by this man's grave, these are baseless lies. It is authentically reported that the Prophet (peace be upon him) said, (Satan does not assume my form.) Thus, how can the Prophet advise people to supplicate to Allah by the graves? Indeed, it is he who forbade that during his life and warned against it

vehemently. He even warned against extreme beliefs in prophets and righteous people and against invoking them after their death. The Prophet (peace be upon him) died after conveying the religion of Allah in full, thus the religion accepts no addition or

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or omission. believing that Du`a' (supplication) beside graves are answered is an innovated and baseless Bid`ah. It may even lead to major Shirk if a person seeks the help of the dead buried in the grave alone or besides Allah, or believed that the deceased may benefit or harm them. It is Allah Alone Who brings about benefit and lets harm occur. Likewise, believing that the devoted servant does not die and only moves from a place to another where he fulfills people's needs while in his grave just as he was alive, is false and a groundless belief of the deviant sects of Sufism. Texts of the Qur'an and authentic Hadith indicate that every human will eventually die, for Allah (Exalted be He) says, ﴿Verily you (O Muhammad صلى الله عليه وسلم) will die, and verily they (too) will die.﴾ He (Exalted be He) said, ﴿And We granted not to any human being immortality before you (O Muhammad صلى الله عليه وسلم): then if you die, would they live forever?﴾ ﴿Everyone is going to taste death﴾ Furthermore, the authentic Hadith in this regard state that when a person dies, all his deeds come to an end except for three: beneficial knowledge, a righteous son who prays for him, or ongoing charity. If the deceased in his grave can not ward off or bring benefit for himself, he can not do that for another a fortiori. It is not permissible to seek the fulfillment

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of needs from anyone other than Allah, for he is the only One able to grant such needs. Seeking the help of the dead for fulfilling needs of people is a major polytheistic act. Anyone who maintains other than that is committing major disbelief that drives him out of the pale of Islam, Allah forbid! Indeed, he denies the authentic evidence of the Qur'an and the Sunnah of the Prophet (peace be upon him). Therefore, anyone who does that must sincerely repent to Allah and resolve not to commit such acts again. He should follow the way of the early righteous Muslims to gain Allah's content and escape His punishment.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 20232

Q: Would you please look into the books entitled: "Ad`iyat Al-Salihin" by Ahmad Al-Rifa`y and "Kashf Al-Akinnah `Amma Qil Innahu Bid`ah wa huwa Sunnah" by the Algerian author Abu Muhammad `Abdul-Wahhab Muhayyah, to judge whether they are authentic or not? May Allah bless you!

A: A Fatwa (legal opinion issued by a qualified Muslim scholar), no.19185, concerning the book: "Kashf Al-Akinnah `Amma Qil Innahu Bid`ah wa huwa Sunnah" was previously issued. It reads as follows: Reviewing the content of the book, the Committee found that the author is not among the well-qualified and knowledgeable scholars whose views may be adopted

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in legal issues. Thus, many religious innovations are included in this book as acts of Sunnah. Therefore, a Muslim should refer to the books written by the recognized scholars noted for their deep knowledge, sincerity, and devotion. With regard to the second book: Ad`iyat Al-Salihin wa Adhkaruhum wa Awwaduhum (Invocations, Remembrances and other acts of worship done at certain times on a regular basis), that contains their daily religious rituals of remembrance and supplications by Ahmad Al-Rifa`y. However, the Sufi Order of Ahmad Al-Rifa`y is an innovative Sufi order. The book includes fabricated and baseless Adhkar that have no basis in the purified Shari`ah. Furthermore, these Adhkar involve extremism, ambiguity, rhymes, and Tawassul (supplicating to Allah in the name of some persons). These Wirds and Adhkar are to be recited in this manner in a certain time, place, and condition. There is no proof in the Qur'an or Sunnah that affirms these acts. Such books aim at distracting Muslims from reading the authentic legal supplications and the Adhkar authentically reported from the Prophet (peace be upon him). A Muslim is obliged to take the infallible Prophet as an example, restore, and follow his Sunnah when reciting the Adhkar or doing other things. This is the best and secure way to Paradise. We should be careful of the conduct of the innovators who oppose the line of conduct of Prophet Muhammad, who is the last of prophets and messengers.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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The sixth question of Fatwa no. 20236

Q 6: There is a group of righteous and devout people who gather at a certain time and listen to verses talking about love of Allah and other themes. Some of those in attendance may feel ecstasy and start whirling, others may scream and cry out, and others may lose consciousness. Are these acts Makruh (reprehensible) or not?

A: ecstasy and Whirling are Sufi Bid`ahs (innovations in religion). Thus, it is not permissible for Muslims to join or imitate those who practice such Bid`ahs.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 20530

Q 4: Some (Sufi) sources keep repeating the names: Ghawth (help), Qutb (chief), `Amud (Pole), etc. The Ghawth is the highest rank of this chain, whereas the lowest rank is granted for the Qutb and the `Amud, etc. These people gather during the days of Hajj to plan for the activities of the upcoming year, Prophet Ilyas (Elias) (peace be upon him) also attends these meetings. Studies have indicated that the Jews of a town named Silmiyyah (in Iraq) founded an underground association in 70 B.C., for retrieving the occupied land taken over by the Magis, but there was no

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mention of any of Gawth or Qutb in Islam until 800 A.H. Nevertheless, it started to be mentioned in the books since that time, we believe that Allah (Glorified and Exalted be He) has created enormous numbers of Angels to implement His Commands, as we know that another four great Angels were appointed to do certain tasks. Is there anything left for Al-Gawth and Al-Qutb to do, despite that they are mortal humans?

A: It is not permissible to believe that any humans can handle or have disposition of the universe with Allah (Exalted be He), whether they are called Ghawth, Qutb or the like. Anyone who believes in any of these things is a Mushrik (one who associates others in worship with Allah) and a Kafir (disbeliever). What these Sufis and others mention with respect to the meeting of Qutbs, Ilyas, Al-Khadir and others is not true; rather it is superstition and deception of Satan - we seek refuge in Allah from going astray and the strayers.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The third question of Fatwa no. 21025

Q 3: some ignorant sufis follow their shaykhs in their error

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and immorality. The Sufi before his Shaykh is like a dead person before his washer to dispose of him as he wants supposing that the Shaykh is a Waliy (pious person) who must be followed because of His saying: [\(and follow the path of him who turns to Me in repentance and in obedience.\)](#) The worst is that they claim to know the unseen and set the proofs to this by Allah's saying: [\(And they will never compass anything of His Knowledge except that which He wills.\)](#) So how could we refute their claims? What is the correct explanation to these two Ayahs?

A: It is the duty of a Muslim to follow what Allah (Exalted be He) has revealed to His Prophet (peace be upon him); Qur'an and Sunnah which contain guidance and light. Adhere to it, understand their meanings, act according to them and bear harm for the sake of holding firm to the straight way of Allah (Exalted be He) to which the Prophet (peace be upon him) and his Companions used to hold. Allah (Exalted be He) says: [\("And verily, this \(i.e. Allāh's Commandments mentioned in the above two Verses 151 and 152\) is My Straight Path, so follow it, and follow not \(other\) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqûn \(the pious - see V.2:2\)."\)](#) Allah (Exalted be He) says: [\(\[Say \(O Muhammad صلى الله عليه وسلم\) to these idolaters \(pagan Arabs\) of your folk:\] Follow what has been sent down unto you from your Lord \(the Qur'ân and Prophet Muhammad's Sunnah\), and follow not any Auliya' \(protectors and helpers who order you to associate partners in worship with Allāh\), besides Him \(Allāh\). Little do you remember!\]\)](#)

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The Ayahs which were revealed in this context are well-known. A Muslim should not follow those who distract people from following the revelation or the distorters of the people of Bid'ah (religious innovation), myths, immorality and bad actions. This is the meaning of Allah's saying: [\(and follow the path of him who turns to Me in repentance and in obedience.\)](#) i.e. the path of those who believe in Allah, angels, revealed books and Messengers who submit to their Lord and following their way: to follow them in repentance to Allah (Exalted be He); hearts inclinations to Allah's will, then followed by obeying Allah (Exalted be He) in one's physical actions in what pleases Him and draws them near to Allah (Exalted be He). Thus, we know that imitating a deviated person from the revelation which is the straight path in his 'Aqidah, acts of worship or behavior is a plain deviation from the right path. We ask Allah (Exalted be He) for safety and good health for us and all Muslims.

The meaning of Allah's saying: [\(He knows what happens to them \(His creatures\) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills.\)](#) This is information about the vast and surrounding knowledge of Allah (Exalted be He) and that He knows

the future matters of His creatures and their past matters and nothing is concealed from Him. None of His creatures can know anything from His knowledge except if He wants and reveals it to them. It is a very tiny part of His knowledge as messengers and angels who know Him well said about Him: ﴿They (angels) said: "Glory be to You, we have no knowledge except what you have taught us.﴾ So claiming the knowledge of the unseen is merely a form of Kufr (disbelief) because they defy Allah (Exalted be He) in His Lordship. Allah (May He be exalted) says: ﴿And with Him are the keys of the Ghaib (all that is hidden), none knows them but He.﴾ Allah (Exalted be He) says: ﴿Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh"﴾ and He says: ﴿"(He Alone is) the All-Knower of the Ghaib (Unseen), and He reveals to none His Ghaib (Unseen).﴾ ﴿Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him.﴾ So the Ayahs proved that the knowledge of the unseen is with Allah (Exalted be He) alone; then He excluded whom He wants from among His Messengers by telling them parts of the unseen through revelation and made it

miracles for them and clear proof to their prophethood. If other people claim knowledge of the unseen, their claim is a mere lie and falsity against Allah (Exalted be He). We seek Allah's refuge against this.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 21119

Q: The Permanent Committee for Scholarly Research and Ifta' looked into the letter submitted to his Eminence the Mufti and the enclosed publication titled: (Mawqif Al-Salaf Al-Salih Min Al-Sufiyyah, i.e. "The Stance of Righteous Predecessors towards Sufis"). The questioner says: I found the publication defends Sufis and makes a blackout to prevent people from knowing the deviated Sufi practices. It praises Sufis disregarding their delusions, over exaggerations and horrible polytheistic acts. Therefore we had to explain the fallacies and delusions included in this publication, given that Sufism is a Bid`ah (innovation in religion) imported to Islam from Christianity.

A: Following is a detailed explanation:

First, the sayings of religious scholars, worshippers and earlier hermits who, in effect, were not Sufis, mentioned in the publication, does not imply any praise for current Sufis; because current Sufis deviate from following the Qur'an

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and the Sunnah (whatever is reported from the Prophet). The current Sufis innovated orders whose practices are against the views of such scholars whose sayings are quoted in the publication. Their innovated views include unity of the universe, pantheism and following shaykhs belonging to Sufi orders in whatever they say without discussion. Besides they claim they receive inspiration from Allah (Exalted be He) directly and that they are not in need of the Messenger (peace be upon him); because according to them, the Messenger was sent for ordinary people not for the elite. Also, they glorify graves by slaughtering animals there, making vows and Du`a' (supplication), and seeking help from the dead. All such horrible practices are expressed in their books and their actions and practices prove them as can be seen from their present conditions.

Second, he also says: "Accordingly, any violation of the rulings of Islam should not be ascribed to Sufis or Sufism. In fact such violations are done by imposters and ascribed falsely to Sufism or mere intrigues to attack the Sufis and distort their image and views. It is similar to the insertion of Israelite narrations (reported from the Jews) in the exegeses of the Qur'an even though they were known for their meticulousness in the explanation of the truth.

The reply to this saying is: The mentioned fallacies are not practices of imposters who falsely ascribed these fallacies to Sufism. In fact these are practices of

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deviated famous Sufi figures such as Ibn `Arabi, Al-Hallaj, Al-Rifa`i, Ibn Al-Farid, Al-Sha`rany in (Tabaqat Al-Sha`rany), Al-Sahrudy in (Awarif Al-Ma`arif), `Addul-Karim Al-Jeli in (Al-Insan Al-Kamel) and others famous Sufi figures, and they are mentioned in their books. The claim that they are falsely ascribed to them is unfounded. How come they say these books are falsely ascribed to them while their followers still publish, distribute and act upon them day and night? We are speaking about their practices now and not their books. Comparing this case to the insertion of Israelite narrations (reported from the Jews) into the exegesis of the Qur'an is totally wrong; because there is a great difference between the two cases. Not all Israelite narrations (reported from the Jews)

include lies. In fact, some of them are accepted, namely the views that agree with our Shari`ah revealed by our Prophet Muhammad (peace be upon him). However some of them are false views, that is, the sayings that are against the Shari`ah.

Third, when he interpreted the words of shaykh Muhammad ibn `Abdul-Wahhab (may Allah be merciful to him) when he spoke about knowledge, jurisprudence, worship and working for the Hereafter, he said that shaykh Muhammad ibn `Abdul-Wahhab said, 'So Allah sent His Prophet with this all-inclusive religion with these two types...' The writer of this publication interpreted the "two types" as jurisprudence and Sufism. This way he interpreted the words of Muhammad ibn `Abdul-Wahhab wrongly as the two types refer to guidance and religion of truth as in the Qur'anic Verse: [﴿It is He Who has sent His Messenger \(Muhammad صلى الله عليه وسلم\) with guidance and the religion of truth \(Islām\)﴾](#)

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Also, the shaykh mentioned in the beginning of his words: (You have to know, may Allah guide you to the right, that Allah (may He Exalted and Praised) sent Muhammad (peace be upon him) with guidance, that is, useful knowledge, and religion of truth, that is, good deeds), and it is known that the shaykh (may Allah be merciful to him) used to fight Bid`ahs (innovation in religion) and polytheistic practices, the worst of which was the deviated Sufi views.

Subsequently, the Committee sees that the circulation of such a publication should be prevented, and it should be destroyed and people should be warned against it as a means of protecting the Muslims' Creed from the spread of Bid`ahs and polytheistic practices through such publications and the likes. May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Sects

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The first question of Fatwa no. 17641

Q 1: Here in Morocco, we have a group called Jama`at Al-`Adl wal-Ihsan (the Justice and Charity Group). they gather at one of the houses and offer Qiyam-ul-Layl (standing for optional Prayer at night) in congregation. they then turn off the lights, face the Qiblah (direction faced for Prayer towards the Ka`bah) and remember Allah in the dark. Among their objectives is to fight the ruler and seize power, following the footsteps of Khomeini who was a follower of Rafidah (a Shi`ah group). The Shaykh of Jama`at Al-`Adl wal-Ihsan stated this fact in one of his books. He once said, "Shiites are our brothers." The Group members harbor fierce enmity to Salafiyyah (those following the way of the righteous predecessors) and they express it in their books and tapes. They describe Salafiyyah followers as "the inferior ones" and "the impaired ones". This Group manipulates people's minds on the plea of changing the evil reality, commanding good and forbidding evil. What is the Islamic ruling regarding them?

A: If the reality of this Group is as you have mentioned, it will be established that they contradict the Manhaj (methodology) adopted by Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) and support those who commit Bid`ah (innovation in religion) and misguidance. It is your duty to advise them and to show them the truth, may Allah guide them or some of them to the Right Path. Moreover, offering Qiyam-ul-Layl in congregation on a regular basis is a Bid`ah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 19040

Q: Ahmad Deedat said in his book "Al-Qur'an the Miracle of Miracles" that Qur'an includes many references to the number 19 and its multiplications. He gave many examples and here are some of them:

- The word "اسم" (name) is mentioned 19 times in the Qur'an.
- The word "الله" (Allah) is mentioned 2698 (19 x 142) times in the Qur'an.
- The word "الرحيم" (The Most Merciful) is mentioned 114 (19 x 6) times in the Qur'an.
- The letter "ن" (Nun) is mentioned 133 (19 x 7) times in Surah Al-Qalam.

He also made reference to the study conducted by Dr. Rashad Khalifah in his book "Al-Qur'an Taqdim Mar'y li-Mu'jizah". Here are some examples of the points he raised:

- The first Qur'anic revelation is composed of 19 words which include 76 (19 x 4) letters.
- The first Surah (Qur'anic chapter) revealed in the Qur'an includes 19 Ayahs (Qur'anic verses) and 285 (19 x 15) letters, etc.

Please give us your Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard.

A: This study is among the fabricated falsities of a sect called Al-Batiniyyah Al-Baha'iyyah. It is based on glorifying the number 19. There is no doubt that this study is false, as it involves manipulating the Glorious Qur'an and distracting people from pondering

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its true meanings. This malicious group holds many false beliefs such as some of its leaders claiming prophethood. Its followers believe in Hulul (a Sufi term meaning indwelling) and Ittihad (a Sufi claim of union with Allah), deem Jihad (fighting in the Cause of Allah) to be unlawful and call for the unification of religions plus many other things. So it is the duty of Muslims to beware of falling into this evil group and of being affected by its ideas or books. We ask Allah (Glorified and Exalted be He) to save us from their plotting and to protect Muslims from their evils, for He is All-Powerful.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 21168

Q: Tulu` Al-Islam is an organization that publishes an Urdu magazine bearing the same name. They are followers of Ghulam Ahmed Pervez, one of the most nefarious deviants. He denies the Sunnah (whatever is reported from the Prophet), Islamic beliefs and the entire faith, as shown in the attached document which includes some of his evil views. Followers of this organization have begun to appear in Kuwait, and we heard that it has followers in other Gulf countries, Pakistan, and other countries.

Please issue a Fatwa (legal opinion issued by a qualified Muslim scholar) so that the majority

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of Muslims may know the truth of this organization and may not be misled by it. This organization spreads its deviant ideas opposing the Qur'an and Sunnah and calls to disbelief. Unfortunately, this occurs under the name of Islam.

Your Fatwa will have a huge effect in destroying this evil and spreading the Truth In sha'a-Allah (if Allah wills). May Allah reward you!

Please inform us of the Islamic ruling on Qadianism as well, for it has some followers carrying out its activities in Kuwait and other countries. May Allah reward you!

A: After reviewing the beliefs and opinions of the sect called tulu` Al-Islam published by its founder Ghulam Ahmed Pervez and his followers in their books and articles, and based on previous Fatwas issued by many Muslim scholars in different Muslim countries regarding this sect, we have discovered that this sect commits many evils, such as:

1. Denying the obligation of obeying the Messenger of Allah (peace be upon him), denying the evidences in the Sunnah and claiming the Qur'an is the only source of legislation.
2. Distorting the pillars of Islam in a way that negates the Qur'an, Sunnah and Ijma` (consensus of scholars). Prayer, Zakah and Hajj have other meanings to followers of this sect,

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similar to the interpretations of the deviant Al-Batinayyah sects.

3. Distorting the pillars of Islam in a way that negates the Qur'an, Sunnah and Ijma`. According to followers of this sect, angels are not a real separate creation but forces given to other creatures and predestination is a Magian scheme.

4. Denying the existence of Paradise and Hell.

5. Denying Adam (peace be upon him), father of all humans, ever existed and claiming his story is just drama.

6. Interpreting the Qur'an according to their own opinions and whims and claiming the rulings included in it are temporary and not eternal.

There are many other false beliefs and ideas adopted and propagated by this sect. Only one of its beliefs is enough to deem its followers outside the fold of Islam and among the apostates, let alone

all of these beliefs. Any ordinary Muslim who examines these ideas will discover they follow other than the believers' way and distort all Ma`lum minad-din biddarurah (well-established theological matters). Based on our previous discussion, anyone who follows this sect, calls people to it or convinces others of its beliefs in any way in the media is Kafir (disbeliever) and Murtad (apostate). The Muslim ruler has to call such a person to perform Tawbah (repentance to Allah) and return to the Truth or they are subject to capital punishment as a Kafir.

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Moreover, it is the duty of all Muslims to beware of and warn others against these misguiding groups and other deviant sects, such as Qadianism, Bahaism and others. We advise our Muslim brothers to holdfast to the Qur'an and Sunnah, follow the example of the Sahabah (Companions of the Prophet) and Tabi'un (Followers, the generation after the Companions of the Prophet) and the Rightly-Guided Imams (initiator of a School of Jurisprudence) known for their knowledge and virtuousness. We ask Allah to suppress the enemies of Islam wherever they are and to repel their plotting, for He is All-Powerful. Allah Alone is Sufficient for us, and He is the Best Disposer of affairs for us. All praise be to Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdullah ibn Ghudayyan	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 20417

Q: Praise be to Allah alone, and peace and blessings be upon the final Prophet!

The Permanent Committee for Scholarly Research and Ifta' has read what was submitted to His Eminence the Mufty by His Honor the Director of the Center of Da`wah and Guidance in Dammam, in his letter no. 22/1/103, on 27/1/1418 A.H., attached therewith the Fatwa request submitted by Abu Muhammad Al-Pakistani, which is referred to the Committee by the General Secretariat of the Council of Senior Scholars,

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no. 689, on 4/2/1418 A.H. The question reads as follows: There is a group in Pakistan called "Al-Tawhid group". They have special beliefs, i.e., they consider all Muslims Kafirs (disbelievers) except those who belong to their group, they do not offer the congregational Salah (Prayer) behind a Muslim Imam (the one who leads congregational Prayer), they only greet each other and no one else; they do not believe any Hadith of the Prophet (peace be upon him) except what agrees with their desires. They describe books of Fiqh (Islamic jurisprudence) as being full of Shirk (associating others with Allah in worship), superstitions and deviation, which are the books written by the four Imams (initiators of a School of Jurisprudence). They do not approve of an Imam receiving payment, as all the prophets used to work as shepherds and they never took fees in return for guiding the people and leading them. After a long discussion, they insisted on not belonging to Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body), the people of Hadith, or any of the four Madh-habs (School of Jurisprudence). They deny the punishment in the grave and question the punishment of the drowned and the burnt people. If they are punished, they argue, how can the Buddhists (who burn the bodies of the dead) be punished? It is not logical to them that a person lives in the grave, for it is too narrow. They ask: how are those whose bodies are dissected in the Faculty of Medicine punished in the grave? They claim that if there is punishment in the grave, it is for the soul only. They talk like communists regarding these matters, and they quote (Surah Al-Baqarah, 2:28), (Surah Ghafir, 40:11), and (Surah Al-Isra', 17:49-50).

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After a long discussion with them, I brought them the following books:

1. "Al-Ruh" by Ibn-ul-Qayyim.
2. "Ahwal Al-Qubur wa Ahwal Ahliha ila Al-Nushur."
3. Fatwas (legal opinion issued by a qualified Muslim scholar) of the Permanent Committee for Scholarly Research and Ifta', volume 3, `Aqidah (Creed).
4. Fatwas and letters of Ibn `Uthaymin, volume 2, `Aqidah.

However, they denied all what was mentioned in these books. They believe that all the Hadith there are either Da`if (weak) or Mawdu` (fabricated). What they deny most is

the Hadith where the Messenger of Allah (peace be upon him) said, ("When a person dies, their deeds come to an end except for three things...") They offer Salah (Prayer), observe Sawm (fasting), recite the Qur'an and interpret it according to their own desire. They also claim that the Qur'an is not a cure for physical ailments; it is a cure for spiritual ones only. Some people follow them out of ignorance.

Please advise concerning this group. Can we maintain ties of kinship with them or visit them? May Allah reward you on behalf of all the Muslims!

The Minister wrote a report to the Ministry of Islamic Affairs which is attached thereto with a report about this group, which states the following: In reference to

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your letter no. 3/8/167, on 14/5/1418 A.H., concerning the available information about the "Tawhid group",

please be advised that

the mentioned group used to be called Allah's Party, presided over by Dr. Mas`ud Al-Din Al-`Uthmany.

He graduated from the Faculty of Medicine in Lucknow, India in 1934, where he got the M.B.B.S certificate.

He worked as a doctor in the army, and then retired. He was interested in religious matters. In the beginning, he belonged to the Islamic group, but then he left it. He read some Hadith books to Shaykh Muhammad Yusuf Al-Banury, one of the great scholars of Deobandism at that time.

He was enthusiastic about proving Tawhid (belief in the Oneness of Allah) and resisting the forms of Shirk (associating others with Allah in worship) such as seeking the help of the dead. In the end, he became an extremist, which lead him to Takfir (declaring someone to be a disbeliever) of everyone who believes in hearing the dead and the return of the soul to the body in the grave. He also denied all the Hadith narrated about the deeds of this Ummah (nation) being displayed to the Prophet (peace be upon him). Accordingly, he issued

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his Fatwa about considering Imam Ahmad ibn Hanbal (may Allah be merciful with him) a Kafir, out of objection to what the Imam mentioned in his book "Al-Salah" in which he states, "Believing in Hawd (Prophet's lake in Paradise), Shafa`ah (intercession), Munkar and Nakir (the two angels who test the faith of the dead in their graves), the punishment in the grave, the angel of death who takes the souls so that they are returned in the grave where they are questioned about Iman (Faith) and Tawhid..."

Dr. `Asim Ibrahim Al-Qaryuty, one of the former official Du`ah (callers to Islam) in Pakistan and a researcher in the Prophetic Sunnah Services Council in the Islamic University in Madinah, wrote a booklet to refute his claims in a logical way.

More than one scholar issued a Fatwa that this man is misguided and leads to misguidance and it is not permissible to read his books or offer Salah behind him. Many of the people that belonged to his group that used to be called "Allah's Party" agreed on dismissing him, the first of whom was his cousin, Dr. Kamal Al-Din `Uthmany. Later, he dissolved his group, and claimed that the era is similar to the Makkan one, so there is no need to form a group, but it is important to work hard to spread Tawhid.

He died five years ago, and his party was weakened to a great extent after his death.

A: Having studied the question, the Committee answered that this group

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that calls themselves allah's Party or al-Tawhid has gone astray from the Sunnah. Their name does not correspond with their beliefs. They declare others Kafirs for no reason, and deny some of the matters of Ghayb (the Unseen) that were mentioned in the Sunnah and in which there is no way to argue. All of this is misguidance from the straight path described in the Qur'an and Sunnah and adopted by the Salaf (righteous predecessors) of the Ummah. These people should perform Tawbah (repentance to Allah) and return to the path of Ahl-ul-Sunnah wal-Jama`ah. It is better to return to the Truth than to persist in falsehood. May Allah guide us and them!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

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The spread of and call to Irja' creed

Fatwa no. 21436

Q: Praise be to Allah Alone and peace and blessings be upon the Last Prophet. To continue,

The Permanent Committee for Scholarly Research and Ifta' had read the letter received by his Eminence, the General Mufti (Islamic scholar qualified to issue legal opinions) from a number of inquirers whose names are registered at the Secretariat General of the Council of Senior Scholars Nos.(5411) ,(1026), (1016),(1395), (1650), (1893), (2106) dated 7/11/1420, 7/2/1421, 7/2/1421, 3/8/1421, 17/3/1421, 25/3/1421, 7/4/1421 A.H., successively.

The inquirers asked many questions to the following effect: Lately, the idea of Irja' (a deviant conviction claiming that Faith is restricted to belief not deeds) has dreadfully spread. Many writers have been propagating it, depending on some incomplete quotations from Shaykh-ul-Islam Ibn Taymiyyah's writings, something which leads many people to confusion with respect to the definition of Iman (faith). They try to exclude the element of deeds from the definition of Iman. They claim that anyone who abandons all deeds will still be saved (from Hellfire). This definitely

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facilitates the committing of sins, acts of Shirk (associating others in worship with Allah) and Riddah (apostasy) for people attain Iman in light of this conviction, even if they do not abide by religious obligations, avoid prohibitions, or act in accordance with Shari'ah (Islamic law). There is no doubt that this conviction has a severe effect on Islamic societies, issues of `Aqidah (creed) and worship. Therefore, I hope Your Eminence will reveal the reality of this conviction and its bad effects, and the truth that is based on the Qur'an and Sunnah (whatever is reported from the Prophet). I hope you will also verify the writings reported from Shaykh-ul-Islam so that all Muslims can be sure about and have knowledge of their religion.

A: After the Committee studied the inquiry, it answered as follows: The mentioned sayings are attributed to al-Murji'ah (a deviant Islamic sect claiming that Faith is restricted to belief not deeds) who exclude deeds from the definition of Iman. They claim that Iman is achieved by belief with the heart and utterance with the tongue, whereas the deeds, according to their view, are a condition for attaining perfection but are not considered a prerequisite for it. Thus, according to their conviction, anyone who believes with their heart and utters with their tongue will be a perfect Mu'min (believer), even if they abandon obligations and violate prohibitions, they will also be entitled to enter Jannah (Paradise) without observing any good deeds. This has led to many null ideas, including the restriction of Kufr (disbelief) to denial of faith and Al-Istihlal (deeming what is Haram (prohibited) to be lawful) by heart. In fact, all these sayings are false, deviant and contradict the Qur'an, Sunnah and the way of Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim main

body); the predecessors and successors. However this opens the door to the people of evil and mischief to deviate away from their religion and be free from Allah's (Glorified be He) commands, prohibitions, fear and reverence. This also deactivates the concept of Jihad (struggling in the cause of Allah), enjoining good and forbidding evil.

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Furthermore, this also equates between good and bad, obedient and disobedient people, a person who abides by Allah's Shari'ah and the Fasiq (someone flagrantly violating Islamic law) who abandons His Commands and Prohibitions since deeds do not violate Iman as they claim. This is why Imams of Islam concentrated on clarifying the falseness of this conviction and replying to its supporters in the past and the present. They also allocated a chapter for this issue in the books of 'Aqidah and compiled complete books in this regard, such as Shaykh-ul-Islam Ibn Taymiyyah (may Allah be merciful with him) and others. Ibn Taymiyyah (may Allah be merciful with him) mentioned in Al-'Aqidah Al-Wasitiyyah: "Among the fundamentals of Ahl-ul-Sunnah w-Al-Jama'ah is that Din (religion of Islam) and Iman are attained by words and actions and that Iman increases by acts of obedience and decreases by acts of disobedience." He also mentioned in his book Al-Iman: "In this chapter, we find several sayings of the Salaf (Righteous Predecessors) and the Senior Scholars of Sunnah in explaining Iman. Sometimes they say: It is utterance and action and some others say: utterance, action and intention. Others say: Iman is utterance with the tongue, belief with the heart, and acts with organs. All these definitions are true." Moreover, he (may Allah be merciful with him) added: "The Salaf strictly censured Al-Murji'ah for excluding actions from Iman. However, their claim that all people have the same degree of Iman is absolutely fraudulent. Belief, love, fear of Allah, knowledge, etc., of people vary from one person to another." He added: "Regarding this basic origin, Al-Murji'ah deviated from what was clarified in the Qur'an, Sunnah, opinions of the Sahabah (Companions of the Prophet) and the Tabi'un (Followers, the generation after the Companions of the Prophet), rather they founded their opinion, own their own understanding and on linguistic interpretation [of texts]; this is certainly the manner of people of Bid'ahs (innovations in religion)."

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Among the proofs that indicate that deeds are included in Iman and that they affect it positively or negatively is Allah's saying, ﴿The believers are only those who, when Allâh is mentioned, feel a fear in their hearts and when His Verses (this Qur'ân) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone);﴾ ﴿Who perform As-Salât (Iqâmat-as-Salât) and spend out of that We have provided them.﴾ ﴿It is they who are the believers in truth.﴾ And ﴿Successful indeed are the believers.﴾ ﴿Those who offer their Salât (prayers) with all solemnity and full submissiveness.﴾ ﴿And those who turn away from Al-Laghwa (dirty, false, evil vain talk, falsehood, and all that Allâh has forbidden).﴾ ﴿And those who pay the Zakât.﴾ ﴿And those who guard their chastity (i.e. private parts, from illegal sexual acts)﴾ ﴿Except from their wives or (the slaves) that their right hands possess, - for then, they are free from blame;﴾ ﴿But whoever seeks beyond that, then those are the transgressors;﴾ ﴿Those who are faithfully true to their Amanât (all the duties which Allâh has ordained, honesty, moral responsibility and trusts) and to their covenants;﴾ ﴿And those who strictly guard their (five compulsory congregational) Salawât (prayers) (at their fixed stated hours).﴾ In addition, the Messenger (peace be upon him) said, ﴿Iman (Faith) has over seventy branches, the most superior of which is the declaration that there is no deity except Allah, and the lowest of which is the removal of (anything) harmful from the street, and shyness is a branch of Iman.﴾ Shaykh-ul-Islam (may Allah be merciful with him) also mentioned in

his book Al-Iman: "The origin of Iman is in the heart, including utterance and action. It is recognition of belief, love and submissiveness. Whatever rests in the heart should manifest in action. If a person does not act in accordance to it, this indicates absence or weakness of Iman. This is why the visible deeds are a reflection of the Iman of heart and a confirmation to what exists in it. They constitute evidence of it and they are a branch and part of full Iman." He also says, "Thinking of what Kharijites and Al-Murji'ah say with respect to the meaning of Iman reveals that this includes disobedience of the Messenger. Obeying Allah (Exalted be He) and His Messenger (peace be upon him) denotes the perfection of Iman, and that Allah (Exalted be He) would never render a sinner to be a Kafir. Suppose that some people went to the Prophet (peace be upon him) and told him: 'We believe in what you have brought us by our hearts and bear witness (that there is no deity except Allah and that Muhammad is the Messenger of Allah) with our tongues, but we do not abide by your commands and prohibitions; as we do not offer prayers, fast, perform Hajj or believe what is told to us; we do not return trusts, fulfill our promises, maintain the ties of kinship or observe any good acts which you ordained us; we drink intoxicants and commit incest and adultery; we kill as many people as we can

of your Companions and Ummah (nation) and take their money; we may even kill you too and fight with your enemies against you.' Can any rational person imagine that the Prophet (peace be upon him) would answer them by saying: 'You are the perfect Mu'minun (believers) and you are the ones entitled to my intercession on the Day of Resurrection, and it is expected that none of you would enter Hellfire?' On the contrary, every Muslim indisputably knows that the Prophet (peace be upon him) would have told them: 'You are the most disbelieving people ever to what I came with' and that he would have executed them if they had not repented."

Ibn Taymiyyah also said: "When the word of Iman is generally mentioned in the Qur'an and Sunnah, it is meant with dutifulness, piety, and religion as previously mentioned, for the Prophet (peace be upon him) declared that Iman has over than seventy branches, the best of which is to witness that there is no Deity but Allah, and the least is to remove harm from the road. Therefore, whatever pleases Allah falls under the meaning of Iman. All this is also included in the meaning of dutifulness when generally mentioned, and so are the Taqwa (fearing Allah as He should be feared) and the Din (religion of Islam). It was also narrated that when people asked about Iman, Allah revealed the following Ayah: [\(It is not Al-Birr \(piety, righteousness, and each and every act of obedience to Allāh, etc.\) that you turn your faces\)](#) ...What is meant here is that Iman, which is accompanied by action, is praised, other than that which is devoid of it." This is what Shaykh-ul-Islam Ibn Taymiyyah said about Iman; anyone who reports other than

this on his authority will be inventing lies against him.

Whereas what was mentioned in the Hadith concerning the entrance of some people into Jannah despite that they had never done any good is not absolute to anyone who abandons deeds while being capable of doing them. Rather it is restricted to those who have excuses for abandoning deeds or for any other reason that is consistent with the objectives of Shari`ah.

After clarifying this issue, the Permanent Committee warns against arguing over the fundamentals of `Aqidah, because of the serious consequences resulting from this. It recommends resorting to the books of the Righteous Salaf and leading Muslim scholars which are based on the Qur'an, Sunnah and accounts of the Salaf. It also warns against referring to any books that carry views opposing the original references, or modern books that are issued by authors who have not acquired knowledge

through scholars or from original sources. Those people are intruders to this one great fundamental of `Aqidah. They adopt the views of Al-Murji'ah and falsely attribute them to Ahl-ul-Sunnah W-al-Jama`ah, causing confusion to people. They also wrongly ascribe these views to Shaykh-ul-Islam Ibn Taymiyyah (Exalted be He) and other Imams of the Salaf through incomplete quotations. We advise them to fear Allah and to return to the Right Path, and not break the unity (of Muslims) by promoting this deviant belief. The Committee also warns Muslims against being tempted and falling into the trap

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of those opposing Ahl-ul-Sunnah W-al-Jama`ah. May Allah guide everyone to useful knowledge, righteous deeds and good understanding of the religion.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 20212

Q: Muslims in the Kingdom of Saudi Arabia live with many blessings; the greatest of which is Tawhid (belief in the Oneness of Allah/ monotheism). In the issue of Takfir (declaring someone to be a disbeliever), we refuse the doctrines of Kharijites (separatist group that believes committing a major sin amounts to disbelief) and Al-Murji'ah (a deviant Islamic sect claiming that Faith is restricted to belief not deeds).

These days, I came across a book entitled Ihkam al-Taqrir fi ahkam al-Takfir by Murad Shukry, a Jordanian writer. I found that this writer was not a scholar nor did he study the sciences of Shari'ah (Islamic law). In his book, he promoted the false doctrine of the extremist Al-Murji'ah, which recognizes only one form of Kufr (disbelief), which is Kufr of denial that we all know is inconsistent with the truth and the Shar'y evidence drawn by Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim main body) and disseminated by Imams of Da'wah in these blessed country. Moreover, scholars stated that Kufr may be through words, actions, beliefs and doubts [of well-established religious facts, trans.].

We wish that you will clarify the truth to guard people against this book which

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is generally adopted by the group that belongs to Salafiyyah (those following the way of the Righteous Predecessors) in Jordan. May Allah protect you! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: After reading the book mentioned above, it becomes clear that it confirms the doctrine of Al-Murji'ah and promotes that there is only one form of Kufr, namely Kufr of denial and rejection. The book exposes this heinous doctrine in the name of Sunnah and Shar'y evidence as if it were the opinion of the scholars of the Salaf (righteous predecessors). On the contrary, this reflects the author's ignorance of the truth and it confuses and misleads young Muslims into believing that this is the opinion of the Salaf and competent researching scholars of this Ummah, where as it is the doctrine of Al-Murji'ah who say that sins do not affect one's Iman (Faith). According to them, Iman is just the inner belief and Kufr takes place only by denial. This is negligence which is the opposite of the false doctrine of the Kharijites that goes to the other extreme in Takfir. Both of them are two false and heinous doctrines that clearly lead to false results. Allah (may He be exalted) guides Ahl-ul-Sunnah wal-Jama'ah to the truth, the correct doctrine and the moderate belief beyond the two extremes, stressing that a Muslim's honor and religion are inviolable and it is not permissible to declare anyone a disbeliever without truth substantiated with evidence. Such a sound belief confirms that Kufr may take place through sayings, actions, abandonment of actions, beliefs and doubt, as proof from the Qur'an and Sunnah as support. Therefore, it is not permissible to publish or print this book or to claim that its false contents are based on sound evidence

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from the Qur'an and Sunnah or represent the way of Ahl-ul-Sunnah wal-Jama'ah. The author and publisher of this book must repent to Allah, for repentance wipes out sins. A person who does not

have deep knowledge of the Shari`ah should not engage in similar issues so that he may suffer harm and corrupt disbelief more than the benefit and reform that he has wished to gain.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Fatwa no. 21435

Q: Would you please look into the book entitled Haqiqat-ul-Iman Bayn Ghuluw Al-Khawarij wa Tafrit Al-Murji'ah by `Adnan `Abdul-Qadir published by the Shari`ah Society in Kuwait?

A: This book advocates the Al-Murji'ah school of thought that excludes deeds from the concept and reality of Iman (Faith), as they maintain that practical devotion is only a supplementary condition. The author further supports this false creed by citations of authoritative scholars adapted and misquoted to serve his purpose. For example, he attributed a statement to Imam Ahmad (may Allah show mercy to him) while it was said by Abu Ja`fr Al-Baqir (see: p. 9). Furthermore, he gives titles that do not fit the content.

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For example, he gives the title: "The seed of faith is only in the heart and anyone who denies that is a disbeliever". He then misquotes Shaykh-ul-Islam Ibn Taymiyyah (p. 9). However, his citations do not agree with his titles. For example, he misquotes parts of Al-Fatawa by Ibn Taymiyyah p. 9 (Al-Fatawa: vol. 7, p. 644, vol. 7, p. 377). Likewise, he misquotes the statements of "Uddat Al-Sabirin" by Ibn Al-Qayyim deleting the passages that refute the beliefs of Al-Murji'ah (a Muslim sect that excludes actions from the prerequisites of Faith). Similarly, in (p. 33), he deletes some words of Al-Fatawa by Ibn Taymiyyah, (Fatwa no. 11/87). Again, in (p.34) he misquotes Ibn Taymiyyah (Al-Fatawa: vol. 7, p. 638-639) and in (p.37)(Al-Fatawa: vol. 7, p. 494). Also, he omits the final conclusion of the statement of Ibn Al-Qayyim (Kitab Al-Salah, p. 59). He also misquotes Ibn Taymiyyah (refer to Ibn Taymiyyah's book: Al-Sarim Al-Maslul vol. 3, p. 967-969) in p. 64 and misquotes him again (Al-Sarim Al-Maslul vol. 3, p.971) in p. 67. Thus, this book is replete with academic offenses in favor of Al-Murji'ah sect; so it is forgery to introduce the book in the name of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body). The book thus must be banned and denied distribution. We also advise them to reconsider the matter, fear Allah, and return to the truth and avoid the misleading things.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdullah ibn Ghudayyan	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

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Fatwa no. 21517

Q: Some people ask about the two books entitled "Al-tahdhir min Fitnat Al-takfir (the Warning Against the trial of Pronouncing Disbelief)" and "Sayhat Nadhir (the Cry of the Warner)" compiled by `Ali Hasan Al-Halabi. The two books call to the Madh-hab (school of jurisprudence) of Irja', which holds that actions are not a fundamental condition upon which the soundness of Iman (Faith) depends, and relate this opinion to Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body). The author based the two books on distorted transmissions from Sheikh-ul-Islam Ibn Taymiyah, Al-Hafizh Ibn Kathir, and others (may Allah be merciful with them all). The advisors hope to see clarifications of the material of the books so that readers will be able to differentiate between truth and falsehood.

A: After studying the two books, the Committee found that the book entitled Al-Tahdhir min Fitnat Al-Takfir, compiled by `Ali Hasan Al-Halabi where he added to the sayings of scholars in the introduction and commentaries, includes the following:

1. The author based the book on the invalid and innovated Madh-hab of Al-Murji'ah (a deviant Islamic sect), who limit Kufr (disbelief) to denial, rejection, conscious Istihlal (believing that what is prohibited is to be made lawful) as seen on page 6, commentary 2, and also page 22. This opinion opposes that of Ahl-ul-Sunnah wal-Jama`ah who believe that doctrinal disbelief, actions, statements, and/or doubt entail Kufr.
2. The author distorted facts when transmitting from Ibn Kathir (may Allah be merciful with him) from Al-Bidayah wal Nihayah 13/118, where he stated in his commentary in page 15 - as cited

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from Ibn Kathir: "Verily, Genghis Khan claimed that Al-Yasiq was revealed by Allah and that is why they were regarded as Kafirs (disbelievers)." When referring to the stated page, the saying claimed to be Ibn Kathir's (may Allah be merciful with him) was not found.

3. He fabricated lies against Sheikh-ul-Islam Ibn Taymiyah (may Allah be merciful with him) in pages 17-18, where he falsely related to him the claim that ruling by other than what Allah has revealed was not considered Kufr by Sheikh-ul-Islam unless it is done out of knowledge, belief, and Istihlal. This is sheer fabrication against Sheikh-ul-Islam Ibn Taymiyah (may Allah have mercy on him), who promoted the Madh-hab of the Salaf (righteous predecessors), Ahl-ul-Sunnah wal-Jama`ah, which is already mentioned; however, this is the Math-hab of Al-Murji'ah.

4. He fabricated the meaning intended by the knowledgeable Sheikh Muhammad ibn Ibrahim (may Allah be merciful with him) in his treatise "Tahkim Al-Qawanin Al-Wad`iyyah" (Seeking the Rulings of Man-made Laws), as he falsely claimed that the Sheikh considers conscious Istihlal a condition for Kufr, although the statements of the Sheikh plainly indicate that he followed the opinion of Ahl-ul-Sunnah wal-Jama`ah.

5. He commented on the statements of the people of knowledge and implied that these statements mean what they do not mean, as in page 108, commentary 1; page 109,

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commentary 21; and page 110, commentary 2.

6. The book also lessens the sin of ruling by other than what Allah has revealed, particularly on page 5, commentary 1, claiming that paying special attention to enforcing Tawhid (belief in the Oneness of Allah) in this area is considered an imitation of the Rafidah (a Shi'ah group denying the caliphates of Abu Bakr Al-Siddiq and `Umar ibn Al-Khattab and making accusations against them and many other Companions of the Prophet), and this is a grave mistake.

7. On examining the second book entitled "Sayhat Nadhir", the Committee found that it is a supporting tool for the contents of the first book. Accordingly, the Permanent Committee believes that it is not permissible to print, publish, or distribute the two books because of the falsehood and fabrications they contain. We advise the author to fear Allah for himself and for Muslims, especially the youth, and endeavor to acquire knowledge of the Shari'ah (Islamic law) at the hands of scholars trusted for their knowledge and beliefs. Knowledge is a trust which should not be spread unless it is in accordance with the Qur'an and the Sunnah (whatever is reported from the Prophet). The author must renounce these opinions and highly shameful approaches in distorting the statements of the people of knowledge. It is known that returning to the truth is a virtue and a cause of dignity for Muslims.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18265

Q: An Imam of a Muslim group in America, whose name I prefer not to mention, reiterates some heretic claims. For example, they claim that Prophet `Eisa (Jesus) was actually crucified; that Allah did not part the sea for Prophet Musa (Moses), that it is permissible for a Muslim woman to marry a Christian, and that Christians are better than Muslims in general. When the Imam of such group heard the Ayah of the stoning penalty, he described it as a barbaric penalty that should not be enforced. As for the Four Madh-habs (Hanafy, Maliki, Shafi`y, and Hanbali schools of law), he claims, they are confined to Arabs in practice, thus he founded his own Madh-hab that suits the Americans in addition to other false lies. As for himself, he claims he is the Christ and the Mahdy (a man named after the Prophet, who will appear as a sign of the Hour and rule according to Islamic law). However, later he abandoned his personal claims. A man from this group who worked as an Imam in his community twenty years ago came to our country and learned that such beliefs are false. Gradually, he learned the true Salafiyyah (the true creed of the righteous predecessors). He thus swore by Allah that he had never heard of the Salafiyyah except when he came to our country. Identifying the disbelief of the Imam mentioned above, we asked him to dissociate himself from that Imam and he acknowledged that the Imam is a Kafir (disbeliever) but he did not want to part with the group for the purpose of setting things right from the inside.

Now, how should we deal with that man? Is it permissible for him to stay involved in this group under the pretext of inviting its people to the true Islam? Should he distance himself from that Imam? If he refuses to leave this group, should we abandon him?

A: The aforesaid claims are the creeds of disbelievers. They

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contradict the teachings of the Qur'an and the consensus of Muslim scholars. Accordingly, anyone who imparts, accepts, believes in, or even does not separate himself from those who follow them, is a Kafir. The group that adopts such false creeds should not be regarded as an Islamic one and no Muslim is allowed to be a member of it except to deny and refute these deviant beliefs and invite its members to repent and accept true Islam. If they refuse, they should be abandoned and people should be warned against them. Allah (Exalted be He) says, ﴿ You (O Muhammad صلى الله عليه وسلم) will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger (Muhammad صلى الله عليه وسلم), even though they were their fathers or their sons or their brothers or their kindred (people). ﴾ Allah (Exalted be He) also says, ﴿Indeed there has been an excellent example for you in Ibrâhîm (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allâh: we have rejected you, and there has started between us and you hostility and hatred for ever until you believe in Allâh Alone"﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!



secularism and Freedom of Religion

Fatwa no. 18396

Q: The Hanifiyyah creed in some countries is facing the challenges of secularism and its deviation from what is right. These are disguised in the shape of cunning explanations such as: It is made to avoid religious extremism and admitting the freedom of `Aqidah (creed) for every person; whether they would like to be believers or not.

In fact, the meaning of secularism is not confined to this only because it aims at not only corrupting the `Aqidah by this meaning but also goes beyond different interpretations which we can sum up in the following: Secularism fluctuates between different meanings according to the sayings and views of its advocates which is not less than five boundaries:

First, it recognizes freedom of religion for every person even though those who acknowledge secularism are assigned to a certain religion considering their religion the truth and others as wrong. This means: there is no objection that a Muslim leaves his religion because it is his sole right to do so.

Second, it recognizes freedom of religion for every person; believing in a certain religion but not giving precedence to any other over it.

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Third, it recognizes freedom of religion for every person even if people disconnect themselves from every religion and treat them all equally.

Fourth, it does not recognize any religion and holds a neutral attitude demanding not to interfere in any religion as well as full neutrality before the different stances toward religions.

Fifth, it does not recognize any religion or `Aqidah and does not hold negative attitudes against them and does not support any opposing attitudes against religions.

We ask your eminence to tell us what the Islamic ruling is on secularism and secularists in the light of these interpretations because of the Muslims' condition and their inability to argue with the polytheists and apostates of our countries and the attempts of non-Muslims to render the actions of Muslims failures.

A: Secularism is the call of separating religion from the affairs of state and to take only the acts of worship and leave the other aspects of religions, and recognition of what is called "freedom of religion". Thus, whoever wants to be a Muslim will be Muslim, and whoever wants to leave it to embrace another religion or creed, he may do so. Secularism and other corrupted beliefs

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are immoral and bad calls which people must avoid, reveal its falseness, explain its danger and warn people against its evil because its evil is great and its danger is tremendous. We ask Allah (Exalted

be He) for sanity and safety from its evil and the evil of its advocates.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Al-Tijaniyyah

The first question of Fatwa no. 18068

Q 1: I read a Fatwa (legal opinion issued by a qualified Muslim scholar) that rules Al-Tijaniyyah Tariqah (Sufi order) to be a Kafir (disbeliever), deviant group. Please advise concerning the reasons for this ruling.

A: al-Tijaniyyah Tariqah is a rejected group that does not correspond with the guidance of Islam. It entails Bida` (innovations in religion), acts of Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and acts of Shirk (associating others with Allah in His Divinity or worship) which take one out of the fold of Islam. These practices include:

First, exceeding proper limits committed by Ahmad ibn Muhammad Al-Tijany, the founder of the Tariqah, and exceeding the proper limits made by his followers, to the extent that he thought he had the attributes of a Messenger or even a god, and his followers believed him in that.

Second, his belief in Ittihad (a Sufi claim of union with Allah) and Wahdat-ul-Wujud (pantheism), and claiming that he is in the highest rank of this status. His followers believed him and followed him in that.

Third, his declaration that help is given by Allah to the Prophet (peace be upon him), then to the rest of the prophets, then to himself, and then to the other people since the beginning and until the end of creation. His followers also believe in this.

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Fourth, his attack of Allah and Awliya' (pious people), and his indecency with them. He stated that his foot was on the neck of each Waliy (referring to humiliation).

Fifth, his false claim that he knew the Ghayb (the Unseen) and what is within the minds of people, and that he controlled the hearts. His followers believe this and consider it one of his Karamahs (extraordinary events performed by a pious person).

Sixth, his distortion of the meaning of Ayahs of the Qur'an and interpreting them symbolically.

Seventh, his claim that every one who belongs to the Tijaniyyah Tariqah will enter Jannah (Paradise) without being questioned or punished, no matter what sins they committed.

These are some of the concepts adopted by Al-Tijaniyyah, extracted from their most trusted books, such as "Jawahir Al-Ma`ani" by `Aly Harazim and "Rimah Hizb Al-Rahim" by `Umar ibn Sa`id Al-Fawty.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Offering Salah behind Tijaniyyah Followers

Fatwa no. 18674

In Cameron we suffer from the problem of offering Salah (Prayer) behind a Muftadi` (one who introduces innovations in Islam) who follows the Tijaniyyah (a Sufi order that stresses culture, education, and ritual practices by disciples). It is the only Tariqah (Sufi order) which has prevailed for a very long time. This problem has led to disunity between the Du`ah (callers to Islam), since most of them believe that it is not permissible to offer Salah behind such Imams (those who lead congregational Prayer). They have based their belief on Fatwa no. 2089, which was issued by the Permanent Committee for Scholarly Research and Ifta', but we do not know whether the Fatwa is applicable to all Sufi orders or to one order in particular. We would like to present the actual situation of the people in our country so that you will give us a Fatwa specific to our condition that ends this Fitnah (trial).

Firstly, people have lived for forty years knowing nothing except the Tijaniyyah, and believing that it is the true Islam revealed to Allah's Messenger (peace be upon him) because there was no call to Salafiyyah (those following the way of the righteous predecessors). Thus, when the call to Salafiyyah began, it was regarded as an innovation.

Secondly, these people do not understand Arabic, and Islam cannot be understood except in Arabic. For example, some of them say "Allahu Akbar (Allah is the Greatest)" without understanding what the phrase means; they may even understand only some Ayahs (Qur'anic verses) of the Fatihah

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although they are Imams in Masjids (mosques).

Thirdly, there is no communication between them and the scholars of the Ummah (nation) and competent Du`ah.

Fourthly, they live in a non-Muslim country where there are no scholars and are thus away from Al-Haqq (the Truth).

Fifthly, those whom Allah has guided to understand the Salafiyyah and call to it are all from among the youth, and the elders do not trust their knowledge. In fact, they consider them ignorant youngsters who should be informed of the truth. Unfortunately, and because of Fatwa no. 2089, our young Du`ah declared that the followers of Tijaniyyah are Kafirs (disbelievers) after whom Salah should not be offered. This has led to several problems and rejection of Al-Haqq which the young Du`ah are calling to.

We hope Your Honor will advise us and consider the rules of Takfir (declaring someone to be a disbeliever). We ask you to give much concern to this country so that the Du`ah will unite and take the Da`wah in the correct manner in order to inform people how to

properly deal with this Tariqah or any other Tariqah. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: The Fatwa we issued in which we declared the invalidity of offering Salah behind followers of Tijaniyyah represents Al-Haqq in accordance with the rules of Shari`ah (Islamic law). You must call to Allah with knowledge, deep insight, and make the means to your call wise and fair preaching.

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Allah (Exalted be He) states: ﴿Say (O Muhammad صلى الله عليه وسلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge)﴾ He (Glorified be He) also states: ﴿Invite (mankind, O Muhammad صلى الله عليه وسلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching﴾

You are required to explain the true `Aqidah (creed) to those whom you call to Allah and begin by calling to the pure `Ibadah (worship) along with supporting this with evidence from the Qur'an and the Sunnah (whatever is reported from the Prophet). Regarding the issue of Takfir, you should postpone it until the true `Aqidah becomes deeply rooted in the people's hearts.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Al-Rafidah (a Shi`ah group denying the caliphates of Abu Bakr Al-Siddiq and `Umar ibn Al-Khattab and making accusations against them and many other Companions of the Prophet)

The first question of Fatwa no. 12849

Q 1: What is the legal decision on a person who claims that Jibril (Gabriel, peace be upon him) descends on some people after the death of the Prophet (Peace be upon him) and that He descended over Fatimah to console her?

A: The claim that Jibril descends over some people after the death of the Prophet (peace be upon him) is not true.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fifth question of Fatwa no. 10733

Q 5: What is the ruling on the contemporary groups of Shi`ah (Shi'ites)? Are they considered Kafirs (disbelievers), bearing in mind that some of them believe that Jibril (Gabriel, peace be upon him) delivered the message to Prophet Muhammad (peace be upon him) by mistake instead of delivering it to `Ali (may Allah honor him)?

A: Whoever believes in what is mentioned in the question amongst Shi`ah is a Kafir (disbeliever) for defaming

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his Lord (Exalted be He), Jibril, and Prophet Muhammad (peace be upon them both).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 11056

Q 4: It is claimed that there are three branches of knowledge revealed to Prophet Muhammad (peace be upon him): First: "The legal knowledge" that was mandatory to convey to people. Second: "The spiritual knowledge" that was optional to convey and he taught to `Aly ibn Abu Talib. Third: "The special knowledge" confined to the Prophet alone that he was ordered to keep secret. Is there any proof that affirms these claims? May Allah reward you with the best!

A: Classifying the (Wahy) revelation sent down to Prophet Muhammad (peace be upon him) into three kinds as mentioned has nothing to do with the Wahy divisions. As for the claim of some people that there is "spiritual knowledge" that was optional to convey and he taught it to `Aly ibn Abu Talib, it is false and has no evidence from the Book of Allah or the Sunnah of His Messenger (peace be upon him).

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 13139

Q: when did Shi`ah (Shi'ites) and Qadianiyyah beliefs appear?

A: Supporting Ahl-ul-Bayt (members of the Prophet's extended Muslim family) began during the Caliphate of `Ali (may Allah be pleased with him). He denounced them for this, and burned a group of them who claimed him to be an Ilah (god). As for the Qadianiyyah, they appeared at the end of the thirteenth century.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Al-Batiniyyah

Al-Qaramitah and Al-Batiniyyah

The sixth question of Fatwa no. 18952

Q 6: What is your opinion regarding Al-Qaramitah and Al-Batiniyyah? Are they considered Islamic sects or Kafir (disbelieving) ones? Please provide us with some information on them along with some other sects.

A: both Al-Qaramitah and Al-Batiniyyah do not belong to Islam. Rather they are Kafirs (disbelievers) and heretics. Scholars have written specific books to explain the falseness of the ideologies and beliefs of the sects in question. You may thus refer to these books and give special attention to the writings of Shaykh-ul-Islam Ibn Taymiyyah (may Allah be Merciful with him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Al-Makarimah

The fourteenth and fifteenth questions of Fatwa no. 20308

Q 14: Those who follow the Manhaj (methodology) of Al-Mukrimy claim that `Aly ibn Abu Talib is the first Caliph; they abuse the other Caliphs and the rest of the Sahabah (Companions of the Prophet), and they also accuse the mother of the believers, `Aishah.

A: There is a lot of evidence that the first Caliph after the Prophet (peace be upon him) was Abu Bakr Al-Siddiq (may Allah be pleased with him), whether they were reported from him or from other Sahabah. However, the Prophet (peace be upon him) did not say this directly and definitely, but he only gave orders that entails so; he asked him to lead the people in Salah (Prayer) when he (peace be upon him) was ill. When he was asked about his successor, he (peace be upon him) said, [«Allah and the Mu'minin \(believers\) do not admit anyone to that position but Abu Bakr.»](#) Thus, the Sahabah, including `Aly (may Allah be pleased with him), gave him their Bay`ah (pledge of allegiance) after the death of the Prophet (peace be upon him). They unanimously agreed on Abu Bakr being the best among them.

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It was authentically reported in the Hadith narrated by Ibn `Umar (may Allah be pleased with him) that the Sahabah (may Allah be pleased with them) used to say during the lifetime of the Prophet (peace be upon him), [«The best of this Ummah \(nation\) after the Prophet are Abu Bakr then `Umar then `Uthman. The Prophet \(peace be upon him\) acknowledged this.»](#) Athar (narrations from the Companions) were narrated by a significant number of narrators that `Aly (may Allah be pleased with him) used to say, "The best one among the Muslims after their Prophet is Abu Bakr then `Umar ." He (may Allah be pleased with him) also used to say, "Anyone who claims that I am better than them will be whipped for slander." He never claimed that he is the best one among the Ummah, that the Messenger of Allah (peace be upon him) enjoined that he would be his successor, or that the Sahabah wronged him and usurped his right.

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When Fatimah (may Allah be pleased with her) died, he gave a second Bay`ah to Al-Siddiq in assurance of the first Bay`ah and to show the people that he approved of the Bay`ah of Abu Bakr (may Allah be pleased with him). When `Umar (may Allah be pleased with him) was stabbed, he made the matter a Shura (consultation) among six of the ten Sahabah who were given the glad tidings of entering Jannah (Paradise); among whom was `Aly (may Allah be pleased with him). He did not denounce `Umar for this, neither in his lifetime nor after his death, and he did not say he has priority over them all. How can anybody tell lies on the tongue of the Messenger of Allah (peace be upon him) and claim that he had appointed `Aly as his successor, even though `Aly himself did not claim this, nor did any of the Sahabah? They unanimously agreed on the validity of the Caliphate of Abu Bakr, `Umar and `Uthman. `Aly (may Allah be pleased with him) admitted this, and cooperated with the three of them in Jihad (fighting in the Cause of Allah), Shura and other issues. The generation after the Sahabah unanimously agreed on what the Sahabah agreed on. Thus, it is

impermissible for anyone, whether Shi'ah (Shi'ites) or others, to claim that `Aly is the successor of the Messenger of Allah, and that the Caliphate before him was Batil (null and void). It is also impermissible for anyone to claim that the Sahabah wronged `Aly and usurped his right. This is an evident falsehood and a form of mistrust in the Sahabah, including `Aly (may Allah be pleased with them all).

Allah (Exalted be He) protected the Islamic Ummah (nation) from consensus on

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a falsehood. It was authentically reported that the Prophet (peace be upon him) said in many Hadiths, [\(A group of people from my Ummah will remain victorious \(and on the right path\).\)](#) It is impossible that the Ummah unanimously agrees on falsehood in the best of centuries, which is the Caliphate of Abu Bakr, `Umar and `Uthman. Anyone who believes in Allah (Exalted be He) and the Day of Judgment, and who has the slightest idea about Islam would never say so.

Abusing the Sahabah (may Allah be pleased with them) is a Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and adversity to Allah (Exalted be He) and His Messenger (peace be upon him). Allah (Glorified and Exalted be He) clarified many times in the Qur'an that He is pleased with them, such as His saying, [\(And the foremost to embrace Islâm of the Muhâjirûn \(those who migrated from Makkah to Al-Madinah\) and the Ansâr \(the citizens of Al-Madinah who helped and gave aid to the Muhâjirûn \) and also those who followed them exactly \(in Faith\). Allâh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow \(Paradise\), to dwell therein forever. That is the supreme success.\)](#) He (Exalted be He) also says, [\(Indeed, Allâh was pleased with the believers when they gave the Bai'ah \(pledge\) to you \(O Muhammad صلى الله عليه وسلم\) under the tree\)](#) If a person dies while still abusing the Sahabah or accusing the Mother of the Believers, `Aishah (may Allah be pleased with her), they have died while in a state of Kufr (disbelief), as they have doubted the truth of Allah and His Messenger, for Allah (Glorified be He)

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has praised the Sahabah, is pleased with them and has declared the innocence of `Aishah in the Qur'an.

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Q: The followers of Al-Mukrimy order people not to perform Hajj unless one of the people of Al-Mukrimy orders someone to go with them. On their way to perform Hajj, they ask the people performing Hajj for the first time to slaughter a sacrifice as a vow and order women to make Tawaf (circumambulation around the Ka`bah) seven rounds in addition to the seven rounds of Tawaf for `Umrah (lesser pilgrimage) and Hajj and they call this Tawaf "Tawaf for women".

A15: Their saying that there must be one of the followers of the Al-Mukrimy order with the pilgrims is totally unfounded. It is an invalid condition that is against the sanctified Shari`ah and it must be disregarded. Every Muslim has to understand his religion and know the rulings on Hajj and other acts of worship in order to perform Hajj and other acts of worship based on knowledge. This is according to the saying of the Prophet (peace be upon him): [﴿"If Allah wants to do good to a person, He makes him comprehend the religion."﴾](#) (Agreed upon by Al-Bukhari and Muslim). As regards the order of the person

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from Al-Mukrimy for every person making pilgrimage for the first time to slaughter a sacrifice as a vow and also his ordering the women to make Tawaf seven rounds as Tawaf for women, they are Bid`ah (innovation in religion) that have no origin in Islam. In fact, they are additions to Islam of things which Allah (Exalted be He) did not permit. We pray to Allah (Exalted be He) to grant all of us success to do what is right and protect us from misguidance and delusions.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bid`ah (innovation in religion)

The first question of Fatwa no. 17522

Q: What is the meaning of Bid'ah? We want you to define this term clearly. Indeed, there are some people who say that everything that was not practiced during the lifetime of the Prophet (peace be upon him) and his Sahabah (Companions of the Prophet) is a Bid`ah. How should we reply to them?

A: The word Bid`ah is literally taken from Al-Bid` which is initiating something without any precedent, as Allah (Exalted be He) says: ﴿The Originator of the heavens and the earth.﴾ that is creating them in the most beautiful and splendid way without any precedent. He (Exalted be He) further says: ﴿Say (O Muhammad صلى الله عليه وسلم): "I am not a new thing among the Messengers (of Allâh i.e. I am not the first Messenger)﴾ i.e. I am not the first prophet to receive revelation from Allah; rather Allah sent messengers before me to bring glad tidings of Jannah (Paradise) to those who believed and the warning of Hell to those who disbelieved and I am following their way.

There are two kinds of innovation:

The first has to do with customs, such as the invention of modern machinery and this is permissible, because

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the basic principle with regard to customs is that they are permissible.

The second type has to do with newly-introduced innovations in religion. This is haram, because all the rulings of Din (religion) are subjected to Tawqif (a religious text and not personal opinion), and as such, are only taken from the Book of Allah and the Sunnah of His Messenger (peace be upon him).

The innovations that pertain to the Din could also be grouped into two types:

The first is doctrinal Bid`ah, such as that of the misguided sects of Jahmiyyah (a deviant Islamic sect denying some Attributes of Allah, claiming they are ascribed to people and cannot be ascribed to Allah), and Mu`tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief), and other misguided sects.

The second kind of Bid`ah is the one that pertains to worship, such as when a person performs `Ibadah (worship) in a manner that was not ordained by Allah (Exalted be He), but the innovator increased or decreased or performed it in a manner that was not prescribed. Any bid`ah in religion is Haram, for the Prophet (peace be upon him) said: ﴿He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.﴾ Related by Al-Bukhari and Muslim from the Hadith narrated by `Aishah (may Allah be pleased with her). It is also narrated in Sahih Muslim that he (peace be upon him) said: ﴿He who did any act for which there is no sanction

from our behalf, that is to be rejected.) Also narrated by Muslim on the authority of Jabir ibn `Abdullah (may Allah be pleased with him) that (Whenever the Messenger of Allah (peace be upon him) delivered a Khutbah, his eyes would become red and his tone loud. He used to show anger as if he were warning us against an army. He (peace be upon him) would say, "The enemy is about to attack you in the morning and is advancing against you in the evening.") and he used to say: (The last Hour and I have been sent like these two"); he would join his forefinger and middle finger; and would further say: ("The best of speech is embodied in the Book of Allah, and the best

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of guidance is that given by Muhammad (peace be upon him). The most evil affairs are novelties; and every Bid'ah leads to misguidance.") Then, he would say: ("I should be dearer to Muslims than themselves. If a person leaves behind property, it will be for their families. If a person dies while in debt or leaves children (in need), the responsibility (of paying their debt and bringing up their children) lies on me.")

This impermissibility varies in degrees, as some innovations might amount to Kufr, such as circumambulating the graves as a kind of worship to its occupants as well as slaughtering and vowing for them. Other innovations are means leading to Kufr, such as building on graves, and performing Salah (Prayer) and supplicating to Allah (Exalted be He) by them. Others pertain to corrupt doctrines as we mentioned, and others are considered sins such as celibacy/abstinence (from intercourse) and castrating oneself to avoid sexual desire.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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staying in a village that practices Bid`ahs

Fatwa no. 12927

Q: The questioner explains his circumstances and those of the town where his mother is staying. She keeps asking him to stay with her in the same town.

A: Given that the situation is as you have mentioned, if you can find a job in your town that sustains you so that you will be able to advise your family without being affected by their Bid`ahs (innovations in religion), it will be better to obey your mother out of maintaining the ties of kinship and hoping that the people of your town might be guided through you. If you cannot find a suitable job in your town; you think that the people there will most probably reject your advice; or you fear that they might tempt you or your children with their Bid`ahs, there will be no harm on you if you stay in Alexandria or so to protect yourself and your children from Shirk (associating others with Allah in worship). However, you should also maintain the ties of kinship with your mother and your relatives with money and visits as much as possible, according to Allah's

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saying, ﴿Allâh burdens not a person beyond his scope.﴾ He (Glorified be He) also says, ﴿So keep your duty to Allâh and fear Him as much as you can﴾ The Prophet (peace be upon him) said, ﴿When I command you to do anything, do of it as much as you possibly can.﴾ Leaving the places of Fitnah (temptation) and Bid`ahs related to Shirk to a place where your religion is protected, where you cooperate with Ahl-ul-Sunnah (those adhering to Sunnah), and where you are able to earn your living lawfully, is considered a Hijrah (a believer's migration to an Islamic land) for the sake of Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 15213

Q: We, the people of Wady Qadid, hope Your Eminence will guide us concerning the ruling on Tasat Al-Sum, which is believed by some people to have the Greatest Name of Allah in it and that it cures poisoning, by the Will of Allah, if an ill person drinks water from it or puts it in a pot of water, which has been brought to Your Eminence. Some people have been infatuated by it after

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drinking water from it to the extent of saying that it treated them. May Allah's Peace, Mercy, and Blessings be upon you!

A: Having studied the writings engraved in Tasat Al-Sum in question, the Committee prohibits using it for many reasons, the gravest of which is that the use of this pot is a means leading to Shirk (associating others with Allah in His Divinity or worship) due to the names of Ahl-ul-Bayt (members of the Prophet's extended Muslim family) engraved in it, as well as pictures of animals and signs of the zodiac. In addition, it entails contempt of the Names of Allah (Glorified and Exalted be He).

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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the book "Dala'il Al-Khayrat" and the Bid'ahs (innovations in religion) it contains

Fatwa No. 15880

Q: I hope you will issue a Fatwa concerning this book. Is it permissible to read and keep it? Here are some sentences from the book: "The purpose of this book is to mention the way and virtue of invoking Allah's peace and blessings upon the Prophet (peace be upon him). We mention them without their Sanad (chain of narrators), so that the reader can easily memorize them. It is of the most important tasks for whoever wants to draw closer to Allah (Exalted be He). I entitled it Dala'il Al-Khayrat Wa Shawariq Al-Anwar Fi Dhikr Al-Salah `Ala Al-Naby Al-Mukhtar."

It was reported that the Prophet (peace be upon him) said: [\("Verily, there will come to the Cistern on the Day Resurrection people whom I will only know by their frequent supplication for peace and blessings upon me."\)](#)

This is a copy of a page of this book: "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful], O Allah, for the sake of your prophet Muhammad (peace be upon him), Your Love for him and his for You, and the secret kept between You and him, ... etc."

"O Allah, confer peace and blessings upon Muhammad and his family whose light is of Your Light and whose power of light revealed all secrets."

A: The book in question entitled "Dala'il Al-Khayrat"

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is known by trustworthy scholars as misleading, for it over-praises the Messenger (peace be upon him), and includes supplications by calling upon him and claiming that his light is of Allah's Light, and that his light revealed all secrets as quoted by the questioner. Such praying and over-praising are baseless. People should not be deceived by this book. It should not be read, except by someone who wants to refute and warn against it. There are many authentic books that explain how to invoke Allah's peace and blessings upon the Prophet (peace be upon him) such as Jala' Al-Afham Fi Al-Salah Wa Al-Salam `Ala Khayr Al-Anam by Ibn Al-Qayyim.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'



Fatwa no. 17831

Q: We received some audio tapes of two eminent scholars, Sheikh Muhammad Nasir Al-Din Al-Albany the Muhaddith (Hadith scholar) of Al-Sham (The Levant), and Shaykh Muqbil ibn Hady Al-Wadi'y the Muhaddith of Yemen. In these tapes the two distinguished Sheikhs spoke about the renowned Da'iyah (caller to Islam) `Abdul-Rahim Al-Tahhan for they received some letters and inquiries from some of Ahl-ul-Sunnah (those adhering to the Sunnah) in Qatar about the soundness of some opinions that were ascribed to Al-Tahhan such as:

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- 1- That imitating the Four Madh-habs (Hanafi, Maliki, Shafi`, and Hanbali) is Wajib (obligatory) and that rejecting them is nothing but deviation.**
- 2- That he denies entirely the principles of Jarh (criticism of Hadith narrators) and Ta`dil (validating the uprightness of Hadith narrators).**
- 3- That he, Al-Tahhan, praises highly the Sufis and accuses those who oppose them of being going astray.**
- 4- That he is of the opinion that the dead can hear in their graves. He also believes that they perform Salah (Prayer) in their graves and see whomever visits them.**
- 5- His opinion that it is possible for a person to see the Prophet (peace be upon him) in this world while they are awake. He mentioned as proof that Nur Al-Din Zinky saw the Prophet in this world while he was awake.**
- 6- His claim that looking at the face of the Prophet (peace be upon him) or the faces of the Sahabah (Companions of the Prophet) is equivalent to offering `Ibadah (worship) for thousands of years and that looking at the face of Al-Imam Ahmad is equivalent to offering `Ibadah for one year.**

It is worth mentioning that some of our Muslim brothers here in Egypt justify Al-Tahhan's position by saying that he may mean Sufis who are praised by Shaykh-ul-Islam (scholar of Islam) Ibn Taymiyyah (may Allah be merciful with him) in his booklet Al-Sufiyyah Wal-Fuqara' (Sufis and the poor). They also say that seeing the Prophet (peace be upon him) in this world may be possible. A proof for this, they proceed, is that some pilgrims saw `Abdullah ibn Al-Mubarak (may Allah be merciful with him) performing Hajj with them though he did not actually go for Hajj in that year. When they returned back from Hajj they told `Abdullah ibn Al-Mubarak that they saw him there and he did not comment.

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Is this story correct and may it be used as a proof for the possibility of seeing the Prophet (peace be upon him) in this world while a person is awake?

Did Al-Tahhan divert from the way of Ahl-ul-Sunnah to the way of the people of Bid`ah (innovations in religion) after he left Hejaz and moved to Qatar?

Should we consider Al-Tahhan a Muftadi` (one who introduces innovations in religion)? Is it correct that the dead can hear from their graves? Is not imitating the Four Madh-habs considered deviation and turning away from the straight path?

Are these opinions ascribed authentically to Al-Tahhan? If so, are they correct?

We are here in Egypt disturbed by the matter of Al-Tahhan. We would like to know whether he ended up following the way of Ahl-ul-Sunnah or that of the people of Bid`ah? Please provide us with your answer as soon as possible.

A: All these opinions which are ascribed to `Abdul-Rahim Al-Tahhan are false and people must be warned against. They all violate the Qur'an and Sunnah (whatever is reported from the Prophet, peace be upon him). However, a person has not to imitate any scholar. Rather, opinions of scholars have only to be followed when there is evidence for them.

All Muslims must follow the Messenger (peace be upon him) for he is the model to be emulated by all believers as Allah (may he be Glorified) states: ﴿ [Indeed in the Messenger of Allâh \(Muhammad صلى الله عليه وسلم\)](#) you have a good example to follow ﴾

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Allah (Exalted be He) also states: ﴿ [And whatsoever the Messenger \(Muhammad صلى الله عليه وسلم\) gives you, take it; and whatsoever he forbids you, abstain \(from it\).](#) ﴾ On the other hand, the principle of Jarh and ta`dil of narrators is agreed upon amongst scholars to examine the authenticity of Hadith not to defame people or speak evil of them. However, only well-versed scholars of Hadith are allowed to practice Jarh and Ta`dil.

besides, Sufism is a bid`ah (innovation in religion) for which Allah has sent down no authority. Most Sufis of today are deviant and astray, and it is impermissible to praise them. Rather, it is Wajib (obligatory) to follow the Sunnah. Concerning the dead hearing in their graves, this is something that cannot be proven except by evidence. It is something that relates to the conditions of Barzakh (period between death and the Resurrection) that no one knows except Allah. Even if a specific incidence of the dead hearing in their graves had been authentically reported, this would not validate making Du`a' (supplication) to the dead or seeking their help; as doing so is a form of major Shirk (associating others with Allah in His Divinity or worship).

In addition, it is impossible for anyone to see the Prophet (peace be upon him) or anyone who has passed away while they are awake. Those who consider this possible cannot present any proof for their view. This is because the deceased do not return to this world, and Allah (Exalted be He) said:

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﴿ [Do they not see how many of the generations We have destroyed before them? Verily, they will not return to them.](#) ﴾ He (Glorified be He) also states: ﴿ [After that, surely, you will die.](#) ﴾ ﴿ [Then \(again\), surely, you will be resurrected on the Day of Resurrection.](#) ﴾ Finally, claiming that looking at the face of the Prophet (peace be upon him) or anyone else brings any benefit is incorrect, for many Kafirs (disbelievers) and hypocrites did so and it did not benefit them. People only benefit from their Iman (belief) in Allah and His Messenger (peace be upon him) and from their good deeds.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



The eighth question of Fatwa no. 18074

Q 8: Some Circassian Muslims who indulge in many Bid`ahs (innovations in religion) live in my area. All praise be to Allah Alone; Allah makes it easy for me to allocate one day a week to teach them matters of Din (religion). My question is whether it is permissible for me to teach girls especially the adult ones? What are the conditions of doing so? Besides, is it permissible for me to overlook some Bid`ahs and forbid them only on a gradual basis?

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A: It is not permissible for a man to teach a woman who does not wear Hijab (veil). Moreover, it is not permissible for a man to teach a woman in Khulwah (being in privacy with a member of the opposite sex) even if she wears Hijab. It is worth mentioning that the woman's whole body is `Awrah (private parts of the body that must be covered in public) as far as non-Mahram (not a spouse or an unmarriageable relative) men are concerned. In addition, covering the head and exposing the face is not full Hijab.

Nevertheless, it is permissible for men to teach women from behind a screen at schools where there is no free intermixing of males and females amongst the students or the teachers.

You may thus teach the girls that you have mentioned in the question provided that you abide by the foregoing Islamic measures. If you do so, you will receive great reward from Allah for explaining religious matters to people and warning them against Bid`ahs and superstition which are amongst the best deeds. According to authentic Sunnah (whatever is reported from the Prophet), anyone who guides people to do a good deed will get the same reward as theirs without their reward being decreased in any way. To be more specific, we will quote the Hadith which is narrated on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, [\(Anyone who calls others to follow right guidance, their reward will be equivalent to those who follow them \(in righteousness\) without their reward being diminished in any respect, and anyone who invites others to follow error, their sin will be equivalent to that of the people who follow them \(in sinfulness\) without their sins being diminished in any respect.\)](#) (Related by Muslim).

On the other hand, it is not permissible for you to disregard Bid`ahs or to adulate people who indulge in them. Rather, you have to manage this matter with wisdom and fair preaching while making Da`wah (calling to the way of Allah) and

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you have to avoid harshness and cruelty. To sum up, you have to follow the way that you think is more suitable and effective for such people to accept Da`wah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!



The second question of Fatwa no. 18145

Q 2: As Bid`ahs (innovations in religion) spread nowadays; what are the Bid`ahs that if a person avoids they will be saved from punishment in the Hereafter? Provide us with your beneficial answer please. May Allah reward you with the best.

A: The word "Bid`ahs" is a plural of "Bid`ah" which refers to something that is innovated in Din (religion). Muslims have to avoid Bid`ahs and beware of them for the Prophet (peace be upon him) said, [\(Anyone who does an act which does not conform to our Din will have it rejected.\)](#) He (peace be upon him) also said, [\(Avoid novelties \[in religion\], for every novelty is a Bid`ah, and every Bid`ah is deviation.\)](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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bid`ahs related to the recitation of the Qur'an

Fatwa no. 12707

Q: A man wants to know the ruling on the way that Al-Ahmadiyyah Tariqah (Sufi order) follows to eliminate catastrophes through reading Surah (Qur'anic chapter) Ya-Sin. The translation of his letter states:

A group of people follows the Tariqah called Ahmadiyyah Al-Idrisiyyah belonging to the so-called Ahmad ibn Idris. The questioner sent this letter as a response to campaigns leveled against Islam by its enemy and the way they use to overcome these campaigns by reading Surah Ya-Sin forty-one times. The sender supports his letter with two incidents. First: During the reign of the president Sukarno the communist leader called Eudit was arrested and sued because -according to the sender- the members of this Tariqah recited Surah Ya-Sin forty-one times every Thursday consecutively - May Allah guide them!

Second: A president of a Muslim country

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took it upon himself to make scholars of his own country like the scholars of Turkey. According to the sender, this president was deposed from authority because they read Surah Ya-Sin three times at night on three consecutive Thursdays - May Allah guide them! The sender requests the Committee members to perform Salat-ul-Istikharah (prayer for guidance) before answering his question and take his letter seriously to fully grasp its contents and enable the Muslim organizations to protect Muslims. The sender is ready to send the exact method in which people read Surah Ya-Sin forty-one times, if needed.

A: Reading Surah Ya-Sin forty-one times is a Bid`ah (innovation in religion) that has no basis in Islam. It was authentically narrated that the Prophet (peace be upon him) said, [\(If somebody innovates something which is not in harmony with the principles of our religion, that thing will be rejected.\)](#) Fighting the enemies of Islam and frustrating their evil plots should be done by the Shari`ah proofs that disclose their falsehood and foil their plots. If the enemies who are disbelievers refuse to repent, Muslims must fight them. If they are disobedient Muslims, the Muslim ruler must punish them in a way that wards off evil and harm from Muslims. If they do acts that entail Had (ordained punishment for violating Allah's Law), the Had must be carried out.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!



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Reciting Al-Fatihah at graves

Fourth question of Fatwa no. 15662

Q 4: Could you please recite Surah Al-Fatihah for me at the grave of our noble Messenger (peace be upon him)?

A: It is impermissible to recite surah (Qur'anic chapter) Al-Fatihah on behalf of the Prophet or at his grave (peace be upon him). This applies to all other people i.e. it is impermissible to recite Al-Fatihah on behalf of a person or at their grave. Such practices are considered Bid'ah (innovation in religion) that you have to abandon.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Ending Qur'anic recitation by: "Sadaq Allah-ul-`Azhim" i.e. The Truth is what Allah, the Great, says."

The second question of Fatwa no. 16025

Q 2: Is the saying: "sadaq Allah-ul-`Azhim" after reciting the Qur'an a Bid`ah (rejected innovation in religion) and not a Sunnah?

A: Saying, "Sadaq Allah-ul-`Azhim" after recitation is religiously groundless. Saying it therefore on a regular basis is a kind of Bid`ah that should be abandoned, as the Messenger of Allah (peace be upon him) said: [\(He who did any act for which there is no sanction from our behalf, that is to be rejected.\)](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 16137

Q: Many booklets are circulating containing what is called "Qira'at Al-`Eidia". It is as follows: recite Surah Ya-Seen seven times, then recite from the beginning of the Surah until Allah's statement: [\(and We have covered them up, so that they cannot see.\)](#) Then say: O Allah, Whose Light is in His Secret and His secret is in His creation. O Allah, protect me from the eyes of evil gazers and envious people! Keep me safe as You preserve the soul in the body. You are Omnipotent over all things. Then, recite until

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Allah's statement: [\(and made me of the honoured ones!\)](#) Then say: O Allah, bestow your grace upon me by fulfilling my needs and recite until the Ayah that reads: [\(That is the Decree of the All-Mighty, the All-Knowing.\)](#) After reciting this Ayah for eleven times, say: O Allah, I ask You from Your bounty and generosity to make me in no need of any of your Servants, then begin reciting until Allah's statement: [\(\(It will be said to them\): Salâm \(peace be on you\) - a Word from the Lord \(Allâh\), Most Merciful.\)](#) Repeat it fourteen times. Then, say thrice: "O Allah, keep us safe from the calamities of this world, and then recite until the Ayah: [\(Is not He Who created the heavens and the earth, Able to create the like of them? Yes, indeed!\)](#) Then, say thrice: And Allah is capable of fulfilling my need. Finish reciting the Surah and recite the following Du`a' (supplication): "O source of good and the best faith." The merit of this surah is evident to all. The Prophet (peace be upon him) stated: All things have a heart, and the heart of the Qur'an is Ya-Seen. He also stated: Ya-Seen is for whatever it is read for. Then, you recite the Surah of Al-Ikhlâs, Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas), and the Surah of Al-Inshirah.

What is the ruling on this recitation? Please, advise! May Allah guide you to success.

A: This recitation is a baseless Bid`ah. It has no legal foundation in the Qur'an and the Sunnah. Also, none of the Rightly-Guided Caliphs or the Salaf (righteous predecessors) of this Ummah (community) were ever reported to have done anything of the sort. Muslims should suffice themselves with the authentic Adhkar (invocations) narrated from the Prophet (peace be upon him).

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 16185

Q: I read in an Islamic book that whoever has some need and wants it fulfilled should read Surah Al-Fatihah (Opening Chapter of the Qur'an) forty times after Maghrib (Sunset) Prayer. Once finished and before leaving, one's request will undoubtedly be fulfilled - In sha'a-Allah (if Allah wills). Is this saying correct?

A: It is not permissible for a Muslim to recite Al-Fatihah forty times to have some needs fulfilled. This is one of the newly-invented Bid'ahs (innovations in religion). It is not correct that the need of a Muslim who reads it will be fulfilled; rather, it is part of the promotion of this Bid'ah and a confusion for the common people.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family and Companions.

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The second question of Fatwa No. 16343

Q 2: What is the ruling on daily recitation of two Hizb of the Qur'an in congregation in the Masjid (mosque)? Can it be considered a daily Wird (portion of Qur'an recited with consistency)?

A: You are granted a great reward whenever you recite the Qur'an with a good intention,

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wherever you are, whether it is in the Masjid or not, and at any time. You should not limit yourself to a specific portion, but rather recite whatever you can with ease from the Qur'an. Examples of Adhkar and Wirds prescribed in Shari'ah include reciting Aayat Al-Kursiy after every obligatory prayer, after the Adhkar that are prescribed and when going to sleep. One may also recite Surahs of Al-Ikhlās and Al-Mu'awwidhatayn (Surahs Al-Falaq and Al-Nas) three times when going to sleep, after Fajr prayer, after Maghrib Prayer and once after Zhuhr (noon), 'Asr (afternoon), and 'Isha' (night) prayers. One may recite the Du'a' and Adhkar of the day and night and those prescribed when going to sleep. You can find all these Adhkar and Du'a' in the books of Adhkar, such as Riyadh Al-Salihin, Al-Targhib Wa Al-Tarhib and Ibn Al-Qayyim's book Al-Wabil Al-Sayib. On the other hand, it is impermissible to recite the Qur'an collectively and simultaneously. However, if you do so to learn and teach Qur'an, it is Mustahab (desirable). The Prophet (peace be upon him) used to review the Qur'an with Jibril (may Allah be pleased with him) once a year, and in the year in which he died he reviewed it with him twice. It was authentically reported that the Prophet (peace be upon him) said: [«No group of people gathers in one of the houses of Allah to recite His Book and study it together, but tranquility descends upon them, the angels surround them, mercy comes down upon them, and Allah mentions them to those who are with Him.»](#)

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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(Part No. 2; Page No. 181)

Reciting a certain Surah daily after `Asr Prayer

The sixth question of Fatwa No. 16953

Q 6: What is the ruling on reciting some Surahs of the Qur'an each day after the Adhan (call to Prayer) of `Asr Prayer and before the Iqamah (call to start the Prayer)?

A: Reciting specific Surahs out loud after the Adhan (call to Prayer) of `Asr Prayer is a Bid`ah (innovation in religion) and baseless, for [Every Bid`ah \(rejected innovation\) is misguidance.](#) Between the Adhan and Iqamah, a Muslim should recite inaudibly whatever he can easily recite from the Qur'an, offer Nafilah (supererogatory prayer), remember Allah by Tasbih (saying: "Subhan Allah [Glory be to Allah]"), Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]"), Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]"), Takbir (saying: "Allahu Akbar [Allah is the Greatest]") and make Istighfar (seeking forgiveness from Allah).

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Fatwa no. 17195

Q: What is the ruling on reading the following Ayahs (Qur'anic verses) on the baby upon weaning?

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Does this act have an origin in the Shari`ah (Islamic law)? The Ayahs are:

- 1- **The saying of Allah (Exalted be He):** ﴿And We had already forbidden (other) foster suckling mothers for him, until she (his sister came up and) said: "Shall I direct you to a household who will rear him for you, and look after him in a good manner?"﴾
- 2- **His saying:** ﴿Say (O Muhammad صلى الله عليه وسلم): "Who has forbidden the adornment with clothes given by Allâh, which He has produced for His slaves)﴾
- 3- **His saying:** ﴿Therefore it (this holy land) is forbidden to them for forty years)﴾
- 4- **His saying:** ﴿O Prophet! Why do you forbid (for yourself) that which Allâh has allowed to you)﴾

The person who recites these Ayahs on the baby will end his recitation with the saying of Allah (Exalted be He) that reads:

﴿Had We sent down this Qur'ân on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allâh.﴾

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Then, he blows air three times over the baby. Was the Prophet (peace be upon him) reported to have done this act so we should do it? Should we avoid it since it has no origin in Islam? Please, advise. May Allah reward you with the best!

A: This act has no origin in Allah's Purified Shar` (Law), so doing it as an act of worship is a Bid`ah (innovation in religion).

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Payment for reciting the Qur'an

The third question of Fatwa no. 17861

Q 3: What is the ruling on paying someone a sum of money for reciting the Qur'an on behalf of a dead person?

A: paying money for reciting the Qur'an for the deceased is not permissible, because this is a Bid'ah (innovation in religion). Moreover, it is not permissible for a Muslim to take money for reciting the Qur'an.

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The third and fourth questions of Fatwa No. 18786

Q 3: In the Masjids(mosques) in our area, the Shaykhs recite Surah Al-Mulk, the first verses of Surah Al-baqrah, Ayat-ul-Kursy, the last verses of the same Surah, Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) and Surah Al-Fatihah after calling the Adhan (call to Prayer) of `Isha' and before starting Salah. What is the ruling on this? Was it reported that the Prophet (peace be upon him) did so?

A: Reciting these verses, some Surahs and Mu`awwidhatayn or

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Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer) collectively after Adhan and before starting Salah of `Isha' or after Taslim (salutation of peace ending the Prayer) of each obligatory Salah is baseless and counts as a Bid`ah (innovation in religion). It has not been reported that the Prophet (peace be upon him) did so. It is a Sunnah (a commendable act) to recite Ayat-ul-Kursy immediately after each obligatory Salah following the recitation of Adhkar. The evidence is derived from a narration reported by Abu Umamah that the Messenger of Allah (peace be upon him) said: [\(Whoever recites Ayat-ul-Kursy \(verse No. 255 of Surah Al-Baqarah\) following every obligatory prayer, then there is nothing between him and his entrance into Paradise except his death.\)](#) It is also a Sunnah to recite Surah Al-Ikhlās and Al-Mu`awwidhatayn after each Salah, as Abu Dawud in his Sunnan narrated on the authority of `Uqbah ibn `Amir that he said: [\(The Messenger of Allah \(peace be upon him\) ordered me to recite Al-Mu`awwidhatayn \(Surahs Al-Falaq and Al-Nas\) immediately after performing every prayer.\)](#) The narration of Al-Tirmidhy and Al-Nisa'y reads: "... Al-Mu`awwidhatayn (Surahs Al-Falaq, Al-Nas and Al-Ikhlās)" One may recite these three Surahs after each Salah and after Fajr and Maghrib Prayers three times individually to the extent that he can hear himself. Sending peace and blessings upon the Prophet (peace be upon him) is permissible at any time, but not in the manner mentioned in the question.

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Q 4: In the graveyard, while people are burying a dead person, some Shaykhs and Imams of Masjids stand in the corner and begin reciting Surah (Qur'anic chapter) Yasin, Al-Mulk, Al-Baqarah, Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255), last Ayahs of Surah Al-Baqarah, Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas), Al-Ikhlās and Al-Fatihah. Afterwards, a person calls out so that the attendants start supplicating to Allah for the dead. What is the ruling

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of Islam on this act? Was the Messenger (peace be upon him) reported to have done this? Did the majority of Muslims do that? Is it Bid`ah (innovation in religion)?

A: Reciting some Ayahs and Surahs upon burying the dead by the Shaykhs and Imams of Masjids is a Bid`ah that has no origin in the Sunnah of Allah's Messenger (peace be upon him). Had this been permissible, the Prophet (peace be upon him) would have declared it to his Ummah. Therefore, a Muslim must avoid this act due to the great harms it entails. It also involves a way of imitating the grave worshippers who offer various acts of worship over there. However, it is permissible for Muslims to stand at the grave of the dead person after burying it, seek Allah's forgiveness for him and ask Him to make him firm. It was narrated on the authority of `Uthman ibn `Affan (may Allah be pleased with him) that he said: [\(Whenever the Prophet \(peace be upon him\) finished burying the dead, he used to stay \(i.e. at his grave\) and say: Seek forgiveness for your brother and beg steadfastness for him, for he will be questioned now.\)](#) Related by Abu Dawud.

It is an act of Sunnah that Muslims stand at the grave of the dead person after burying him and ask Allah to forgive him and make him firm during the interrogation.

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The second question of Fatwa No. 20321

Q 2: Is the saying of some people after the recitation of the Qur'an, "O Allah! Grant the reward of what I read to the Prophet (peace be upon him)" or "to honor him" (peace be upon him) permissible?

A: This is an invented act that has no origin in the Sunnah and the Salaf (righteous predecessors) did not do it. Therefore this is not permissible, for the Prophet (peace be upon him) said: [\("Whoever does an action which is not in accordance with this matter of ours \(Islam\), will have it rejected."\)](#), [\("Whoever introduces anything into this matter of ours \(Islam\) that is not part of it, will have it rejected."\)](#) and [\(The most evil of affairs are novelties; every novelty is a Bid`ah \(rejected innovation in religion\); every Bid`ah is misguidance; and every misguidance is in Hellfire.\)](#)

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The first question of Fatwa No. 20794

Q 1: What is the ruling on reciting the Surah of Ya-Sin over the dead, with the intention of dedicating the reward to them? Is that permissible? If it is, what is the evidence?

A: Reciting the Qur'an with the intention of dedicating the reward to the deceased person is Bid'ah (innovation in religion), because there is no evidence to support that act. Furthermore, a Hadith has been reported concerning the recitation of Surah Ya-Sin upon the dying person, but it is a Da'if (weak) Hadith that does not stand as proof. Therefore, it is impermissible to continue doing this Bid'ah.

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The third question of Fatwa No. 19772

Q 3: Upon finishing the recitation of the Qur'an, some people pronounce Takbir (saying: "Allahu Akbar [Allah is the Greatest]") three times between each Surah and especially after Surah Al-Dhuha

A: It is impermissible to say takbir at the end of Surah Al-Dhuha to the last Surahs in the Qur'an, because the Hadith reported in this regard is Da'if (weak), and it is preferable to abandon this act.

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The second question of Fatwa no. 20794

Q 2: What is the ruling on reciting the Qur'an collectively upon entering one's new house, or to alleviate harm or anxiety?

A: It is recommended that a Muslim says Bismillah (In the Name of Allah) and recites Surah (Qur'anic chapter) Al-Baqarah upon entering the house. It was authentically narrated that the Prophet (peace be upon him) said: [\(Satan runs away from the house in which Surah Al-Baqarah is recited.\)](#) However, it should not be recited collectively because this is an act of

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Bid`ah (innovation in religion). Reciting the Qur'an in houses in the manner mentioned above has no basis in the Shari`ah (Islamic law).

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Innovations of Salah

Fatwa no. 12783

Q: kissing the thumbs when hearing the name of the Prophet (peace be upon him), especially when hearing Adhan (Call to Prayer); is it a part of Sunnah or is it a Bid`ah (innovation in religion)? Could you explain to us the Hadith which was related by the Companions of the Prophet (peace be upon him) that Abu Bakr Al-Siddiq (may Allah be pleased with him) used to kiss his thumbs at hearing the Adhan and at hearing the Prophet's name and considered it a good act. Is this Hadith Sahih (authentic) or not? Could you explain to us the ruling on kissing the thumbs at hearing the Adhan and at hearing the prophet's name. May Allah reward you.

A: Kissing the thumbs at hearing the Prophet's name during Adhan, or otherwise is a Bid`ah which has no basis in Islam. It is authentically reported that the Prophet (peace be upon him) said: [﴿Whoever performs any act which is not based on our Shari`ah, it will be rejected.﴾](#) i.e. will be rejected from whomever performs it. We do not know any basis for what has been ascribed to Abu Bakr Al-Siddiq (may Allah be pleased with him).

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Call after Adhan

The third question of Fatwa no. 16493

Q 3: After Adhan (call to Prayer), some people say, "O you the first of Creation", although the Messenger of Allah is not the first human created by Allah (Exalted be He). Is this permissible?

A: It is not permissible to say any form of Dhikr (Remembrance of Allah) out loud before or after Adhan. It is obligatory to confine the Adhan to that which was legislated by Allah (Exalted be He). Whoever adds anything to it is Muftadi` (one who introduces innovations in religion). The Prophet (peace be upon him) said: [﴿"Whoever does an act which is not in accordance with this matter of ours \(Islam\), will have it rejected."﴾](#) and, [﴿"Avoid novelties \(in religion\), for every novelty is an innovation."﴾](#) What is mentioned in the question is invalid, as the Messenger of Allah (peace be upon him) is not the first human created by Allah (Exalted be He). This is false and it involves exceeding the proper limits in honoring him (peace be upon him). The Prophet (peace be upon him) said: [﴿"Do not exaggerate in praising me as the Christians praised the son of Mary, for I am only a Slave. So, call me the Slave of Allah and His Messenger"﴾](#) .

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Du`a' After Taslim

Fatwa no. 14791

Q: Recently, there has been heated controversy among scholars in different parts in Bangladesh concerning du`a' (supplication) after Taslim (salutation of peace ending the Prayer). The Imam (the one who leads congregational Prayer) makes a Du`a' while raising his hands facing the Qiblah (direction faced for Prayer towards the Ka`bah) after the five daily obligatory prayers supplicating Allah (Exalted be He) to help them observe and remain committed to prayers and the Ma'mum (persons being led by an Imam in Prayer) say "Ameen" while raising their hands and voices. In conclusion, they wipe their faces with their hands and conclude the Du`a'. Clashes and disagreement arise among scholars themselves and among laypeople who follow the scholars; some held the view that it is Bid`ah (innovation in religion) and others claim that it is permissible and an act of Sunnah.

I hope Your Eminence could point out to us the truth with regard to this question, supporting it with evidence from the Book and the Sunnah along with the views of scholars. I hope you could also point out the proprieties and ways of Du`a', besides mentioning the situations where it is permissible to make a collective Du`a'. Thank you very much. Your Fatwa will be very effective in settling the dispute, In sha'a-Allah (if Allah wills). As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: Muslims should know the authenticity of their actions in their Salah (Prayer) and Du`a' and whether they are authentically reported from the Messenger (peace be upon him) or innovated Bid`ah that with the passage of time became familiar to people and they thought them of the obligations of Din (religion) of Islam.

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Muslims should also know that such Bid`ah does not entail Kufr (disbelief) and does not bring the Muslim out of the fold of Islam and does not invalidate the Salah of whoever commits it. It is of the Bid`ahs that have no base in religion and the Muslim is not to be rewarded for doing it, since it was not established by the Messenger (peace be upon him). Accordingly, Muslims should not engage in fighting and argument over it or abandon the Masjid (mosque) and the congregational Salah for it; rather, Muslims should pray behind whoever does so informing him of the impermissibility of this Bid`ah and that it is renounced.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!



The fourth question of Fatwa no. 10665

Q 4: What is the ruling of Islam on reciting the Qur'an on Friday through the microphones?

A: Specifying Fridays for the recitation of the Quran is a Bid`ah (innovation in religion) and a Muslim has to read the Qur'an from time to time without specifying a particular day for that. Also, reciting Qur'an loudly in the Masjids (mosques) distracts the people offering Salah (prayers).

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Shaking hands after concluding Salah is considered a Bidd`ah

The sixth question of Fatwa no. 16843

Q 2: More than four years ago, it was the custom of a Turkish Imam (the one who leads congregational Prayer) to stand in the Mihrab after each obligatory Salah and greet the persons he led in Salah. The first one comes to shake hands with him and then stands beside him. The second one does the same and stands beside the first one. All the persons, whatever the number of those who were led in Salah do so in sequence, imitating the Turkish Imam. The Arab Imam, after finishing Fajr (Dawn) Prayer, shakes hands with the worshippers as well. We advised him not to do this , but he does not respond. Please enlighten us.

A: The regular practice of shaking hands after finishing the obligatory salah is a Bid`ah (an innovation in religion), whether it is done between the Imam and the Ma'mums (persons being led by him) or among the Ma'mums themselves. This act is baseless and should be abandoned, as the Prophet (peace be upon him) stated: [\(Whoever performs any act for which there is no sanction from our behalf, it is to be rejected.\)](#) Neither the Prophet (peace be upon him) nor any of the Rightly-guided Caliphs are reported to have practiced such a custom. The best line of conduct to follow is that of Muhammad (peace be upon him) and the worst of affairs are matters newly innovated in Islam,

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as every novelty is an innovation, and every innovation is misguidance.

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Standing for optional Prayer on the night before `Eid

Fatwa no. 17154

Q: What is the ruling on offering Tarawih (special supererogatory night Prayer in Ramadan) in the Masjid (mosque) on the night of `Eid-ul-Fitr (the Festival of Breaking the Fast)? Is this night considered the last night in Ramadan or the first night in Shawwal?

A: it is a Bid`ah (innovation in religion) to single out the night of `Eid to offer Qiyam-ul-Layl (standing for optional Prayer at night) to the exclusion of all other nights, whether by offering it alone or in congregation. This was not authentically reported from the Prophet (peace be upon him), who stated: [\(Whoever performs any act for which there is no sanction from our behalf, it is to be rejected.\)](#) However, if a person is accustomed to offering Qiyam-ul-Layl, they may observe their habit on the night of `Eid on the condition that offering Qiyam-ul-Layl is done alone and not in congregation. The night of `Eid is not part of Ramadan if the beginning of Shawwal is confirmed.

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Fatwa no. 18714

Q: After finishing salah (Prayer), some people sit for a while and before getting up, make one long or short sujud (prostration), without Taslim (salutation of peace ending the Prayer). What is the ruling on this Sujud?

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A: This Sujud has no origin in Islam and must be abandoned, as the Prophet (peace be upon him) said: [\(Whoever performs any act for which there is no sanction from our behalf, it is to be rejected.\)](#)

The prescribed Sujud is Sujud-ul-Tilawah (Prostration of Recitation) when the reader of the Qur'an comes across one of Ayat-ul-Sujud (Qur'anic verses of Prostration), and Sujud-ul-Shukr (Prostration of Thankfulness to Allah) when one is blessed or relieved of some personal burden or one which affects all Muslims in general.

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Fatwa no. 17633

Q: When people finish offering congregational Salah (Prayer), they say "May Allah accept your Salah." "May Allah accept ours and all Muslims'," the other replies. What is your Fatwa regarding this?

A: saying "May Allah accept your salah" to another who is sitting beside him after Taslim (salutation of peace ending the Prayer) is not Mashru` (Islamically acceptable); rather, it is Bid`ah (innovation in Islam). The Prophet (peace be upon him) and the Companions (may Allah be pleased with them) never did it. It was authentically reported that the Prophet (peace be upon him) stated: [\(Whoever introduces something into this matter of ours \(Islam\) that is not of it, will be rejected.\)](#)

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Fatwa no. 17978

Q: Attached are three booklets, hirz Al-Jawshan, Mujarrabat Al-Dirby and Asma' Ahl Badr. What is the ruling on reading and working according to them? What is your advice for whoever insists upon working according to them?

A: Having studied the booklets in question, the Committee found them containing aspects of Shirk (associating others with Allah in His Divinity or worship), innovated Du`a's (supplications), and Tawassul (supplicating to Allah by virtue of the status of righteous people). Accordingly, it is not permissible to keep such booklets or work according to them; rather, they should be destroyed and discarded in order to get rid of their evils. There are - praise be to Allah - sufficient authentic Du`a's that benefit the Muslim. This can be found in books such as, Al-Waabil Al-Sayyib by Ibn Al-Qayyim, Al-Kalim Al-Tayyib by Sheikh Al-Islam Ibn Taymiyah and Al-Azkar by Al-Imam Al-Nawawi. There is an abundance of good in these books, praise be to Allah.

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Fatwa no. 12607

What is the scholars' opinion concerning some people who, before praying for rain, share the price of a cow or a bull, and then take it to the top of a certain mountain in a specific manner and slaughter the animal and afterwards they perform

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Salat-ul-Istisqa' (Prayer for rain)?

A: Upon the lack of rain, it is prescribed to perform Salat-ul-Istisqa' (Prayer for rain), prayers, charity, and the like reported acts. However, it is not an act of Sunnah to slaughter an animal etc. This is an innovative act.

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(Part No. 2; Page No. 200)

The first question of Fatwa no. 16128

Q 1: What is the authenticity of al-Uns Salah (prayer)? It is performed after Maghrib (Sunset Prayer) on the day of burying the deceased. Did the Prophet (peace be upon him) perform such Salah, and how should it be performed?

A: Al-Uns Salah is one of the innovated Salah. It is an impermissible Bid'ah (innovation in religion) because acts of worship are based on divine texts. None should worship Allah except through His legislation. It was authentically reported from the Prophet (peace be upon him) that he said: [\(Whoever introduces something into this affair of ours that is not of it, it will be rejected.\)](#)

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Acts of Bid`ah associated with funeral ceremonies

The first question of Fatwa no. 10274

Q 1: some people slaughter two or more sheep when a person dies and this is called the dinner of the deceased. Sometimes they invite people to the dinner directly after Maghrib (sunset) Prayer believing that this meal should not be offered later than Maghrib. The meat may be distributed among people uncooked. Please, advise us in this regard.

A: Preparing food by the bereaved is Bid`ah (innovation in religion), and the Salaf (righteous predecessors) used to consider it an act of wailing. The act of Sunnah on such an occasion is that people make food and send it to the bereaved family because they are in need of someone to alleviate their ordeal.

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The second question of Fatwa no. 10298

Q 2: In Chad when a person is sick, people gather to slaughter a sheep or any other sacrifice and recite Qur'an over it,

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asking Allah the Lord of the Throne to cure this person. Is this permissible? Is there any mediation between a creature and His Creator?

A: It is not permissible to gather at the place where a person is ill and slaughter a sacrifice or recite the Qur'an seeking his recovery. There is no mediation between a creature and his Creator when praying to be healed. It is a Sunnah to use the legal Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) to treat the sick as well as using available medication.

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The fourth and fifth questions of Fatwa No. (11057)

Q 4: After burying a dead person here, his son or relative is asked to sit near the dead person's head when people are to leave the grave so that the dead person might confide something to him. Is such behavior Bid`ah (rejected innovation in religion)?

A: asking a relative of the deceased to sit near their head after burial is an impermissible Bid`ah.

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Q 5: What is the ruling on a relative of a dead person sitting beside the grave when people leave after the burial for no more than half an hour?

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A: It is an impermissible Bid`ah (innovation in religion) that a relative of the deceased sits at the grave after burial for half an hour.

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The second question of Fatwa No. (16303)

Q: We have a variety of methods to bring reward to the deceased. For example, some of us call religious school students to recite the Qur'an in full at home, after which the host provides them with a meal. Does the deceased receive the reward of such recitation?

Other people participate in building religious schools and Masjids (mosques) so that their reward might be received by the deceased. Furthermore, some heirs or relatives do charitable acts and dedicate their reward to the deceased. Is all such behavior permissible?

A: First, the basic principle regarding acts of worship is that they are Tawqifiy matters (bound by a religious text and not amenable to personal opinion). Actually, reciting the Qur'an is purely an act of worship whose reward is only for the person who recites it.

thus, dedicating the reward of reciting the Qur'an to the dead is not valid

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according to the soundest of two opinions of scholars. We have already issued a fatwa in this regard stating:

Is it permissible to recite Surah Al-Fatihah or any other part of the Qur'an for the deceased on visiting their graves? Does it benefit them?

A: The Prophet (peace be upon him) is authentically reported to have visited graves and recited Du`a's (supplications) for the dead which he taught to his companions and which they learned from him. For example: [\(May you be safe, O inmates of the abodes of the believers and the Muslims, and if Allah pleases, we shall follow you, we pray to Allah for well-being for ourselves and for you\).](#)

However, he (peace be upon him) is not authentically reported to have recited a Surah of the Qur'an or any verses thereof for the dead, even though he visited them often. Had it been permissible, he would have done it and would have taught it to his companions, seeking the reward, showing mercy towards his Ummah, and fulfilling the obligation of conveying the message. In fact, The Prophet (peace be upon him) was as Allah described him: [\(Verily, there has come unto you a Messenger \(Muhammad صلى الله عليه وسلم\) from amongst yourselves \(i.e. whom you know well\). It grieves him that you should receive any injury or difficulty. He \(Muhammad صلى الله عليه وسلم\) is anxious over you \(to be rightly guided, to repent to Allâh, and beg Him to pardon and forgive your sins in order that you may enter Paradise and be saved from the punishment of the Hell-fire\); for the believers \(he صلى الله عليه وسلم is\) full of pity, kind, and merciful.\)](#) The fact that he did not do it even though there were reasons why he might have done it indicates that it is not permissible. His companions (may Allah be pleased with them) knew this fact and thus followed in his footsteps limiting themselves to learning lessons and making Du`a' for the dead on visiting them. Moreover, they are not authentically reported to have recited Qur'an for the dead.

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Thus, reciting the Qur'an for the dead is Bid`ah (innovation in religion). The Prophet (peace be upon

him) is authentically reported to have said: (Whoever introduces anything into this matter of ours [i.e., Islam] that is not part of it will have it rejected.)

Second, the reward of such charitable acts done for the benefit of the deceased as substantiated by a Shar`y (Islamic legal) evidence, such as Du`a', asking forgiveness for them, charity, Hajj and `Umrah (lesser pilgrimage) as well as paying off their debts and making up for missed Sawm (Fast), will be received by them.

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Fatwa no. 16314

Q: Here in the valleys of Tihamah, Qahtan and Khawlan, we have some traditions that are known as Al-Harasiyyah. If a person is killed and people do not know who the killer was, men guard the murdered person on the first night of their death before enshrouding or burying him. The deceased is taken far away from people, and while he is being guarded he utters his name and the name of the person who killed him. This ends the problem, after which reconciliation is made between the tribes. Is it true that the murdered person speaks? Is this the deed of Satan and Jinn? Please answer us so that people can be warned against this.

A: What is mentioned in the question has no origin in Shari`ah (Islamic Law), rather it is

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the deed of Satan, and it is impermissible for Muslims to practice this. Manslaughter is proven by the establishment of legal evidence such as confession, existence of upright witnesses, or applying Lawath (circumstantial evidence) in case of Qasamah (exoneration from an accusation of murder by swearing fifty oaths).

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The first question of Fatwa no. 16343

Q 1: Here in Ouargla, when someone dies, his family slaughters one of their sheep on the next day. What is the ruling on this? Does the reward of slaughtering it reach the deceased? What are the things that benefit the deceased?

A: slaughtering for the deceased after burial is an act of Bid`ah (innovation in religion) for which there is no evidence in the Qur'an and the Sunnah. Taking the price of the slaughtered sheep from the property of the deceased is doing injustice to the heirs and is an unjust consumption of people's money. Its reward will not be credited to the deceased as it is unlawful, and its price is unlawful too. according to evidences, what benefits the deceased is making Du`a' (supplication), giving Sadaqah (voluntary charity), and performing Hajj or `Umrah on their behalf.

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The first question of Fatwa no. 17976

Q 1: In Algeria when a man dies, his wife wears a white dress and does not take a bath or change her clothes until the next Wednesday night following the husband's death. Is this correct? Is she permitted to go out when necessary, such as to visit a sick person or to attend a wedding, on the condition of not spending the night out of the house?

A: A woman whose husband dies must avoid displaying her adornments, whether on her body or clothes, during the period of `Iddah (woman's prescribed waiting period after widowhood), which is four months and ten days. During this period, she should wear plain clothes not intended to adorn, but there is no restriction on the color. Also, she must avoid perfume, kohl (antimony powdered eyeliner), jewelry, and remain in her deceased husband's home. There is no objection to bathing and changing her clothes as needed. Moreover, there is no harm in going out when necessary, or to go to court or to the hospital. She is permitted to wear perfume when she makes Taharah (ceremonial purification) from menstruation. As for going out to visit her relatives, for example, or to attend a wedding or similar occasions, this is not permissible because the Prophet (peace be upon him) said to a widow: [\(Stay in your house till the term \(`Iddah\) lapses.\)](#)

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Fatwa no. 19236

Q: Attached for Your Honor is a paper submitted by one of the Muslim brothers from Sudan asking about the ruling on distributing and hanging it in gathering places. He mentioned that it is being circulated and that the people who publish it claim that it protects a person from Jinn and guards them against diseases. They also claim that it was dictated by the Messenger of Allah (peace be upon him). Based on this, we hope that Your Honor will read it and issue your recommendations about it to all Muslims. We also hope that you will provide us with a copy of your reply. May Allah benefit Muslims through you and reward you. The paper reads: "Bismillah Al-Rahman, Al-Rahim (In the Name of Allah, the most Gracious, the most Merciful). This is a message from Muhammad - the Messenger of the Lord of all worlds - to whomever exists in this life among people, righteous servants and whoever offers good, O Most Gracious. To continue, both you and we have the free choice in truth, thus you are either an infatuated lover, a dissolute aggressor, or an unjust guardian,.This is Allah's Record speaking about us with truth. We were recording what you used to do, Our Messengers (angels) record all of that which you plot. Leave the owner of my letter and go to the idolaters and whoever claims the existence of another god with Allah. There is no Deity but Him [\(Everything will perish save His Face. His is the Decision, and to Him you \(all\) shall be returned.\)](#) and you shall win (Ha-Mim), and your enemies will not be supported, [\(Hâ-Mîm.\)](#) [\('Âîn-Sîn-Qâf. \[These letters are one of the miracles of the Qur'ân, and none but Allâh \(Alone\) knows their meanings\].\)](#) Allah's Enemies have been scattered, and Allah's Proof has been reached, and there is neither power nor strength except with the support of Allah [\(So Allâh will suffice you against them. And He is the All-Hearer, the All-Knower.\)](#) .

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A: This message that is attributed to the Prophet (peace be upon him) is false and innovated. It has no origin in neither Allah's Book, nor the Sunnah (Whatever is reported from the Prophet) of His Prophet (peace be upon him). Moreover, it is one of the lies and delusions of impostors and charlatans which they use to capture the minds of common laymen and naive people and distract them from their Islamic duties. Moreover, hanging this circular in houses and at places of gathering believing that it protects one from Jinn and shields them against diseases is a fraudulent superstition.

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The fifth and ninth questions of Fatwa no. 18805

Q 5: What is the ruling on the following issues?

- 1- asking other people in the Masjid (mosque) to recite al-Fatihah after each obligatory Salah with the intention of seeking a cure for someone
- 2- reciting Surah Ya-Sin at home for three days for the sake of the deceased
- 3- supplicating loudly while following the funeral procession
- 4- celebrating the events of Mawlid (the Prophet's birth day) and Hijrah (Prophet's migration to Madinah) in the Masjid
- 5- holding a commemoration at the end of the first week of one's death

A: All these things count as Bid`ah (innovation in religion) which should

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be abandoned and prohibited. The Prophet (peace be upon him) said: [\(He who did any act for which there is no sanction from our behalf, that is to be rejected.\)](#) and [\(every novelty is an innovation, and every innovation is misguidance.\)](#)

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Q 9: In Yemen, when people want to know the state of the dead in his grave, they bring a man or woman whom they call Musaffal or Musaffalah. The person enters a dark room on condition that he hears no sound or movement around him. People say, he gets down into the grave where the deceased informs him whether he is in good or bad condition. What is the ruling on this practice, bearing in mind that they say permissible words such as, he is a religious man or he stole something or treated someone unjustly?

A: This is an invalid and evil practice which is from the promptings of Satan.

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The second question of Fatwa no. 20619

Q 2: Before the Adhan (call to prayer), Al-Mu'adhin (A caller for prayer) recites this Ayah:

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﴿And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims."﴾ **He repeats every phrase twice and adds "come to best of actions" and he also does this in the Iqamah (call to start the Prayer).**

A: No Dhikr (Remembrance of Allah) or Qur'an is to be recited before Adhan or any act of worship because this was not reported from the Prophet (peace be upon him). A Muslim must limit himself to the wordings of Adhan which are authentically reported from the Prophet (peace be upon him) which is the Adhan Bilal recited in Madinah. It consists of fifteen phrases: Saying, "Allah Akbar" (Allah is the Greatest) in the beginning four times. The testimony of "Ashhadu Anna La Ilaha Illal Allah" (There is no god but Allah) twice. "Ashhadu Anna Muhammadan Rasoulullah" (The testimony that Muhammad is the Messenger of Allah) twice. "Hay `Ala Al-Salah" (come to Salah) twice. "Hay `Ala Al-Falah" (Come to success) twice. (and says after them in the Adhan of the Fajr (Morning prayer): "Al-Salah Khair men Al-Nawm" (Salah is better than sleep) twice). Saying, "Allah Akbar" (Allah is the Greatest) twice. And "La Illaha Illa Allah" (no god but Allah) once.

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The second question of Fatwa no. 19689

Q 2: a small card containing a Du`a' (supplication) and blessings sent over the Prophet (peace be upon him) was distributed in Al-Haram Al-Makky by a person who keeps placing such cards on the shelves or distributing them among people in the Haram. I have obtained one of these cards after the said person put it in front of me.

The Du`a' contained in this card reads: "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful], O Allah! Send peace and blessings upon our master Muhammad (peace be upon him) by virtue of which I am granted self-confidence, contentment; my task is eased for me; my aims fulfilled; my sins forgiven; my mention exalted; my afflictions removed; my distresses relieved; my poverty turned into richness; my life prolonged and my grave enlightened.

A: This card in which Salah (Prayer) over the Prophet (peace be upon him) is mentioned in such a manner is innovated, and neither the Qur'an nor the Sunnah of the Prophet provide evidence to support it. Subsequently, it should be neglected and should not be recited, as the Hadith reported on the authority of `Aishah (may Allah be pleased with her) that the Messenger of Allah (peace be upon him) said: [\(He who innovates things in our affairs for which there is no valid \(reason\) \(commits sin\) and these are to be rejected.\)](#) (Agreed upon by Al-Bukhari and Muslim), and this is the exact wording of the narration reported in Sahih Al-Bukhari. Invoking peace and blessings upon the Prophet (peace be upon him) is a kind of Du`a' (supplication) which, in turn, is considered `Ibadah (worship). In light of this, it should be said that all worships are Tawqifiy (bound by a religious text and not amenable to personal opinion) i.e. they are not practiced unless there is evidence from the Qur'an or the Sunnah in their support. Related to that is the Hadith reported on the authority of Ka'b ibn 'Ujrah (may Allah be pleased with him) that [\(when the Companions asked the Prophet \(peace be upon him\) how they could pray for him](#)

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[he said, "Say 'O, Allah! Send prayers upon Muhammad and the family of Muhammad, as You sent prayers upon Ibrahim and upon the family of Ibrahim. You are indeed the Praiseworthy and the Glorious. O Allah! Bless Muhammad and the family of Muhammad, as You blessed Ibrahim and the family of Ibrahim. You are indeed the Praiseworthy and the Glorious.\)](#) (Agreed upon by Al-Bukhari and Muslim).

It is therefore incumbent upon a Muslim to restrict himself to the authentic supplications, as all goodness is to be found in them, and to avert others which are groundless in terms of the Qur'an and the Sunnah of the Prophet. Indeed, that is better in order to protect his religion.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!



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Bid`ah (innovation in religion) committed during Hajj

Fatwa no. 20551

Q: Some people, after finishing washing the dignified Ka`bah, seek blessings and cure by taking the remaining water. They also take the leaves of the sweepers made from palm leaves that are used to sweep the Ka`bah's floor. Furthermore, they cut off a piece of the thread used in covering the Ka`bah seeking blessings from it. What is the ruling on these acts?

A: It is impermissible to do these acts, as there is no evidence that affirm them and they may lead to committing Shirk (associating others with Allah in His Divinity or worship). However, you are prescribed to face the dignified Ka`bah when performing Salah, to make Tawaf (circumambulation around the Ka`bah) and to have respect for it without exceeding the proper limits nor committing bid`ah.

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The first question of Fatwa no. 12712

Q 1: What is the ruling on what some Muslims do nowadays when performing the obligatory act of Hajj at Makkah Al-Mukarramah. Before they leave their homes for Hajj, they slaughter goats etc., and prepare food. They also celebrate lavishly their return from Hajj, especially on the first Jumu'ah (Friday) Prayer after returning from Hajj.

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At these celebrations, drums are beaten and people dance, and there is free intermixing of men and women. Does this conform with Shari'ah (Islamic law)? Please enlighten us with your written answer so that we can distribute it among Muslims. May Allah provide you with all support to protect Islam everywhere.

A: All that is mentioned in the question regarding celebrating the occasions of traveling to or returning from Hajj in a way that involves drums, pipes, singing, or free intermixing of men and women is Haram (prohibited), as it involves many evils and Munkar (acts which are unacceptable or disapproved of by Islamic law and Muslims of sound intellect).

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Fatwa no. 20509

Q: Certain habits which relate to pilgrims who go for their first hajj are spread in our town. people call such a pilgrim "Surur" while their family practice some customs before and after Hajj.

As for habits that people follow before the pilgrim's return from Hajj:

1- Female relatives and neighbors of the pilgrim gather at the latter's home and have an evening of entertainment. They sing in a loud voice that may be heard by men. Not only that, but sometimes the foregoing involves free intermixing (of men and women) as well.

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Such gathering takes place the night before the first day of `Eid-ul-Adha (the Festival of the Sacrifice) and two nights following it. This habit is called Al-Madrihah or Al-Durhah.

2- A new bed is prepared especially for the pilgrim and used only by them.

As for habits that people follow after the pilgrim's return from Hajj:

1- Firing weapons as a manifestation of showing joy for the return of the pilgrim.

2- Putting a green flag on the house of the pilgrim as a sign that they have returned safely.

What is your opinion regarding the foregoing? Provide us with your beneficial answer please. May Allah reward you.

A: All these habits which are practiced before and after the arrival of the pilgrim are considered Munkar (acts which are unacceptable or disapproved of by Islamic law and Muslims of sound intellect). They are all Haram (prohibited) customs that Muslims are not allowed either to participate in or to accept. They are just acts of Jahiliyyah (pre-Islamic time of ignorance) that Muslims have to forbid and abandon, as it is reported that the Prophet (peace be upon him) said: [\(Whoever does an act that does not conform to our Din \(religion\), will have it rejected.\)](#)

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Bid`ah of Du`a'

The first question of Fatwa no. 14464

Q 1: Is it true that the number of Rak`ah (unit of Prayer) of Tahajjud (optional late night Prayer) is conditional for accepting Du`a'? For example: saying "Guide us to the Straight Way" 1111 times after praying eight Rak`ah for a week and the supplication will be answered, In sha'a-Allah (if Allah wills), or saying "Verily, His Command, when He intends a thing, is only that He says to it, "Be!" - and it is!" 2000 times after offering ten Rak`ah at night and asking Allah (Exalted be He) to grant us whatever we want and take away whatever we do not want, and the supplication will be answered, In sha'a-Allah.

A: the greatest reasons for having one's Du`a' answered are: Taqwa (fearing Allah as He should be feared). Allah (Exalted be He) says: ﴿Verily, Allāh accepts only from those who are Al-Muttaqûn (the pious).﴾ Food, drinks, and clothes should be from lawful income. It was authentically proven that the Prophet (peace be upon him) said to Sa`d (may Allah be pleased with him) ﴿If you earn your money lawfully, your supplication will be answered.﴾ Among the reasons for having the Du`a' answered are: raising up the hands, paying great attention to the

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times and places when Du`a' will be answered. On the other hand, repeating the Ayahs (Qur'anic verses) mentioned in the question is not a condition for answering the invocation, it is an act of Bid`ah (innovation in religion).

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First question of Fatwa no. 14468

Q 1: One school day, while the teacher was explaining the lesson, he said: "La ilaha illa Allah 'there is no deity but Allah'." One of the students then said: "That is true." The teacher then told him that saying so is a Bid`ah (innovation in religion).

Is this correct? May Allah reward you with the best.

A: Neither the saying of the teacher nor that of the student referred to in the question is Bid`ah.

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The first and second questions of Fatwa no. 15391

Q 1: After finishing the `Asr (Afternoon) Prayer, we are used to sit in the Masjid (mosque) around a shaykh who would recite the Qur'an

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and then say Du`a' (supplication). What is the ruling on saying Du`a' after reciting the Qur'an?

A: saying Du`a' after reciting the Qur'an and observing this is a Bid`ah (innovation in religion) that has no basis in religion. There is no problem, however, if the shaykh sometimes says Du`a' without observing this as a habit.

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Q 2: What is the ruling on reciting supplication after performing the Salah (prayer) with the Imam (the one who leads congregational Prayer)?

A: Reciting supplications in a group with the Imam, or pronouncing Ta'min (saying: "Amen" after reciting supplication) when he finishes supplicating after Salah is an impermissible act of Bid'ah (innovation in religion). As for a person reciting supplications in private in a low voice, that is permissible.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 15661

Q: I am sending you this letter to consult you and get your opinion on the attached Du`a' (supplication). I heard this Du`a' ten years ago and used to read it before a lot of people, who asked me about who reported it, its Sanad (chain of narrators), who transmitted it, and who ranked it as Sahih (authentic). I asked people of knowledge about this Du`a', but found that none have heard of it or know its Sanad.

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After traveling from the Levant (the region covering Syria, Lebanon, Jordan, and Palestine) to America, I met a benevolent person, who recommended this Du`a' and entrusted me with a hundred copies of it to distribute among the Muslims living there. However, I did not carry out his request because I suspect the authenticity and Sanad of the Du`a', and have not been able to find anyone who says it believing in its authenticity. That is why I am enclosing a copy of this Du`a', asking Allah to receive an answer about its Sanad, degree of authenticity, who reported it, and who uses it believing in its authenticity. I hope Allah (the Most High, the All-Powerful) will guide us to what pleases Him. It was reported that the Prophet (peace be upon him) was sitting in his council when Jibril (peace be upon him) came and said, "O Muhammad, your Lord sends you greetings and gives you special salutation and honor. He says to you, 'I would like to give you a present which I have not given to anyone before you or after you.' The Prophet (peace be upon him) said, "What is this present, O my brother Jibril?" The latter answered, "A blessed Du`a'; whoever says it once during their lifetime, writes it, wears it, or carries it, they will have the reward of saying Tasbih (glorification of Allah - may He be Exalted) for nine hundred years, their sins will be forgiven even if they were as much as the foam of the sea, and they will be free from their sins as newborn babies. Whoever wants to see you in their sleep should read it and sleep and they will see you. If a person is sick and this Du`a' is said over them, they will be cured by the Will of Allah (Exalted be He). For the readers of this Du`a', if they are afraid of someone, Allah will save them from their harm; if they are poor, Allah will enrich them from His Bounty; and if they are traveling, they will be safe in their travel. If a person suffers severe pain and writes the Du`a' with musk and saffron in a clean vessel

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then drinks it, Allah will cure them from this sickness. If it is written on a paper and placed in the shroud of a dead person, that person will respond to the questions in the grave easily, will be saved from the punishment in the grave, and Allah will resurrect them on the Day of Resurrection with a thousand angels carrying them to the Sirat (the bridge over the Fire). If something is stolen or lost from a person, let them perform Wudu' (ablution), offer two Rak`ahs (units of Prayer), recite in each Rak`ah Surah Al-Fatihah and Al-Iklas and after concluding the Salah (Prayer) read this Du`a', Allah (Exalted be He) will then restore the lost or stolen thing. If they are illiterate, they should place the Du`a' between their hands and say, 'O Allah! By the right of this Du`a',

restore to me my lost thing and fulfill my need' and then mention their need. Whoever reads it once during their lifetime, the angels will hear them and ask Allah to forgive them." It was reported from the Prophet (peace be upon him) that he stated, "Whoever reads this Du`a' and underestimates it and does not believe in it, I have nothing to do with them; and whoever refrains from distributing it among the Muslims, Allah will punish them severely on the Day of Resurrection." Also, the Prophet (peace be upon him) used to recite this Du`a' whenever he wanted to fulfill a need or intended war. Whoever suspects this Du`a' might be harmed. Abu Bakr Al-Siddiq (may Allah be pleased with him) said about this Du`a': "The Prophet (peace be upon him) advised us to memorize this Du`a' so that we would see him in our sleep when we read it." `Umar ibn Al-Khattab (may Allah be pleased with him) said, "The blessing of this Du`a' led to the spread of Islam." `Uthman (may Allah be pleased with him) said, "I memorized the Qur'an by the blessing of this Du`a'." `Ali ibn Abu Talib (may

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Allah be pleased with him) said, "Whoever memorizes this Du`a' will have a face shining as a full moon on the Day of Resurrection and will enter Jannah (Paradise) without being called to account." Al-Hasan Al-Basri (may Allah be pleased with him) said, "The Prophet (peace be upon him) stated that this Du`a' gives merits and rewards that none can count save Allah (Exalted be He). Whoever reads this Du`a' once during their lifetime, Allah will send one hundred thousand angels when they are being lowered to the grave; each angel will carry a dish of light full of whatever they desire. The angels will say: O Servant of Allah! Do not be afraid, we will be with you until the Day of Resurrection and your grave will be one of the gardens of Jannah. Allah (Exalted be He) states: I feel shy to punish whoever reads this Du`a' and carries it to their grave." Jibril (peace be upon him) said, "This Du`a' was written on the corners of the `Arsh (Allah's Throne) five hundred years before creating the world. Whoever believes in this Du`a' and reads it, whether at the beginning, middle, or end of the month, Allah (Exalted be He) will create seventy thousand angels under the `Arsh. Each angel will have a tongue speaking a different language, and all of them will continue to glorify Allah and ask forgiveness for the reader of this Du`a'. Whoever reads this Du`a' over the shroud of a dead person, Allah (Exalted be He) will send seventy thousand angels carrying cups of light in their hands. The cups will be full of four colors of the drink in Jannah; and there will be a paper on each cup sealed and written on it: A present from Allah (Exalted be He) to so and so, the reader of this Du`a'. The Messenger of Allah (peace be upon him) said: O brother Jibril! Would my Ummah (nation) have all these rewards?

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Jibril (peace be upon him) said: And even more. O Muhammad! Whoever reads this Du`a' once in their lifetime will have rewards equivalent to those of the Awliya' (pious people), ascetics, worshippers, as well as those who are patient, grateful, and beg Allah's Forgiveness."

He meant this following blessed Du`a':

In the Name of Allah, the Most Gracious, the Most Merciful

In the Name of Allah, the Light. In the Name of Allah, Light upon Light. Praise is due to Allah, the Planner of affairs. Praise is due to Allah Who created light, and talked to Musa (Moses) on Al-Tur Mountain. Praise is due to Allah Who is spoken of with respect, and Who is famous for His Honor, and Who deserves thanks both in happiness and sorrow. Praise is due to Allah Who created the heavens and the earth and made the darkness

and the light. Then those who disbelieve equate [others] with their Lord. Kaf- Ha-Ya- 'Ain-Sad. Ha-Mim. 'Ain-Sin-Qaf. You (Alone) we worship, and You (Alone) we ask for help (for each and everything). O Ever-Living! O Self-Subsisting and Supporter of all! I seek Your help. Allah is most Gracious and Kind to His Slaves. He gives provisions to whom He wills. And He is the All-Powerful, the All-Mighty. O Self-Sufficient, Who is Free of all needs by Your Power over everything! Forgive me all my sins, and do not call me to account for anything, You are the Omnipotent. In Your Hand is the good. Verily, You are Able to do all things. Glorified be Allah; praise is due to Allah, there is no deity but Allah, Allah is the Greatest, and there is neither might nor power except with Allah, the Most High, the Most Great. By Your Mercy, O Most Merciful!

A: This Du`a', which is mentioned in the question, is mubtada' (innovated).

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Regarding encouragement to circulate it and the promises given as consequences for saying and circulating it, they are all false promises. In fact, this Du`a' should be rejected and its circulation should be prevented. And Allah knows best!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 16110

Q: Your Honor, would you please examine the paper attached to this letter and explain how correct the following invocations are and whether they were reported from the Messenger (peace be upon him)? In fact, a female teacher who wrote this paper wanted to share a good deed with her colleagues hoping for reward from Allah. The text reads: "It gives the administration pleasure to share this invocation with its staff to be read every night in the blessed month of Ramadan after Fajr (Dawn) Prayer. We wish you all success!

- 1- Reciting Surah (Qur'anic chapter) Al-Fatihah one time.**
- 2- Reciting Surah Al-Nas one time.**
- 3- Reciting Surah Al-Falaq one time.**
- 4- Reciting Surah Al-Ikhlās one hundred times.**
- 5- Reciting Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) one time.**

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6- Then the following supplication:

O Allah! The One Who reminds people of favors and is not to be reminded; Possessor of Majesty and Honor; Bestower of favors and blessings! O Allah! I supplicate to You by Your greatest Manifestation on this night of this blessed month of Ramadan and by virtue of my recitation of the Qur'an to remove covert and overt afflictions, plague, difficulties and diseases from us with whatever and however You will. Indeed, You are over every thing Competent.

O Allah! I supplicate to You by Your bounty and by virtue of the secret of Your Prophet Muhammad and the secret between You and him that You safeguard us from every oppressor, dissolute and stubborn envier.

O Allah! Do not give authority over us to one who does not fear you, nor will he be merciful with us.

O Allah! Remove covert and overt afflictions, plague and ordeals from us with whatever and however You will. Indeed, You are over all things Competent. Facilitate for us every difficult matter and grant us victory over the unjust people by virtue of 'Subhana Allah' (glory be to Allah), 'Al-hamdu lillah' (praise be to Allah), Allahu Akbar (Allah is the Greatest), 'La Ilaha Illa Allah' (there is no god but Allah), and 'la hawla wa la quwwata Illa billah Al-`Aly al-`Azhim' (there is no might and no strength but in Allah, the High, the Greatest). I supplicate to You by the key of the secrets of Al-Fatihah on behalf of the soul of the Noble Prophet, his virtuous wives as well as the souls of his household and all his Companions. Then, Al-Fatihah is to be recited in its entirety. We hope that Your Honor will verify the soundness of these supplications

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so that your answer will help the colleagues of this woman and convince her and stop circulating this paper. May Allah bless you, enable you to do good deeds, and grant you a good end!

A: A Muslim's deeds must be entirely in compliance with the Sunnah of the Prophet (peace be upon him); however, many of the supplications mentioned above include matters that are Bid`ah (innovation in Islam). The acts of Bid`ah in this supplication include, reading Surah Al-Iklas one hundred times, supplicating Allah by virtue of the secret of the Prophet and the secret between Allah and His Prophet, and other matters of Bid`ah. Therefore, it is not permissible for a Muslim to supplicate Allah in the manner mentioned in this letter. Moreover, specifying a particular supplication for every night in Ramadan is not of the Sunnah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fifth question of Fatwa no. 16127

Q 5: Is it permissible for the Imam (the one who leads congregational Prayer) to make Du`a' (supplication) for the Ma'mums (persons being led by an Imam in Prayer) after any Salah (Prayer) as they respond by saying "Amen" while the Imam is sitting in the mihrab?

A: the Du`a' of the Imam after Salah and the Ma'mums' saying "Amen" is a Bid`ah (innovation in religion). Each person should make Du`a' individually without raising their voices or

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hands.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 16405

Q 2: The Messenger of Allah (peace be upon him) said: (Every innovated act is Bid`ah (innovation in Islam) and every Bid`ah is deviance and every deviance is in Hell.) **Is the act of `Umar ibn Al-Khattab (may Allah be pleased with him) when he gathered people to offer Salah Al-Tarawih (voluntary night prayer) in Ramadan behind one Imam a type of good Bid`ah? Is there a good and a bad Bid`ah?**

A: The act of `Umar gathering people to perform Salah behind one Imam is an extension to the Prophet's Sunnah. The Prophet (peace be upon him) did so during Ramadan when he offered Salah and people followed him, then in the second and the third night their number increased. The Prophet did not come out on the fourth night for fear that it would become obligatory on the Muslims. However, when the Prophet (peace be upon him) passed away, and with him the fear of this Salah becoming obligatory on the Muslims, `Umar (may Allah be pleased with him) decided to gather the people to offer Salah behind one Imam and revive this Sunnah. As for his saying "It is a fine Bid`ah" i.e. to revive Salah Al-Tarawih which the Prophet (peace be upon him) performed, this does not mean it was an innovation in Islam.

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Scholars explain that Bid`ah in this context has a linguistic meaning which differs when used in legal terminology.

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Fatwa no. 17339

Q: I found a photocopied paper claiming that Lady Rab`ah Al-`Adawiyyah used to say this Du`a' (supplication): "O Allah, if You know I worship you out of my desire for Your Jannah (Paradise), deprive me of it. If You know I worship You for fear of Your Hell-fire, torment me in it;" Is this saying permissible in Islam? What is the ruling on whoever says this Du`a'?

A: This Du`a' was not reported by the Prophet (peace be upon him) or any of his Companions (may Allah be pleased with them). It is just a famous Du`a' reported by Sufis; it is considered an aggressive Du`a', for it contradicts the Nas (Islamic text from the Qur'an or the Sunnah), such as His Saying (Exalted be He): ﴿Is one who is obedient to Allâh, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter and hoping for the Mercy of his Lord (like one who disbelieves)?﴾ He (Glorified be He) said about the prophets and righteous people:

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﴿Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us.﴾ Allah (Exalted be He) has created Jannah and promised it to the pious; He has also created Hell-fire and promised it to the Kafirs (disbelievers). He informed us of the blessings of Jannah and the torment of Hell-fire, to encourage and admonish His servants. Therefore, the Du`a' in question should be abandoned.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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Fatwa no. 16964

Q: Many people believe in superstitions, Bid`ah (innovations in religion) and live in the gloom of ignorance. Some of them come to perform Hajj and recite the following Du`a' (supplication) after offering Tawaf (circumambulation around the Ka`bah) and visiting Al-Madinah Al-Munawarah. Some scholars say that this Du`a' is an act of shirk (associating others in worship with Allah) and Kufr (disbelief), and Allah knows best. We hope that you would provide us with the correct answer. May Allah bless you in the worldly life and the Hereafter.

The text of the Du`a' is as follows: "(O Allah) Cause me to die as a Muslim (the one submitting to Your Will), and join me with the righteous by Your Mercy, O Most Merciful of those who show mercy.

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We are your delegate and visitors, O Messenger of Allah. We have come to fulfill your right, be blessed by visiting you, and seek the intercession for what has burdened our shoulders and darkened our hearts, for there is no intercessor for us but you, and there is no hope for us except at your door, so seek forgiveness for us, intercede for us before your Lord and ask of Him to answer all our demands and to gather us with His righteous servants, scholars and workers. O Allah, I ask of and turn to You by the support of Your Prophet; our master Muhammad, the Prophet of mercy. O Messenger of Allah, I turn to my Lord by you to meet my need, O Allah accept his intercession for me, and peace and blessings be upon the best of his creatures our master Muhammad, his family and all his Companions".

A: This Du`a' denotes a great deal of ignorance, and whoever recites it will fall into serious trouble, for the Shirk and Bid`ah-related words included. Therefore, you should abandon this Du`a' or any similar invented Ad`iyah (plural of Du`a'). Moreover, it is impermissible to recite this Du`a' either after offering the Tawaf or visiting (the Prophet's Masjid) or any thing else. The Prophet (peace be upon him) taught his Ummah (nation) the etiquette of making Du`a', thereby blocking the means to Shirk and Bid`ah, and this surely suffices whoever Allah (Exalted be He) has guided to abide by the course of the Prophet (peace be upon him) and to adhere to the purified Shari`ah (Islamic Law). Yet, intercession was asked from the Messenger (peace be upon him) during his worldly life, and will also be requested on the Day of Resurrection when the believer will ask him to do so. However, doing this after his death or before resurrection is impermissible; rather it is an act of Shirk, and Allah knows best.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



Fatwa no. 18744

Q: In Egypt, some religiously committed young people recite a Wird (portion of Qur'an recited with consistency) named "Wird Al-rabtah". The Wird is recited in the following manner: The young man recites the following Ayah (Qur'anic verse) [\(Say \(O Muhammad صلى الله عليه وسلم\): "O Allāh! Possessor of the kingdom\)](#) pauses for a while during which he visualizes the image of a knowledge seeker, caller to Islam or a scholar he loves and then says: "O Allah! If You know that these hearts are united in Your love and have met for the purpose of calling to Islam, strengthen our unity, make our love permanent, guide us, open our breasts by means of an increase of faith, putting our trust in Allah well, help us know You and grant us the honor of dying as martyrs for Your cause for You are the protector, and Excellent is the helper." This Wird is recited immediately after reciting Adhkar (invocations and Remembrances said at certain times on a regular basis) of the day and night. They see that one of the rights of brotherhood in Allah is to recite this Wird. We explained to them that there is no evidence that affirms this act and that reciting it regularly, especially along with these prescribed Adhkar, comes under the heading of Bid'ah. Rather, they claim that this Wird contains no sin nor causes severing the ties of kinship, but it is recited as a way of supplicating for one's brother in his absence.

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Please tell us the ruling on reciting this Wird regularly, may Allah reward you with the best!

A: Reciting this Wird is baseless and counts as Bid'ah. It should be abandoned as the Prophet (peace be upon him) said, [\(Whoever introduces in our matter i.e. religion, something that does not belong to it, will be rejected.\)](#) Furthermore, it is impermissible to visualize an image of an absent person as it counts as a satanic act. Satan takes the form of the person whose image is visualized to distract them from religious matters. Therefore, this act must be discontinued and prohibited. And Allah knows best.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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The eleventh question of Fatwa no. 18762

Q: We have a Mushaf (copy of the Qur'an) at the administration of Education in Shaqra', and on the back cover page of the Mushaf there is a supplication which reads as follows: 'O Allah, send the reward of what we have recited to the soul of Muhammad (peace be upon him) and other souls'. According to what has been mentioned on P. 524 attached with these questions, and according to what some people in our administration say, it is not permissible to give the reward of recitation to the souls of the dead. Please advise; should we use it or not and only read the supplication for the reciter without the souls of the dead?

A: It is not permissible to use these words either at the end of

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recitation or in any act, because it is not authentically reported from the Prophet (peace be upon him). It is an innovated supplication and the Prophet (peace be upon him) stated: [\(Whoever performs any act for which there is no sanction from our behalf, it is to be rejected.\)](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 18785

Q: There is an attached paper including a Du`a' (supplication), which is distributed by some people. We hope you will look at its contents and indicate whether they are authentic or not, may Allah preserve you!

Bismillah is our door; Tabarak is our walls; Ya-sin is our ceiling; Kaf- Ha-Ya-'Ain-Sad is our sufficient mean; and Ha-Mim 'Ain-Sin-Qaf is our means of protection. Allah will suffice you against them. And He is the All-Hearer, the All-Knower. The curtain of the `Arsh (Allah's Throne) is let down on us and the Eye of Allah is looking to us. By the Power of Allah, we will not be defeated. And Allah encompasses them from behind! Nay! This is a Glorious Qur'an. Allah is the Best Protector and He is the Most Merciful of those who show mercy!

In the Name of Allah, the Most Gracious, the Most Merciful. Say (O Muhammad peace be upon him): "He is Allah, (the) One." There is none comparable to Him. Let not those who show no mercy rule over us. Do not make us in need of anyone, and spare us from needing anyone, by the merit of (In the Name of Allah, the Most Gracious, the Most Merciful). Say (O Muhammad peace be upon him): "He is Allah, (the) One." O Allah! Spare me from what upsets me from the affairs of the world and Din (faith).

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Glory to Allah, the Eternal. Glory to Allah, the One and the Only. Glory is due to Allah, the Independent and the Everlasting. Glory is due to Allah Who has never had a spouse or a son, Who raised the heavens without any pillars, and Who expanded the earth on water. Glory to Allah Who created the creation and knows its exact number. Glory to Allah Who distributed provisions and forgotten none. Glory to Allah Who begets not, nor was He begotten. And there is none co-equal or comparable to Him. Do not make us in need of anyone and let not those who show no mercy rule over us by the merit of (In the Name of Allah, the Most Gracious, the Most Merciful). Say (O Muhammad peace be upon him): "He is Allah, (the) One.

A: The wording of the stated Du`a' is not Mashru` (Islamically approved) and has no origin. Thus, it should not be said as Du`a' because there is no evidence supporting it, neither from the Qur'an nor the Sunnah (whatever is reported from the Prophet). Moreover, it includes some phrases which oppose the `Aqidah (belief), such as saying: Bismillah (In the Name of Allah) is our door; Tabarak is our walls; Ya-sin is our ceiling, Kaf- Ha-Ya-'Ain-Sad is our sufficient tool, and Ha-Mim. 'Ain-Sin-Qaf is our protective tool... The curtain of the `Arsh is let down on us.

Muslims are required to recite Du`a' which are Mashru` and taken from the Qur'an and the Sunnah, and which were stated by the Salaf (righteous predecessors) in their books, such as the books entitled "Al-Adhkar" by Al-Nawawi (may Allah have mercy on him), "Al-Wabil Al-Sayyib" by Ibn Al-Qayyim (may Allah have mercy on him), and "Tuhfat Al-Akhyar" by his Eminence, Sheikh `Abdul-`Aziz ibn Baz (may Allah protect him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



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The first question of Fatwa no. 15856

Q 1: I would like to know the ruling on these sayings which many people use: "O Face of Allah! O Allah's Wrath! O Allah's Honor! O the Path of Allah and Muhammad, the Messenger of Allah!" Also, if they go to visit a sick person and find that the patient has a fever, they put their hands on the patient's head and say: O Messenger of Allah!

A: It is not permissible to supplicate to one of Allah's Attributes, like saying "O Face of Allah". Rather, Allah (Glorified and Exalted be He) should be supplicated and besought with His Names and Attributes, such as by saying: "O the Merciful! Have mercy on me!" or "O the All-Forgiving! Forgive me!" It is not permissible to say "O Face of Allah!", "O Allah's Wrath" and the like because we do not supplicate to the adjectives but to the One being described by these adjectives, Who is Allah (Glorified and Exalted be He). Moreover, it is not permissible to visit a sick person and put the hand on their head, saying "O Messenger of Allah", because this saying entails major Shirk (associating others with Allah in His Divinity or worship) since it denotes supplicating to someone other than Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 16483

Q 3: is it permissible for us to supplicate to Allah with names other than those mentioned in the Qur'an, such as the English word "God", which they consider as the translation of the word Allah?

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A: Allah (Exalted be He) said: [﴿And \(all\) the Most Beautiful Names belong to Allāh, so call on Him by them﴾](#) Accordingly, Allah is to be supplicated with His established Names and Attributed mentioned in the Qur'an, and neglecting any others of which there was no solid evidence either in the Qur'an or the Sunnah. It is even preferable; rather Wajib (obligatory), to use the Arabic word if possible, because it is the language of the Qur'an and the Sunnah. However, if this is not within ability, it may be said in the language spoken by the said person, for Allah (Exalted be He) says: [﴿Allāh burdens not a person beyond his scope.﴾](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 12244

Q: What is the ruling on some people who say Takbir (saying: "Allahu Akbar [Allah is the Greatest]") after Salah loudly and collectively?

A: saying Takbir collectively after congregational prayer or at other times is impermissible as it is an act of Bid`ah (innovation in religion). It is permissible to remember Allah (Glorified and Exalted be He) sub-vocally and each on his own

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by Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]"), Tasbih (saying: "Subhan Allah [Glory be to Allah]"), Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), reciting Qur'an, and Istighfar (seeking forgiveness from Allah) acting upon the saying of Allah (Exalted be He): ﴿O you who believe! Remember Allâh with much remembrance.﴾ (And glorify His Praises morning and afternoon [the early morning (Fajr) and 'Asr prayers].) and ﴿Therefore remember Me (by praying, glorifying), I will remember you﴾ It is acting according to what the Messenger (peace be upon him) encouraged by his saying: ﴿Saying: 'Subhan Allah [Glory be to Allah]', 'Alhamdu lillah [All praise is due to Allah]', 'La ilaha illa Allah [There is no god except Allah]', and 'Allahu Akbar [Allah is the Greatest]' is dearer to me than anything over which the sun rises.﴾ (Related by Muslim). He (peace be upon him) also said: ﴿Whoever says, 'Subhan Allah wa bihamdihi (All praise and glory are due to Allah)' one hundred times, will have his sins forgiven even if they were like the foam of the sea".﴾ (Related by Muslim and Al-Tirmidhy and the wordings are by him). This is following the guidance of the Salaf (righteous predecessors) as it was not reported from them that they used to make Dhikr (Remembrance of Allah) collectively. This is what the Mu'tadi` (people who introduce innovations in religion) do. Dhikr (Remembrance of Allah) is an act of worship and the basic ruling regarding it is Tawqifiy (bound by a religious text and not amenable to personal opinion). The Prophet (peace be upon him) warned us against

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innovation in religion when he said: ﴿Whoever introduces anything into this matter of ours (Islam) that is not part of it, will have it rejected.﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first and third questions of Fatwa no. 16098

Q: What is the ruling regarding performing collective Dhikr (Remembrance of Allah) inside the Masjid (Mosque) while standing and swaying from side to side and turning the lights off? And is it permissible to remember Allah with repeated mentioning of the proper Name saying (Allah - Hayy (Ever-Living) - Qayyum (Self-Subsisting) - Qahhar (the Subduer))? Are there any reported Hadiths in this regard?

A: Collective Dhikr in unison is Bid'ah (innovation in religion), whether done in the Masjid or other place and in the presence of lights or not, because it has never been reported that the Prophet (peace be upon him) made Dhikr in this manner. He (peace be upon him) said: [\(He who did any act for which there is no sanction from our behalf, that is to be rejected.\)](#) Likewise, making Dhikr through the Proper Name of Allah is also a Bid'ah and not an authentic way of making Dhikr, because it does not convey a meaningful supplication.

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Q 3: Are these supplications reported from the Prophet (peace be upon him):

A- O Allah, invoke Your peace and blessings on our master Muhammad and his family equal to the perfection of Allah and befitting His perfection.

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B- O Allah, invoke Your peace and blessings on our master Muhammad and his family, the opener of what is closed, the seal of the previous (prophets or revelations), who supported the truth with the truth and the guided to the straight path. O Allah, invoke Your peace and blessings on him and his Family in proportion to his status and great rank.

C- O Allah, invoke Your peace and blessings on our master Muhammad, the compassionate, the merciful, the great creation, on his family and his Companions.

D- O Allah, invoke peace and blessing on our master Muhammad, the self-enlightening and the great secret in Names and Attributes (of Allah).

E- O Allah, invoke peace and blessing on our master Muhammad, the hero of all heros?

A: These supplications are innovated and were not reported from the Prophet (peace be upon him). Allah (Exalted be He) commanded us to invoke peace and blessings on the Prophet (peace be upon him) in His statement: **«Allâh sends His Salât (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad صلى الله عليه وسلم), and also His angels (ask Allâh to bless and forgive him). O you who believe! Send your Salât on (ask Allâh to bless) him (Muhammad صلى الله عليه وسلم), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. As-Salâmu 'Alaikum).»** the Prophet (peace be upon him) explained how to invoke peace and blessings on him in the authentic Hadiths. It is a Sunnah to act according to them and avoid Bid'ah (religious innovations) which people introduce. We advise that you read the book of

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"Jala' Al-Afham Fi Al-Salah wa Al-Salam `Ala Khair Al-Anam" by Ibn Al-Qayyim (may Allah be merciful with him) where he elaborated on this topic.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 16816

Q 1: In the southern towns, we recite the Takbir (saying: "Allahu Akbar [Allah is the Greatest]") in the Masjid (mosque) on `Eid as follows: Allahu Akbar, Allahu Akbar, Allahu Akbar, Kabiran, wa al-hamdu lil lahi kathiran, wa Subhana Allahi bukratan wa asilan, La Ilaha Illa Allah wahdu, Sadaq wa`du, wa `Aza Junduh, wa Nasra `Abdu, wa Hazam Al-Ahzaba wahdu, laa ilaaha ill-Allah, wa la N`budu illa-Iyah, Mukhlseen lahu Al-Din wa law Kariha Al-Kafroon, laa ilaaha ill-Allah, Allahu Akbar, Wali-l-Lahi-l-Hamd (Allah is the Greatest (thrice), there is no deity but Allah, and all Praise be to Allah in abundance. Glory be to Allah, morning and evening. He fulfilled His promise, granted victory to His slave and defeated the confederates Alone. We are sincere in Faith and devotion to Him, although the disbelievers detest it.) This Takbir is recited aloud in unison until the call to commence Salat (Prayer) is made. However, the Imam stated that reciting Takbir in unison is impermissible and is a Bid`ah (innovation in religion)? What is the ruling on this form of Takbir?

A: Reciting Takbir is Mashru` (Islamically acceptable) on the night and on the day of `Eid-ul-Fitr (the Festival of Breaking the Fast) before and after Salah until the end of Khutbah (sermon). It is also recommended during the first ten days of Dhul-Hijjah and Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah). The Sunnah is for each Muslim to recite it individually, but reciting it aloud as a group

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is a Bid`ah. It was authentically narrated that the Prophet (peace be upon him) stated: [\(Whoever performs any act for which there is no sanction from our behalf, it is to be rejected.\)](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 16396

Q 2: During the fast of Ramadan, we recite the following Du`a' (supplication) after Zhuhr (Noon), `Asr (Afternoon), Fajr (Dawn) or any obligatory Prayer, especially after finishing the Salah (prayer): "I bear witness that there is no Deity except Allah, I seek Allah's forgiveness, we ask you Jannah and seek refuge in You from Hellfire" (Three times). We also say: "O Allah you are Most Forgiving, Most Generous, loves to forgive, so forgive us O Most Generous" (Three times). Then: "Glory and Praise be to You Allah". However, modern scholars have declared that it is impermissible to make any Du`a' either in groups or out loud; rather, a person should offer Du`a' to themselves inaudibly.

A: making Du`a' in a group after the Salah (prayer) is an act of Bid`ah that has no basis in Shari`ah (Islamic Law), but it is permissible for one to recite Dhikr (Remembrance of Allah) and authentic Du`a' after offering Taslim (salutation of peace ending the Prayer) quietly to oneself, and Allah knows best.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 19772

Q 1: A group of people in Sudan form a circle for the recitation of the Qur'an in the Masjid (Mosque) every day after Fajr (Dawn) Prayer, and after they finish, a particular man raises his hands to supplicate and we do the same thing and say amen. Is this permissible or not?

A: Collective supplication after the circle formed for recitation of the Qur'an is over is an act of Bid'ah (innovation in religion) that must be avoided. There is no harm in a Muslim supplicating to Allah for himself individually after finishing his recitation of the Qur'an, or in any state, since supplication to Allah is an act of worship which is required all the time, particularly after the end of another act of worship.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Mawlid

The second question of Fatwa no. 17858

Q 2: I understand what confirms the impermissibility of celebrating the Mawlid (the Prophet's birthday) (peace be upon him); however, I was astonished when I read a book entitled 'Al-Islam Wa Al-Sha`a'r Al-Dyniyyah' (Islam and Religious Celebrations) by Muhammad Mukhtar Tiyyam, specifically Ch. 4, p. no. 44. It states that Al-Imam Al-Shafi`y used to celebrate the Mawlid of the Prophet (peace be upon him).

A: As you know, may Allah bless you, celebrating the so-called Mawlid is a forbidden Bid`ah (innovation in religion), that was not practiced by Salaf (righteous predecessors) nor the Four Imams (Abu Hanifah, Malik, Al-Shafi`y, and Ahmad). Attributing such a claim to Al-Shafi`y is a lie, for this Bid`ah was innovated in the year four hundred after the Hijrah (Prophet's migration to Madinah) in the age of the Fatimid State, and Al-Imam Al-Shafi`y (may Allah be merciful with him) died 204 A.H. May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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The second question of Fatwa no. 16099

Q 2: Some Islamic institutions celebrate the Mawlid (the Prophet's birthday).

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Did the Prophet (peace be upon him) do this, or did he order this to be done after his death?

A: Celebrating the occasion of the Mawlid is a forbidden Bid'ah (innovation in religion), for there is no evidence from the Qur'an or the Sunnah to support this act. It was not practiced by any of the four Rightly-Guided Caliphs. Moreover, the Prophet (peace be upon him) said: *«Anyone who introduces anything into this matter of ours (Islam) that is not part of it will have it rejected.»* He (peace be upon him) also said: *«Adhere to my Sunnah (way) and the Sunnah of the righteous, Rightly-guided Caliphs; hold fast to it and bite onto it with your molars (i.e. cling firmly to it). Beware of newly-invented matters (in religion), for every newly-invented matter is a Bid'ah, and every Bid'ah is a Dalalah (deviation from the right).»*

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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Invoking Allah's peace and blessings upon the Messenger (peace be upon him)

Fatwa no. 20591

Q: In my country, Mozambique, some Muslims want to assign the time after `Isha' (Night) Prayer each Thursday for asking allah to confer peace and blessings upon the Prophet (peace be upon him) in congregation. Is this Mashru` (Islamically acceptable)?

A: invoking peace and blessings on the Prophet (peace be upon him) is Mashru`, recommended, and greatly rewarded. However, it must be done in the prescribed manner. Assigning a certain time or manner of doing this without evidence is a forbidden Bid`ah (innovation in Islam). Accordingly, assigning the time after `Isha' Prayer or offering it in congregation is a forbidden Bid`ah. The prophet (peace be upon him) said: [«Every novelty is Bid`ah, and every Bid`ah leads to misguidance.»](#) He (peace be upon him) also stated: [«Whoever performs any act for which there is no sanction from our behalf, it is to be rejected»](#) Reported by Muslim in his Sahih on the authority of `Aishah (may Allah be pleased with her). In another wording, the Prophet (peace be upon him) stated, [«Whoever introduces something into this matter of ours \(Islam\) that is not of it, will be rejected.»](#) (Agreed upon by Imams Al-Bukhari and Muslim).

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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Fatwa no. 18262

Q: I was given a book entitled Majmu` Latif as a gift. The book contains a Hizb (a 60th portion of the Qur'an) for Friday and the Surahs (Qur'anic chapters) of Al-Ikhlās, Al-Falaq, Al-Nas, Al-Kahf, Yasin and Tabarak. It invokes Allah's peace and blessings upon the Prophet (peace be upon him) in an excessive way. It claims that one can offer peace and blessings upon the Prophet (peace be upon him) in a manner that equals the reward of Hajj. It reads: "O Allah, confer peace and blessing upon Muhammad as many times as the birds flap their wings and as the Jinn (creatures created from fire) and devils fly, from the day You created the world till the Day of Resurrection. O Allah, confer peace and blessing upon Muhammad when the night covers and when the day appears in brightness." Is it permissible to take from this book? Was this supplication reported by the Messenger (peace be upon him)?

A: the authentic manner of offering peace and blessing upon the Prophet (peace be upon him) was reported in the Hadith Sahih (authentic Hadith): ﴿O Allah, confer peace and blessings upon Muhammad and the members of his household as you did confer upon Ibrahim and the members of Ibrahim's household. Grant favors to Muhammad and the members of his household as you did grant favors to Ibrahim and the members of the household of Ibrahim. You are indeed Praiseworthy and Glorious﴾ If one only says, 'O Allah! Bless our Prophet Muhammad, it is sufficient. And Allah's Statement (Exalted be He): ﴿O you who believe! Send your Salât on (ask Allâh to bless) him (Muhammad صلى الله عليه وسلم), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. As-Salâmu 'Alaikum).﴾

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As for the book in question, we do not recommend you to rely upon it, since it is unknown and the way of conferring peace mentioned in it is not prescribed, nor reported from the Salaf (righteous predecessors). Moreover, what is prescribed by Allah is sufficient.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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The third question of Fatwa no. 18068

Q 3: is there a specific Salah (Prayer) that enables one to see the Messenger (peace be upon him) in a dream, and how should it be performed?

A: This has no basis in Islam. A Muslim should diligently seek Islamic knowledge from the trusted scholars of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) and keep away from the evil scholars who are innovators of Bid`ah (innovation in Islam) and Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect).

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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The second question of Fatwa no. 20280

Q 2: it is claimed that whoever wishes to see the Messenger (peace be upon him) in a dream should offer Salah (Prayer) of four Rak`ahs (units of Prayer), and recite in each Rak`ah Surah Al-Ikhlās one hundred times; is this correct?

A: This is not sound; rather, it is Batil (null and void) and utterly baseless.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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The first question of Fatwa no. 17371

Q 1: some Muslims gather after every salah (prayer) to send peace and blessings upon the Prophet (peace be upon him). One of them will say: "O Allah, convey Your Blessings on Muhammad and his family", thereupon, the group replies, "Peace and blessings be upon him". The sheikh again says, "O Allah convey Your blessings upon Muhammad and his family", and they repeat it again. Afterwards, all of them recite in unison, "O Allah, convey Your Peace and Blessings on our master and Prophet Muhammad, his family, Praise be to Allah, the Lord of all worlds". The sheikh then recites for them other supplications. When I tell them that this is an act of Bid`ah, they accuse me of not

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loving the Prophet (peace be upon him). These people offer prayers with us in our Masjids (mosques), therefore, we would like you to clarify whether this act is permissible or not.

A: Sending peace upon the Prophet (peace be upon him) is permissible and desirable, for Allah says, ﴿O you who believe! Send your Salât on (ask Allâh to bless) him (Muhammad صلى الله عليه وسلم), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. As-Salâmu 'Alaikum).﴾ The Prophet (peace be upon him) said, "Whoever sends blessings upon me once, Allah will bless them ten times".

However, doing this in a group was never practiced by the Salaf (righteous predecessors) of this Ummah (community), which indicates that it is an innovation. It is authentically proven that the Prophet (peace be upon him) said: "Whoever introduces into this affair of ours something that is not of it, it is to be rejected".

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17501

Q: I have some questions about the paper I sent to you in order to know the correct answer, so that I do not

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carry out its contents incorrectly. Someone gifted me this paper that no one knows anything about. The text of the paper reads: "O Allah! Send Your peace and blessings upon our master Muhammad who is master of the obedient people; O Allah! Send Your peace and blessings upon our master Muhammad who is master of the repentant; O Allah! Send Your peace and blessings upon our master Muhammad who is master of the grateful; O Allah! Send Your peace and blessings upon our master Muhammad who is master of the righteous; O Allah! Send Your peace and blessings upon our master Muhammad who is master of those who bow [to Allah]; O Allah! Send Your peace and blessings upon our master Muhammad who is master of those who prostrate [to Allah]; O Allah! Send Your peace and blessings upon our master Muhammad who is master of those who stand long in prayer; O Allah! Send Your peace and blessings upon our master Muhammad who is master of those who perform prayers in a sitting position; O Allah! Send Your peace and blessings upon our master Muhammad who is master of the pious; O Allah! Send Your peace and blessings upon our master Muhammad who is master of those who seek Allah's forgiveness; O Allah! Send Your peace and blessings upon our master Muhammad who is master of those who regret their sins; O Allah! Send Your peace and blessings upon our master Muhammad who is master of the thankful; O Allah! Send Your peace and blessings upon our master Muhammad who is master of the chaste people; O Allah! Send Your peace and blessings upon our master Muhammad who is master of those who remember Allah; O Allah! Send Your peace and blessings upon our master Muhammad who is master of the wise; O Allah! Send Your peace and blessings upon our master Muhammad who is master of the generous; O Allah! Send Your peace and blessings upon our master Muhammad who is master of the honorable; O Allah! Send Your peace and blessings upon our master Muhammad who is master of the warners; O Allah! Send Your peace and blessings upon our master Muhammad who is master of the bearers of glad tidings; O Allah! Send Your peace and blessings upon our master Muhammad

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who is master of the kind people; O Allah! Send Your peace and blessings upon our master Muhammad who is master of the prophets; O Allah! Send Your peace and blessings upon our master Muhammad who is master of all beings; O Allah! Send Your peace and blessings upon our master Muhammad, the upright and pure Prophet; O Allah! Send Your peace and blessings upon our master Muhammad Al-Qurashi Al-Hashimi; O Allah! Send Your peace and blessings upon our master Muhammad, the Arab Prophet who will be honored on the Day of Resurrection; O Allah! Send Your peace and blessings upon our master Muhammad who is master of the people of Paradise; O Allah! Send Your

peace and blessings upon our master Muhammad the owner of the station of praise and glory; O Allah! Send Your peace and blessings upon our master Muhammad the follower of the straight Path; O Allah! Send Your peace and blessings upon our master Muhammad, the best of the creation; O Allah! Send Your peace and blessings upon our master Muhammad, all prophets and messengers, all favored Angels; all righteous slaves of Allah in the heavens and on earth and all of us by virtue of Your Mercy. Indeed, You are the Most Merciful. May Allah's peace and blessings be upon our master Muhammad, his family and Companions!

Whoever says this supplication once in a lifetime or every month or every Friday, Allah will admit him to Paradise without reckoning; whoever writes it down and attaches it to themselves, Allah will protect them from the evil of what they fear; whoever holds it in their hand and dies, it will stand as witness for them on the Day of Resurrection and Allah will appoint for them Angels to protect them from the horrors and difficulties. The Prophet (peace be upon him) stated: "One day,

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I was performing Salah (prayer) behind the Station [of Ibrahim], and when I finished, I supplicated to Allah (Glorified and Exalted be He) and sought forgiveness for my Ummah, as Allah is oft-Forgiving, oft-Merciful. Then, Jibril (Gabriel) (peace be upon him) descended and I said: "O Jibril! You are a beloved Angel to me and my Ummah, so teach me something that will be a cause of reward and mercy for my Ummah after me." Jibril (peace be upon him) said: "No Muslim recites this supplication once during his lifetime except that he will come on the Day of Resurrection with his face illuminated like a full moon. Upon that people will wonder and say this man is either a prophet or a favored Angel, but they will be informed that this is a servant who recited this supplication once. Jibril (peace be upon him) said: "O Muhammad! No man recites this supplication fifteen times during his lifetime but Allah will gift him a horse whose saddle is made of rubies and it will be said to him, 'O servant of Allah! Today your reward is Paradise near the Prophet (peace be upon him).'" Jibril added: "O Muhammad! This supplication contains the greatest Name of Allah, so whoever recites it will be saved from the greatest horror on the Day of Resurrection and punishment in the grave. If all trees were made pens whose ink equaled the water of all the oceans, jinn and humans will fail to count the reward of this supplication. No man recites this supplication but Allah will give him the reward of four Angels and four prophets.

A: The supplications mentioned in this paper are all formulas

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which are Bid'ah (innovation in Islam), and the reward mentioned is fake and has no basis in Allah's Purified Shar' (Law). Therefore, it is not permissible for a Muslim to recite or circulate it through buying, selling, or gifting. A Muslim who comes across this paper containing this supplication must discard it. Indeed, the magnificent Qur'an and Sunnah of the Prophet (peace be upon him) contain authentic supplications which are sufficient for a Muslim, apart from what liars fabricate.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!



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Bid'ahs related to certain nights and days

The second and third questions of Fatwa no. 13702

Q 2: It is a custom here that women engage in playful entertainment from the end of Rajab until the middle of Sha'ban. They beat the drums, dance, and sing in a loud voice after 'Isha' (Night) Prayer from 8 to 10 p.m. What is the ruling on this matter?

A: This is a bad custom and they should not be permitted to do so, for the evil and unlawful kind of amusement it involves.

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Q 3: During the month of Muharram, women go to the house of a newly married woman and bring water with them. They wear thick clothes to protect themselves against the cold and splash some of that water over the newly married woman and pour the rest over themselves, including young and old women. They do this every year. When we ask them to give up this action, they say that it is part of their habits and traditions.

A: This habit is an invented practice from Jahiliyyah (pre-Islamic time of ignorance) and it is not permissible for a Muslim to do it since it does not have any origin in Allah's Purified Shar' (Law).

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The second question of Fatwa no. 11100

Q 2: Every year and on the last Wednesday of the month of Safar, my father slaughters a sheep, and while slaughtering he says: This is a charity for the sake of Allah and to ward off any evil from us. Sometimes, he does not slaughter the sheep himself; rather, he orders one of my brothers to do that. On this very day, my father feels pessimistic so he does not go out and says that this is the day in which the Sahabah (Companions of the Prophet) were defeated, and so on. Is it permissible to eat the meat of that sheep?

A: slaughtering the sheep on the last Wednesday of safar and the Du`a' (supplication) that your father says upon slaughtering has no basis in religion.

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Fatwa no. 18983

Q: I have a book written by Imam Al-Shathuly entitled Wasiyyat Al-Imam Al-`Arif (the Will of Imam Al-`Arif).

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This book talks about Imam Abu Hurayrah, the narrator of the Hadith of the Prophet (peace be upon him). It handles the Numbered Salah, the Du`a' for the night of the 15th of Sha`ban and the Part of Tawassul. The book contains nonsense and illogical things, and I want to know your opinion on it. May Allah reward you with the best!

A: There is no authentic evidence on the Du`a' to be said at the night of the 15th of Sha`ban. Therefore, doing so as an act of worship is Bid`ah (innovation in religion) which is not permissible to believe in or propagate.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 16661

Q: Since my young age, I am accustomed to slaughter a sacrifice, or to put it more accurately, to give its meat away as Sadaqah (voluntary charity) in the month of Sha'ban, on any of its nights? Is there anything wrong in doing so? Please enlighten me, may Allah enlighten you!

A: Sadaqah, especially Sadaqah Jariyah (ongoing charity), is among the greatest acts of obedience that draw us closer to Allah, but on condition that giving Sadaqah is done according to the teachings of Shari'ah (Islamic law). It should be given away from lawfully-gained money and paid into the permissible channels, such as the poor and the needy, or for building a Masjid (mosque) and the like.

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Associating the giving of Sadaqah with a particular time unspecified by the Shari'ah based on a belief of its necessity is impermissible. Consequently, if this Sadaqah is paid during Sha'ban due to a belief in the sacredness of the month or any of its days, it will not be considered among the lawful acts of drawing closer to Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 15882

Q 1: is delivering a Khutbah (sermon) on Laylat -ul-Qadr (the night of decree) prescribed in Shari`ah (islamic Law)? is it considered an act of Sunnah (supererogatory act of worship following the example of the Prophet)?

2- Is it an act of Sunnah to collect money for celebrating honorable nights such as Laylat-ul-Qadr in Ramadan?

3- Is it a legal tradition to distribute cups of tea among the listeners on such honorable nights?

4- is it an act of Sunnah to distribute money or presents among the speakers on these nights and to invite the servants of the Masjid (mosque) to attend these celebrations?

A: It is impermissible to celebrate Laylat-ul-Qadr or any other night such as the night of the mid of Sha`ban, the night of Mi`raj (ascension to heaven) or the Prophet's birthday, for such acts are innovated Bid`ah (innovations in religion) that were not authentically reported

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from the Prophet (peace be upon him) or any of his Companions. He (peace be upon him) said: [«Whoever introduces any practice that is not authenticated by me, it is to be rejected»](#) Moreover, it is impermissible to help in holding such celebrations either with money, presents or by distributing cups of tea, it is also impermissible to deliver a khutbah or a lesson on these nights, for this involves approving of and encouraging such acts. Rather, they should be disavowed and abandoned. However, it is permissible to offer Qiyam-ul-Layl (standing for optional Prayer at night) during Ramadan and the last nights of it and to increase the recitation of Qur'an, Dhikr (Remembrance of Allah) and Du`a' (supplication), for the Prophet (peace be upon him) says: [«Whoever observes night prayer during Ramadan, out of Iman \(faith\) and hoping for Allah's Reward, their previous sins will be forgiven»](#) And [«Whoever offers night prayers on Laylat-ul-Qadr out of sincere Iman and hoping for Allah's Reward, all their previous sins will be forgiven»](#) `Aishah (may Allah be pleased with her) also said: [«As the last ten days of Ramadan started, the Prophet \(peace be upon him\) used to avoid having intercourse with his wives \(to offer worship with more vigor\) and pray all night.»](#) , [«She also said \(may Allah be pleased with her\): "O, Prophet of Allah! What should I say when I concur with Laylat Al-Qadr \(the Night of Decree\)?" He \(peace be upon him\) said, "Say: O, Allah! You are Most Forgiving, and You love forgiveness, so forgive me"»](#) .

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 15532

Q: It is a custom in the Gulf countries and the East of the Kingdom to hold the Qurayqa'an Festival before or in the middle of Ramadan. Children knock at the doors while singing and some people give them sweets, nuts, or money. In the past, there was no control over this festival, but in the present time, governments started organizing it in special places and at schools, people celebrate it and not only children, and money is collected for it.

A: the celebration of the fifteenth of Ramadan of Qurayqa'an Festival is a Bid`ah (innovation in religion) that has no origin in Islam, [\(and every Bid'ah \(rejected innovation in religion\) is an error.\)](#) Therefore, this festival should not be attended and people should be warned against it. It should not be organized at schools or institutions, etc. In Ramadan, after performing all the obligatory acts, people should do their best with regard to Qiyam-ul-Layl (standing for optional Prayer at night), reciting Qur'an, and Du`a' (supplication).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Festivals

Eighth question of Fatwa no. 19504

Q 8: Some schools give gifts to children on the occasions of their birthdays. Is it permissible for Muslim pupils to receive such gifts?

A: Giving and accepting gifts on birthday occasions is an impermissible practice. This is because festivals which are made for birthdays are Haram (prohibited), and whatever practice is based on something Haram is also Haram.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The sixth question of Fatwa no. 20834

Q 6: What is the ruling on celebrating children's birthdays? Is it true that fasting on this day is better than celebration?

A: celebrating birthdays and fasting on birthdays is a Bid`ah (innovation in religion) which has no origin. Muslims should draw close to Allah by performing the obligatory and supererogatory acts of worship which He enjoined upon them. They should be thankful and grateful to Allah all the time for having a sound body, and feeling secure with regard to

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their lives, money and children.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17779

Q: We would like to ask about a phenomenon that has spread at this time which is the celebration of the twenty fifth birthday, which is sometimes called "The Silver Anniversary", the fiftieth one which is called "The Golden Anniversary", in addition to the seventy fifth which is called "The Diamond Anniversary" and so on. This also happens on some other occasions, such as the openings of some departments, companies or organizations, as they celebrate the mentioned anniversaries, and this is a prevalent phenomenon. However, in this virtuous country and under the protection of the government of Tawhid (belief in the Oneness of Allah/ monotheism), may Allah (Exalted be He) guide it, our scholars amongst Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) tend to fight this Bid`ah (innovation in religion) under the umbrella of the government of Aal-Su`ud. I hope that your Eminence will answer us whether such celebrations are Bid`ah or not, so that we can acquire sure knowledge in this regard.

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A: It is impermissible to hold celebrations, distribute presents and other things on the occasion of a person's birthday, or an opening of a shop, school or a project, for this includes generation of Bid`ah-related feasts in Islam. It also involves resembling the Kuffar (disbelievers) in such acts. Therefore, this act should be abandoned and people should be warned against it.

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Fatwa no. 21203

Q: Some people celebrate Valentine's Day on February 14 by exchanging red roses, dressing in red, and congratulating one another on that day. Some cake shops make heart-shaped cakes in red and draw hearts on them and other shops advertise special items on sale for this day. What is your opinion on:

First: Celebrating this day?

Second: Buying from these stores on this day?

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Third: Shop owners who do not celebrate this day selling gifts to those who do celebrate it?

May Allah reward you with the best.

A: The clear-cut evidence from the Qur'an and Sunnah, upon which the Salaf (righteous predecessors) of this Ummah (nation based on one creed) of this Ummah unanimously agree, confirms that there are only two `Eids (festivals) in Islam: `Eid-ul-Fitr (the Festival of Breaking the Fast) and `Eid-ul-Adha (the Festival of the Sacrifice). Any other festival, whether peculiar to a person, a group, an event or stands for any meaning whatever, is an invented festival that is not permissible for Muslims to celebrate, approve of, enjoy, or support in any way, because this is considered to be a transgression of the Boundaries of Allah. Anyone who transgresses the boundaries set by Allah has wronged themselves. If we add to this fabricated festival the fact that it is one of the festivals of the Kafirs (disbelievers), this heaps sin upon sin, because it entails imitating them and is a type of support of them. Allah (Glorified be He) forbids the Mu'mins (believers), in His Ever-Glorious Book, from imitating or supporting the Kafirs. It is authentically reported that the Prophet (peace be upon him) said: [\(Anyone who imitates a people is one of them.\)](#) Valentine's Day falls under this heading, as it is one of the idolatrous Christian festivals. It is not lawful for a Muslim who believes in Allah and the Last Day to celebrate, approve of, or congratulate people on it; it is forbidden to them. Rather, it is obligatory for them to ignore and avoid it, in obedience to Allah and His Messenger and to keep away from that which will arouse Allah's Anger and incur Punishment.

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It is also Haram (prohibited) for Muslims to support this festival or any other forbidden festival by any means, whether by supplying food or drinks; selling, buying, manufacturing, gift-giving, corresponding, advertising and so on, because all this comes under cooperating in sin and transgression, and disobeying Allah and His Messenger. Allah (Glorified and Exalted be He) says: [\(Help you one another in Al-Birr and At-Taqwâ \(virtue, righteousness and piety\); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.\)](#)

It is obligatory for Muslims to adhere to the Qur'an and Sunnah in all matters, especially in times of Fitnah (trial) when corruption is widespread. They must be sagacious enough and on their guard to avoid falling into the misguidance of those who have earned Allah's Anger, those who went astray, or the Fasiqs (those flagrantly violating Islamic law) who have no fear of Allah nor have pride in being

Muslims. Muslims should resort to Allah, asking for guidance and steadfastness in Islam, as it is Allah Alone Who guides and keeps us steadfast.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, and his family and Companions.

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Kinds of Bid`ah

The second question of Fatwa no. 17648

Q2: Imam Al-Naysabury reported from Ibn `Abbas (may Allah be pleased with them) that the names of the People of the Cave are useful for treatment, escape from danger and fighting fire if they are written on a parchment then thrown in the middle of a fire. They are also useful in preventing a baby from crying too much, by placing it under the head of the baby in his cradle and so on.

The names of the People of the Cave are Yemlekha, Sectlina, Methlina, Bartush, Shadhnoush, Kafhatus, Qatmir. Is it true and permissible to carry the names of the People of the Cave?

It is reported from `Aishah (may Allah be pleased with her) that she said that Allah's Messenger (peace be upon him) said: [\("Whoever writes these five verses that contain fifty Qaf \(Qaf is an Arabic letter\) then puts them in some water and drinks it, will have the inside of his body one thousand means of cure, one thousand remedies, one thousand parts of mercy, one thousand parts of kindness, one thousand parts of certainty, one thousand parts of strength, one thousand parts of light and all his diseases, grudges, miseries and troubles will come to an end".\)](#) (It is reported from **Salman Al-Farisy** (may Allah be pleased with him) that he said, 'O Messenger of Allah, I have committed sins in the past and I am at the end of my life, so teach me something which if I recite, my lifespan will be longer, my sins will be forgiven and my wishes will be fulfilled. He (peace be upon him) taught him these five Ayahs (Qur'anic verses) and said, 'Whoever recites these five Ayahs

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[and carries a parchment with them written on it, his lifespan gets longer, his sins are forgiven and his wishes are fulfilled. These are four successive verses of Surah Al-Baqarah, the last verse of Surah Al-Ma'idah and one verse of Surah Al-Ra`d](#)).

Is it permissible to write the Qur'an in segmented letters with a pure liquid by placing it upon the epileptic person till he is cured by Allah's Will?

Allah (Exalted be He) blessed me with a talent, that is, sitting by an enchanted person and placing my right hand on his head and reciting the verses of Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing). After that he (the enchanted person) watches the spell affecting him on the wall in front of him as if he is watching TV. This happened three times. Is there any harm in that? It should be noted that I write Allah with saffron on a plate and wipe it up with water then make the enchanted person drink this water and another one which I pour on his head. Is there any harm in this?

I have read a message written by our master `Aly (may Allah be pleased with him) which is dictated to him by the master of all humans, Muhammad (peace be upon him). Then he (peace be upon him) gave it to Abu Dujanah to place it in his house after he complained

that his house was haunted. Is it permissible for us to write such a message following the example of Allah's Messenger (peace be upon him) and place it in the house that is haunted by evil spirits?

A: What you mentioned in your questions is all totally unfounded. Such deeds are the deeds of

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impostors, and you have to avoid them and warn other people against them. You have to refer to authentic books of Sunnah (whatever is reported from the Prophet) such as the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) or Al-Sunan Al-Arba`ah (Hadith compilations classified by jurisprudential themes) and so on, the books of `Aqidah (creed) such as the books of Shaykhul-Islam Ibn Taymiyyah, the books of Imam Ibn Al-Qayyim, and the books of Shaykhul-Islam, the renovator Shaykh, Muhammad ibn `Abdul-Wahhab. We hope Allah will benefit you through them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 16756

Q: Kindly, find the attached two papers entitled, "The Most Beautiful Names of Allah" and, ﴿Nay! But worship Allāh (Alone and none else), and be among the grateful.﴾ These two papers are widespread among the common people. Please advise us with regard to them.

Following is what is written on these two papers

The first paper: ﴿Nay! But worship Allāh (Alone and none else), and be among the grateful.﴾ ﴿So those who believe in him (Muhammad ﷺ), honour him, help him, and follow the light (the Qur'ān) which has been sent down with him, it is they who will be successful.﴾

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﴿For them are glad tidings, in the life of the present world (i.e. through a righteous dream seen by the person himself or shown to others), and in the Hereafter. No change can there be in the Words of Allāh. This is indeed the supreme success.﴾ ﴿Allāh will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allāh Alone and none else), and in the Hereafter.﴾

Send these Ayahs (Qur'anic verses) and it will bring you happiness and good luck. If you distribute them nine times around the world, it will bring you righteousness and goodness after four days, In sha'a-Allah (if Allah wills), etc.

The second paper, "The Most Beautiful Names of Allah": He is Allah, beside Whom none has the right to be worshipped but He. He is the Most Gracious, the Most Merciful, the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme, etc.

This blessed paper brought goodness to its writer and we hope it will spread among Muslims. Dear brother, make thirty copies without signing your name and send it to thirty of your relatives, friends, and fellow brothers.

A: It is not true that these two messages bring benefit, goodness, or prevent evil to their writers. This involves falsehood, propagating superstitions among people, diverting them from worshipping Allah alone turning to, and asking Him to

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bring benefits and ward off evil. It is not permissible to write or send them to anyone as they must be destroyed. If these results were to actually occur, it does not mean that it is permissible to propagate such papers because they are Fitnah (trial) and a trial to one's faith.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



The third question of Fatwa no. 16384

Q 3: I heard about a book titled "Hiwar Sahafi Ma`a Jinni Muslim" (an interview with a Muslim Jinn), written by Muhammad `Eisa Dawud from Egypt. I do not know what it is about or whether this interview is real. What is your opinion on such a book, and what is your advise to those who read it?

A: You should read useful books and ignore those that are of no benefit, or books which contain defects in `Aqidah (creed). The book in question "Hiwar Sahafi Ma`a Jinni Muslim" contains lies and fabrications. It is a false and fabricated topic which liars invent to make money and cast doubt in people's faith, so one should avoid and warn people against it.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 17334

Q: Books which discuss issues of Jinn (creatures created from fire) have gained popularity. Whenever a person is possessed by Jinn, he goes to the one who treats with Ruqyah (reciting Qur'an and supplications over the sick as a cure). What the sick person says while Ruqyah is being recited over him is recorded. These writings are published in books such as "An Interview with a Muslim Jinni", written by Mustafa Kanjour, "Beware! Al-Masih Al-Dajjal will invade the world from the Bermuda Triangle" by Muhammad `Eisa Dawud and many others. What is the ruling on these books?

A: The committee has previously looked into the book entitled "An Interview with a Muslim Jinni" and found that it is based on illusions and lies. Therefore, publishing and selling this book is impermissible as it is harmful and misleads people.

As for the book entitled "Beware! Al-Masih Al-Dajjal will invade the world from the Bermuda Triangle", the committee has yet to read it.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17404

All praise be to Allah Alone, and peace and blessings be upon His Messenger, his family and Companions!

The Permanent Committee for Scholarly Research and Ifta' read the message sent to His Honor, the General Mufti (Islamic scholar qualified to issue legal opinions) from the principal of the preparatory and secondary school of Shbirmah, which was sent from the General Secretariat of the Council of Senior Scholars, no. 2648 dated 26/6/1415 A.H. in which the inquirer posed the following question:

Lately, the attached flier has been widely spread entitled (Muhammad's ID Card) which reads:

Name: Muhammad ibn `Abdullah ibn `Abdul-Muttalib.

Father's name: `Abdullah ibn `Abdul-Muttalib.

Grandfather's Name: `Abdul-Muttalib ibn Hashim ibn Abd Manaf.

Title: The Honest and the Truthful / Abul-Qasim.

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Mother's Name: Aminah bint Wahb ibn Abd Manaf.

Name of Midwife: Al-Shifaa - Um Abdul-Rahman ibn `Awf.

Name of Wet Nurse: Halimah Al-Sa`diyyah.

Date of Birth: 20 April, 571 A.C., 12 Rabi` Awwal.

Place of Birth: Makkah Al-Mukarramah (Makkah, the Honored).

Religion: The first Muslim.

Occupation: Prophet and Messenger (peace be upon him).

Place of Employment: Makkah and the entire world.

Place of Residence: District of Banu Hashim, from Quraish at Makkah then emigrated to Al-Madinah.

Blood Type: A Light from Allah.

Nationality: Arab (In the plain Arabic language) .

Education: Illiterate (He has been taught (this Qur`ân) by one mighty in power [Jibrîl (Gabriel)]) .

Wives: Khadijah bint Khuwaylid, Sawdah Bint Zam`ah, `Aishah bint Abu-Bakr.

Number of children: Boys (Al-Qasim, `Abdullah , Ibrahim).

Date of Issuance: 611 A.C.

Card Number: 25 (the Last of the Prophets and Messengers).

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We doubt some of the phrases included such as: title, religion, and that he is the first Muslim, the number of Prophets, the blood type, nationality, the archivist Jibril, the dependence is on Allah, etc.

Therefore, we hope that Your Honor will do whatever is appropriate, and inform us of what should be done about this flier. We want to inform students whether it is permissible or not, and in case it is not, we hope that you will inform the authorities in charge about this. May Allah keep you safe, support you and grant you success!

After reading the inquiry and examining this card, the Committee answered as follows: it is impermissible to approve, sell, buy, or circulate the so-called 'Muhammad's ID Card'. This card must be destroyed due to the prohibited statements it contains that do not befit Allah (Glorified and Exalted be He), His Prophet Muhammad (peace be upon him), or Jibril (Gabriel, peace be upon him). Moreover, it leads to exaggeration with respect to the Prophet (peace be upon him) and being worn as an amulet by children and others seeking its blessing.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 17789

Q 1: In India, we practice acts which are considered Bid`ah (innovation in Islam) and Shirk (associating others with Allah in His Divinity or worship) such as preparing and dedicating food to Imam Ja`far Al-Sadiq, and celebrating the eleventh day. When we traveled to the Kingdom of Saudi Arabia we performed Hajj. Is this Hajj valid?

A: Whoever commits acts of major Shirk (associating others in worship with Allah) such as beseeching the dead and vowing in their name then performs sincere Tawbah (repentance to Allah) from these acts and abandons them, their Hajj performed after Tawbah is valid. On the other hand, if Hajj is performed without offering Tawbah from these acts of Shirk, the Hajj as well as any good deeds are invalidated. Allah (Exalted be He) states: [﴿But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.﴾](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 17244

Q1: In some villages people offer charity. They slaughter a cow or another animal as a sacrifice at a specific time and place. Some of them call it Al-Nashrah; others call it as Sadaqah (voluntary charity) of such and such a place. Apparently they do not believe that such sacrifices bring good or ward off evil. In fact, they consider these sacrifices as Sadaqah (voluntary charity) offered for pleasing Allah (Exalted be He) and as a habit passed down through the generations. What also confuses us is that we hear some of them call these sacrifices vows and think they are abiding by the Saying of Allah (Exalted be He): [\(They \(are those who\) fulfil \(their\) vows, and they fear a Day whose evil will be wide-spreading.\)](#) Some others say they share the price of an animal which they offer as a sacrifice, and this way some of them contribute with one share and others contribute with two shares and so on. After a debate with them on the impermissibility of their deed, some of them felt angry and thought we want to stop them making their regular charity. Some of them considered our not sharing in such sacrifices as severing ties of kinship, refusing to visit the ill person, or to bury the dead. We are confused about this matter. It should be noted that when a person slaughters this sacrifice, he says, 'O Allah, this is Sadaqah (voluntary charity) for Your Sake. We pray to You to accept it from us.' What is the ruling on this deed?

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A: the habit of slaughtering livestock at a certain time and place other than the time of Udhiyah and Hady (sacrificial animal offered by pilgrims), and considering it as a Sadaqah (voluntary charity) is a Bid`ah (innovation in religion) which should be disapproved and abandoned even if it has been the habit of one's fathers and forefathers, as the habits that violate the Shari`ah have to be abandoned. It is not severing of ties of kinship to abandon such habits. In fact, it is a Bid`ah (innovation in religion) and you have to explain it to the people of your village and to whoever acts like them that their deed is unlawful and it is not permissible to persist in doing it. May Allah reward you best!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 17686

Q: Many men and women here believe that a woman who gives birth or has a miscarriage is negatively influenced if another woman, a circumcised child, or a person who comes from the market, etc. visits her. She might even suffer from sterility, dryness of milk glands, as well as many other symptoms. People swear that this has happened to many women.

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The question is: Is this true; does it have an origin in Shari`ah (Islamic Law)? What is its remedy? How can we treat these cases? People resort to wrong methods that contradict Shari`ah such as advising the afflicted woman to step over some of the blood or the urine of the person who visited her as a cure. Please, advise us. May Allah reward you with the best!

A: What is mentioned with regards to a woman getting affected by people who visit her after she gives birth or miscarriages is not true and has no origin. People should not believe in such lies; they should rather put their trust in Allah (Glorified and Exalted be He). This might have happened as a trial to some women because of their corrupt belief, and they might be overpowered by Satan to misguide those who believe in such things. A Muslim should put his trust in Allah and say, [\(Nothing shall ever happen to us except what Allâh has ordained for us. He is our Maulâ \(Lord, Helper and Protector\)."](#) And in Allâh let the believers put their trust.)

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 16138

Q: Kindly find enclosed a sample of some pictures hung by the owners of stores and workshops in business areas. They hang these pictures believing that they bring profit and ward off loss. What is the ruling on this act?

A: It is impermissible to hang the said pictures on the walls of the stores, workshops and the like for the purpose of bringing benefit or removing harm. This act entails Shirk (associating others with Allah in His Divinity or worship) as it comes under the ruling of wearing amulets, which involves minor Shirk (associating others in worship with Allah). Even worse, this act may entail major Shirk, depending on the beliefs of the person who hangs them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 18673

Q : A group has invented a new religion which could lead to a sedition among

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people in Ivory Coast. They mislead people with useless speech which is neither edifying nor useful in any way. They take a pledge from every Muslim to avoid six matters which they are asked to repeat. This sect has spread throughout the Ivory Coast and anyone who opposes them is not considered a Muslim. They claim that they have a proof from the Qur'an which is Allah's statement: [﴿O Prophet! When believing women come to you to give you the Bai'ah \(pledge\), that they will not associate anything in worship with Allâh, that they will not steal﴾](#) Is one's Islam complete without this allegiance?

A: Allegiance must be given to the Muslim ruler promising compliance and obedience, as the Companions did with the Prophet (peace be upon him) and as Muslims did with the Rightly-Guided Caliphs. however, pledging allegiance to other than the Muslim ruler is an invalid Bid`ah (Islamic innovation). The Prophet stated: [﴿Whoever performs any act for which there is no sanction from our behalf, it is to be rejected.﴾](#) and in another narration: [﴿"Whoever introduces into this affair of ours \(Islam\) something that is not of it, it is to be rejected".﴾](#) (Agreed upon by Al-Bukhari and Muslim).Whoever declares his faith, their Islam is valid provided that he commits to the tenants of Islam, even if he does not pledge allegiance. The Prophet (peace be upon him) used to teach people Islam and accept one's testimony of faith without taking a pledge from them. It is known from others proofs that a Muslim must comply with and obey Muslim rulers, even if he does not pledge allegiance.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 19599

Q: It is a habit of the people in my country to hold various celebrations when a woman is in her seventh month of pregnancy. These celebrations vary from one city to another. Also, after a woman gives birth, they recite the Prophet's birth narrative.

The question is: What is your opinion on this and is there any religious proof on these practices?

A: Celebrating a certain period of pregnancy and reciting the Prophet's birth narrative after delivery are both Bid'ahs (innovations in religion) that have no basis in Shari'ah (Islamic law). What is Mashru' (Islamically permissible) is to offer 'Aqiqah (sacrifice for a newborn); two sheep for the male baby and one for the female baby. The sacrificial animals are to be slaughtered on the seventh day after birth. The baby should be given a name and the head of a male newborn should be shaved. This is according to the saying of the Prophet (peace be upon him): [«Every baby is in pledge for his 'Aqiqah which should be sacrificed for him on the seventh day after birth, and his head should be shaved and he should be named.»](#) The Prophet (peace be upon him) also ordered that two sheep should be sacrificed for the male newborn and one sheep for the female newborn.

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If the person is unable to do this on the seventh day, he may slaughter the sheep whenever he is able to.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 20086

Q 2: Some women observe the following grievous action: if a woman has a stillbirth, another barren woman comes and takes this dead baby and perfumes it and performs Ghusl over the corpse, for the sake of fertility. Does such an act lead to Kufr (disbelief)? What is your advice and Fatwa concerning this abominable act, which is widely spread among barren women?

A: This act is not permissible, for it is superstitious and a corrupt belief that should be discarded and forbidden.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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Fatwa no. 21412

Q: Shaykh Muhammad Zakariyya (may Allah be merciful with him) is one of the most famous religious scholars in India and Pakistan, especially among the followers of Tabligh (a group calling to Islam). He has numerous publications; of which is: Fada'il A`mal, which is read in the religious circles of the Tabligh group, and which the members of the group consider as Sahih Al-Bukhari. I was one of them. While reading this book, I found that some narrations are incomprehensible and unbelievable. Therefore, I refer my problem to your Eminent Committee, hoping that you could solve it. These narrations include the one reported by Ahmad Al-Rifa`y in which he claims that after performing Hajj, he visited the grave of the Messenger (peace be upon him) and recited the following lines:

When I was away, I would send my soul
on my behalf to the ground to kiss
Now that I am here body and soul
extend your right hand to me to kiss

After reading them, the right hand of the Messenger (peace be upon him) came out and he kissed it. This is mentioned in the book entitled Al-Hawi by Al-Suyuty. He also claims that nine thousand Muslims witnessed this great incident and saw the blessed hand, including Shaykh `Abdul-Qadir Jilany (may Allah be merciful with him) who was there in that place in Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah). In the light of this story, I would like to raise the following questions:

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- 1- Is this a real or baseless story?
- 2- What is your opinion concerning the book entitled Al-Hawy by Al-Suyuty in which this story is mentioned?
- 3- If the story is not true, is it permissible to offer Salah (Prayer) behind the Imam (the one who leads congregational Prayer) who narrates and believes in this story?
- 4- Is it permissible to read such books in the religious circles held in Masjids (mosques), as this book is read in the Masjids of Britain by the Tabligh group? It is also widespread in the Kingdom of Saudi Arabia, particularly in Al-Madinah Al-Munawwarah, as the author of the book lived there for a long time.

Your Eminence, could you please guide us to the satisfactory answer so that I could translate it into the local languages and distribute it among my friends, colleagues and all Muslims I talk with in this regard?

A: This story is false and utterly baseless. The basic ruling concerning the dead; a prophet or otherwise, is that he cannot move in his grave. What is claimed that the Prophet (peace be upon

him) extended out his hand to Al-Rifa`y or any one else is not true; rather, it is a baseless Wahm (illusion), which should not be believed.

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He (peace be upon him) did not extend his hands to Abu Bakr, `Umar or any other one of the Sahabah (Companions of the Prophet). One should not be deceived by mentioning this story by Al Suyuty in his book Al-Hawy, for according to many scholars, Al Suyuty did not check the authenticity of the narrations he reported in his books. Moreover, it is not permissible to offer Salah behind an Imam who believes in this story, for he is imperfect with regard to his `Aqidah (creed) and believes in superstitions. It is not permissible to read the book of Fada'il A`mal or any similar book that contains superstitions and lies to the people in Masjids or elsewhere, for this implies misleading people and spreading superstitions among them.

May Allah (Glorified and Exalted be He) guide all Muslims to the truth. He is All-Hearer and Responsive!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The eighth question of Fatwa no. 21672

Q 8: the Messenger of Allah (peace be upon him) said: ("Do not set out on a journey but to three Masjids (mosques): Al-Masjid Al-Haram (the Sacred Mosque in Makkah), this Masjid of mine (the Prophet's Mosque in Madinah), and Al-Masjid Al-Aqsa (the Aqsa Mosque in Jerusalem).")

What is the meaning of this Hadith? How should one set out on a journey?

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A: The meaning of the Hadith is that it is not permissible to set out on a journey for the purpose of `Ibadah (worship) of Allah (Exalted be He), such as offering Salah (Prayer), saying Du`a' (supplication), or reciting the Qur'an except to these three places: Al-Masjid Al-Haram, Al-Masjid Al-Nabawiy, and Al-Masjid Al-Aqsa.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 18623

Q 1: In some of our villages, banquets are held during certain seasons and each banquet or "Wa`dah" as it is called, is prepared in honor of one of the Awliya' (pious people), whether they are known or not. What is the ruling on participating in these banquets?

A: banquets held at fixed dates in honor of a Waliy, whether each month or each year, are Bid`ah (innovation in religion) and a way leading to Shirk (associating others with Allah in His Divinity or worship). Thus, it is not permissible to participate in these banquets, attend them or eat there, as this may promote Bid`ah. It may lead an ignorant person to worship those Awliya' apart from Allah, believing that they can bring good. The Prophet (peace be upon him) said, [\("Anyone who does something in this matter of ours \(the religion\) that is not from it, it will be rejected."\)](#) (Agreed upon its authenticity by Al-Bukhari and Muslim). He (peace be upon him) also said, [\("Anyone who does an action which is not in accordance with this matter of ours \(Islam\), will have it rejected."\)](#) (Related by Muslim in his (Sahih) book of authentic Hadith)

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The eighth question of Fatwa no. 21264

Q 8: What is the Du'a' (supplication) reported from the Prophet (peace be upon him) that he said during the night of mid-Sha'ban? Is it a Sunnah (supererogatory act of worship following the example of the Prophet) to gather in Masjids (mosques) during this night, say a certain Du'a' and seek to draw closer to Allah by doing good deeds?

A: There is not any authentic evidence that supports making a special Du'a' or act of worship on the fifteenth night of Sha'ban. Doing this is a Bid'ah (innovation in religion), because the Prophet (peace be upon him) said: [«Every newly-introduced matter is a Bid'ah and every Bid'ah is a Dalalah \(deviation from what is right\).»](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdullah ibn Ghudayyan	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



The first question of Fatwa no. 21437

Q 1: We are a group of families in one village. Our fathers have taken a vow to offer each year seven or fourteen slaughtered sheep, which they call the Sadaqah (voluntary charity) of Al-`Arqub. This takes place at the beginning of the year provided that it is on a Friday.

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It is a Sadaqah through which they draw closer to Allah (Exalted be He) and upon slaughtering the animals they mention the Name of Allah. This is because they used to be infected in the past with diseases, misfortunes, and Fitnahs (trials) that sometimes led to death. Therefore, they would slaughter a sheep in behalf of each member of us, poor or rich, believing that this would ward off the diseases and misfortunes. When they delay such slaughter, they become doubtful that they are stricken with diseases because of this delay. Nevertheless, some of them know that these diseases are brought about by Allah's Will and that it is Allah Alone Who wards off harm and that such slaughtered animals offered could not protect them against the Will of Allah. However, they are thrown into doubt. They offer these slaughtered animals every year. Some would postpone the Jumu`ah (Friday) Prayer until they finish slaughtering; others would invite the people offering Salah to attend a meal to eat the slaughtered animals. What is the ruling on this act? What should they do? May Allah safeguard you!

A: offering slaughtered animals on a certain date every year believing that this would protect the town from any disaster is Haram (prohibited), Bid`ah (innovation in religion), and a means leading to Shirk (associating others with Allah in His Divinity or worship). This is so even if the Name of Allah is mentioned upon slaughtering and even if they call it Sadaqah.

If these slaughtered animals are offered for other than Allah (Exalted be He), such as the Jinn (creatures created from fire) and devils in order to ward off their evil, this is an act of major Shirk that takes a person out of Islam. Accordingly, they have to make Tawbah (repentance to Allah) and give up this habit. They have to put their trust in Allah Alone. (Say: "Nothing shall ever happen to us except what Allâh has ordained for us. He is our Maulâ (Lord, Helper and Protector). And in Allâh let the believers put their trust.")

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Anyone who has made this vow should know that it is Haram and an act of disobedience that must not be fulfilled. The Prophet (peace be upon him) said: ("Anyone who vows to obey Allah, should obey Him; and anyone who vows to disobey Allah, should not disobey Him.") Such a will is Batil (null and void) and should not be executed.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



Fatwa no. 21577

Your Eminence, the book entitled "Al-Habib Al-Mustafa (peace be upon him)" attached to this letter, by Mustafa Ahmad Al-Badawy, is widely spread in our country. The book misleads the common Muslims and those whom they deem scholars due to their eloquence and beautification of falsehood, so people appreciate the book, publish it and distribute many copies of it in the country, especially in the eastern states of Sudan. Please, review the book and explain the ruling of Islam on it so that we will convey this ruling to those who are misled by

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the book and demonstrate its deviation in `Aqidah (creed) and the fabricated and weak Hadiths, which are the core of the book.

May Allah reward you with the best for serving Islam, giving advice to Muslims and fighting falsehood and its people altogether! May Allah guide you, grant you success and benefit people through you! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

A: All Praise is due to Allah, the Lord of the Worlds, and may peace and blessings be upon our Prophet Muhammad, his family and Companions.

The Permanent Committee for Scholarly Research and Ifta' reviewed the book in question and found that it contains many points and mistakes related to `Aqidah; the most dangerous of which are:

1- On page 8 the author states: "There is no effective balsam or cure for negligence except supplicating to Allah through His honest Messenger as Allah (Glorified and Exalted be He) orders us saying: [﴿And seek the means of approach to Him﴾](#) The Prophet (peace be upon him) is the greatest of means and intermediaries."

This is corrupted form of Tawassul (seeking to draw close to Allah through unlawful means) which is falsely introduced to Islam and leads to Shirk (associating others in worship with Allah). Actually, this is an improper interpretation of the Qur'an,

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since "the means of approach" mentioned in this Ayah (Qur'anic verse) signifies getting closer to Allah (Exalted be He) by offering righteous deeds.

2- On page 10 the author says: "Without the Prophet (peace be upon him), Allah would have not been known, nor would there have been heavens, earth, night, day, man, jinn or an Angel, for all these were created for the sake of Muhammad (peace be upon him)." He also adds: "Allah informed Adam that He created him, the heavens and earth only because of Muhammad."

Actually, this is a kind of exceeding proper limits concerning the Prophet (peace be upon him) and over praise that contradicts his order: [﴿Do not exaggerate in praising me as the Christians praised the son of Mary, for I am only a Slave. So, call me the Slave of Allah and His Messenger.﴾](#)

3- On page no. 21 he quotes poetic verses in seeking relief from the Prophet Muhammad (peace be

upon him) on the Day of Gathering and Resurrection as well as seeking elimination of troubles. This is an act of Shirk (associating others in worship with Allah) because no one relieves or eliminates troubles on the Day of Resurrection but Allah (Glorified and Exalted be He).

4- On page 59 the author mentions a poem written by Al-Nabhany which starts with this verse:

**Over the universe lie the shoes of Muhammad
Very high, under his shade the creation is situated**

This is an outrageous exaggeration because above the universe is the `Arsh (Allah's Throne) and Allah, the Lord of the Worlds is above His `Arsh.

5- the book is riddled with weak and fabricated Hadiths and poems

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that exaggerate in praising the status of the Prophet (peace be upon him). Therefore, it is obligatory to warn people against this book and stop its circulation in order to guard the Muslims' `Aqidah from Shirk and Bid`ah (innovations in religion).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 21609

Q: Amongst things that Muslims are afflicted by nowadays are some practices that they get through people with `Aqidah (creed) and habits opposing Shari`ah (Islamic law). Examples of such practices are civil Festivals and annual celebrations which are held on different occasions. To be more specific, keen Muslim teachers are very concerned and worried about the tribulation that they have been afflicted by, which is called the International Teacher's Day, that is celebrated by all people all over the world. Muslims differed as to whether such a Festival is Halal (lawful) or Haram (prohibited). It is worth mentioning that all countries celebrate the Festival in question every year on a specific day. In such a celebration, students, teachers, students' fathers and school administrators make statements about the merits of teachers, and the latter receive gifts from their students. Sometimes refreshments are served during the celebration in question when people probably congratulate each other saying: "May you have a good year." Some other customs which are not established by Shari`ah are also practiced during that celebration. Please tell me

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what the ruling on such a Festival is, and whether it is permissible to participate in it.

A: It is impermissible to hold innovated Festivals, to celebrate them, to participate in them, or to congratulate those who hold them as doing so involves helping them in sin and transgression. Moreover, Allah (Exalted be He) mentions that amongst the characteristics of the faithful slaves of the Most Gracious (Allah) is that they: [\(And those who do not bear witness to falsehood\)](#) i.e. they do not attend Festivals of Kafirs (disbelievers), as stated in the Tafsir (explanation of the meanings of the Qur'an) of the concerned glorious Ayah (verse). The foregoing applies whether such Festivals are called so, or referred to as Days or Occasions, for names do not change facts. Besides, Muslims have only two Holy Festivals; `Eid-ul-Fitr (the Festival of Breaking the Fast) and `Eid-ul-Adha (the Festival of the Sacrifice).

It is thus Wajib (obligatory) that Muslims abandon such Bid`ah (innovation in religion) and Festivals resembling those of Jahiliyyah (pre-Islamic time of ignorance), including The International Teacher's Day. May Allah help us all to act upon the Qur'an and Sunnah (whatever is reported from the Prophet, peace be upon him) and to abandon all types of Bid`ah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 21507

Q: I have read the enclosed booklet entitled "Jami` Al-Salawat Bi Asmaa Ashraf Al-Bareyat", compiled by Ahmad Jumhury Al-Binjly.

This booklet is approved by the Ministry of Information under no. (623/2/M), on 16/4/1419 AH. It is given to people for free in Rawaby Al-Hijaz Restaurant in Makkah.

The author mentions that during his journeys he met a person who sends peace and blessings upon the Prophet (peace be upon him) twelve thousand times a day, and that's why he wants to connect the Prophet's names he collected with the act of sending peace and blessings upon the Prophet (peace be upon him).

Furthermore, he composed a peculiar poem that contains, as he claimed, the Prophet's names. There is no proof that these names can be attributed to the Prophet (peace be upon him). Examples of these names include Allah's Path, Allah's mention, Allah's Party, the Lamp, the Almighty, the Powerful, the Known, the Resort, the Dominant, the Overseer, the Possessor of Power, the Sacred, Spoke the Truth, the Piercing Star, the Most Trustworthy Handhold, the Key to Paradise, Honor belongs to him, etc.

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I hope you will, if it is appropriate, notify the competent authority that approved this booklet not to approve such books, especially those of Tafsir (exegesis of the meanings of the Qur'an) and Creed unless approved by people of knowledge or Fatwa so that no confusion may occur due to publishing untrue information and books. Allah is the One whose help is sought.

A: It is impermissible to act upon the content of this book. Likewise, the book should not be published or sold, for it contains many names that may not be attributed to the Prophet (peace be upon him). moreover, it is a means to prohibited exaggeration with respect to the Prophet (peace be upon him). It is impermissible to recite the versified Adhkar and Wirds, as they are Bid'ah, and the best course of conduct is that of Prophet Muhammad (peace be upon him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 21546

Q: Please find attached a copy of a reply written by Professor Muhammad `Abbas, may Allah reward him well and increase the weight of his good deeds, and save him from the day of the Greatest Terror (the Day of Resurrection). This reply addresses the novel entitled "Walimah Li-A`shab Al-Bahr" (A banquet of Seaweeds) by the Syrian writer Haydar Haydar. We ask Allah

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to guide him and others. Your Honor will find in the attached reply what this Syrian writer has mentioned about Allah (Glorified and Exalted be He), the Noble Qur'an, and the honorable Messenger (peace be upon him). Things that were not even mentioned by Jews in the Torah, or Christians in the Injil (Gospel), this Fasiq (someone flagrantly violating Islamic law) comes in this time where Fisq and Fujur (wickedness, evil-doing) is widespread and seizes the opportunity to stab Muslim scholars and laymen in their backs. He is bold enough to mention matters which he would never dare to say if the Muslims were sincere to their Lord, Prophet and Qur'an. He makes these statements in a Muslim country to let all Muslims hear about this delusive novel that he wrote. This writer has challenged all Muslims starting with scholars, Islamic authorities and organizations. What is Your Honors' and other scholars' response in this virtuous country that is known for defending Allah's Din (Islam), Book and Messenger (peace be upon him). I hope that your reply will be equal to, or even sterner than the challenge issued by this writer. Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us). I hereby put forward this issue before Your Honor, since you are more qualified than me, declaring my disavowal to what this writer or any other deviants say. I repudiate the failure and weak attitude adopted by the Islamic authorities and organizations in Muslim countries in facing such dissolute people. Finally, Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us).

A: After reading some of the texts in the novel "Walimah Li-A`shab Al-Bahr"

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by Haydar Haydar, and after gathering some data issued by several Islamic authorities in this regard and the delusion and Kufr included in it, it has become clear to the committee that this novel contains several serious violations, including the following:

- 1- Mocking Allah (Glorified and Exalted be He) and describing Him in a manner not befitting His Majesty.
- 2- Mocking the Prophet (peace be upon him) and fabricating lies against him.
- 3- Denying the Day of Resurrection and mocking Jannah (Paradise), Nar (Hellfire), Thawab (reward from Allah) and Punishment.
- 4- The Call to immorality and the spread of licentiousness among the believers
- 5- Urging people to violate the Rulings of Islam and to abandon its laws, etc.

Muslims do not differ that these statements express Kufr (disbelief) in Allah and apostasy, for it involves mockery of Allah, His Messenger and Islam. It also implies refutation of Allah and His Messenger (peace be upon him), confutation of the Qur'an and denying the Rulings of Islam. Allah (Exalted be He) states: ﴿Say: "Was it at Allâh (عز وجل), and His Ayât (proofs, evidence, verses, lessons, signs, revelations) and His Messenger (صلى الله عليه وسلم) that you were mocking?"﴾ ﴿Make no excuse; you disbelieved after you had believed.﴾ And ﴿but really they said the word of disbelief, and they disbelieved after accepting Islâm﴾

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Furthermore, scholars are unanimous upon deeming whoever denies and rejects a well-known and undisputable tenet of Islam a Kafir (disbeliever).

Therefore, it is obligatory for Muslims to urge the judicial authorities to consider the case of this novel, so as to be able to judge it in accordance with the Judgment of Allah and His Messenger, to teach this writer and whoever thinks to attack Islam a good lesson, and let every Muslim know that it is impermissible to print, publish, or circulate this novel and that it must be destroyed.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 21469

Q: Some lovers of rings and gems such as onyx, Iranian turquoise, etc. believe and propagate that such gems have special characteristics and benefits. They support their view by the Hadith and sayings which are mentioned in

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the book of Al-Mustatraf such as the saying of Ja`far ibn Muhammad: "A person who wears a ring made of turquoise will not be afflicted by poverty." Another example is the saying: "Beneficial rings are made of four materials: corundum which guards against drought, turquoise which saves from poverty, agate which saves from infertility, and Chinese iron which is for protection." The book also mentions that looking at turquoise sharpens one's eyesight and protects one who wears it against disease and drowning. Moreover, the book mentions that Ja`far Al-Sadiq said: "A person who wears a ring made of turquoise will not be afflicted by poverty."

It also states that wearing agate and carrying it make a person patient, refines their character, makes them calm at times of disputes, make their opinions correct, and delights their soul. It ascribes a Hadith to the Messenger of Allah (peace be upon him) which reads: "Whoever wears a ring made of agate will continue to be blessed."

It is worth mentioning that these Hadith and sayings which are mentioned in the book are photocopied and distributed. When I questioned this, people told me that these are secrets. I told them that such gems are not better than Al-Hajar Al-Aswad (the Black Stone in a corner of the Ka`bah) and (Umar ibn Al-Khattab said 'addressing Al-Hajar Al-Aswad': 'I know that you are a stone and can neither benefit nor harm. Had I not seen the Prophet (peace be upon him) kissing you, I would never have kissed you.') People answered, "Experience is the best proof for the special characteristics that Allah makes for such gems." They then mentioned some stories such as that of a man who used to have a ring

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that when worn a man would not ejaculate during sexual intercourse until he would take it off. Bridegrooms thus would borrow such a ring for the first night after their wedding. Another story is that a man went to have his hair cut but the barber was unable cut his hair and he wondered why. The man then took off a ring that he wore and put it aside; consequently the barber was able to cut his hair. There are many other similar stories. It is only the help of Allah that people must seek.

O Honorable Sheikh, is there any Sahih (authentic) Hadith or saying that supports these claims? Are the narrations mentioned in the book of Al-Mustatraf considered Sahih and valid and could be used as evidence? Do such gems have distinguished characteristics? Provide us with your beneficial answer please. May Allah benefit you.

A: No Sahih Hadith is reported from the Prophet (peace be upon him) regarding the merits or characteristics of rings and gems which are mentioned in the question. It is thus impermissible to

ascribe to the Prophet (peace be upon him) things that he did not say for it is authentically reported that he (peace be upon him) stated: [\(Whoever lies against me \(intentionally\), then \(surely\) let them occupy their seat in Hell-fire.\)](#) Consequently, it is impermissible for a person to believe that these rings have special merits, or to believe in the stories and myths which are related to them. Finally, it is impermissible to depend on the book of Al-Mustatraf as far as matters of knowledge and Din (religion) are concerned.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 18565

Q 2: In our villages, some banquets are held for the sake of the dead and people attend them. When I disapprove travelling to these villages, people say that their intention is to visit their relatives, go shopping in the markets there, or do business there; is this permissible? Does their intention make it permissible?

A: offering slaughtered animals for the dead with the intention of drawing closer to them is considered a form of major shirk (associating others with Allah in His Divinity or worship). If the intention is to celebrate their birthdays without drawing closer to them, this will be a prohibited Bid'ah (innovation in religion) which must be avoided. People must be prohibited from observing such events even if they are used to this, so it is not permissible to go on in this practice.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 18221

Q 2: It is a custom in our district that in August or September every year, some people from our village gather in the Masjid (mosque) to slaughter a bull or a sheep and distribute the meat to houses to prepare food. When the people eat, they supplicate to Allah (Exalted be He) not to inflict them

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with diseases. They give Sadaqah (voluntary charity) and say that it is for the sake of good health. They believe if they do so, Allah (Exalted be He) will ward off misfortunes. What is the ruling on eating this food? What is the ruling on those who believe this?

A: This slaughtering is a Bid`ah (innovation in religion) and this belief is false and not permissible because it has no origin in religion. The Prophet (peace be upon him) said: [\("Anyone who does an act for which there is no sanction from our behalf, that is to be rejected."\)](#) He (peace be upon him) also said: [\("Beware of novelties, for every novelty is a Bid`ah, and every Bid`ah is delusion."\)](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 18365

Q 2: What is the ruling on two men who made a pledge to something and recited Surah Al-Fatihah [the Opening Chapter]? Should it be fulfilled? What is the Kaffarah (expiation)?

A: Reciting Surah Al-Fatihah when making a pledge has no basis in religion. If the pledge is made on something lawful, it must be fulfilled because Allah (Exalted be He) says:

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﴿And fulfil (every) covenant. Verily, the covenant, will be questioned about.﴾ Also, Allah says: ﴿And fulfil the Covenant of Allâh (Bai'ah: pledge for Islâm) when you have covenanted﴾ The Prophet (peace be upon him) said: ﴿"Three are the signs of a hypocrite: when they speak they tell lies, when they make a promise they break it, and when they are trusted they betray (the trust).﴾ (Agreed upon by Al-Bukhari and Muslim as narrated on the authority of Abu Hurayrah (may Allah be pleased with him)). It is related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of `Abdullah ibn `Amr ibn Al-`As (may Allah be pleased with both of them) that the Prophet (peace be upon him) said: ﴿"Anyone who has the following four (characteristics) will be a pure hypocrite and anyone who has one of the following four characteristics will have one characteristic of hypocrisy unless and until they give it up: Whenever they speak, they tell lies; whenever they make a promise, they break it; whenever they quarrel, they deviate from the truth; and whenever they make a pledge, they prove treacherous.﴾

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Bid`ah related to marriage

Fatwa no. 12317

Q: In wedding ceremonies, some people bring a man or a woman to break eggs over the bride or the groom's head. Then, this person puts a plate over the head of the bride or the groom. People come to congratulate them and put money in this plate. The person holds the money and announces each payment and the name of the donor. They gain around 10 thousand in each wedding. When people are asked about the reason for bringing these persons who deceive them and take their money, they reply that this is the custom of their fathers and forefathers. Some people bring a ram, make it lie down and then ask the bride or the groom to step over it to and fro. They believe that this practice blesses their marriage.

What is the ruling on whoever brings these people to the wedding ceremony?

What is the ruling on whoever claims that it is an act of Sunnah? Is this true?

What is the ruling on breaking the eggs or slaughtering the ram?

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Is the money paid to this person considered lawful gain or not?

What is your advice to the family that believes this is their parents' traditions? What should they do after they receive your reply? Do they have to pay Kaffarah (expiation)?

A: 1. breaking eggs on the bride or the groom's head in weddings is not an act of Sunnah. It is one of the old detestable customs by which swindlers devour people's property wrongfully. It is not permissible to bring such people to a wedding ceremony or to ask the bride and the groom to pass to and fro over a ram.

2. It is not permissible to pay money to the person who breaks the egg in the wedding ceremony.

3. Whoever has done such things should repent to Allah (Glorified and Exalted be He) and ask His forgiveness and should not do them again.

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Fatwa no. 21533

Q: Some families bring water on which Qur'an

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is recited at the marriage of their daughters and sons. They put an amount of spathe salt, which is used to wash the dead, mixed with Vex cream and wash the husband and wife for fear of the evil eye, envy, and Sihr (sorcery) believing in the permissibility of this act. Is this act permissible according to Shari`ah (Islamic law)? Could you kindly advise. May Allah reward you and safeguard you.

A: reciting the Qur'an on water and putting an amount of spathe salt mixed with Vex cream in this as a method to stop the evil eye, envy, and Sihr from inflicting those who want to marry is a Bid`ah (innovation in religion) which has no origin in religion. It was not authentically reported that the Prophet (peace be upon him) nor any of his Sahabah (Companions - may Allah be pleased with them) did that. It is not permissible to believe that this act can bring about benefit or ward off harm. A person should adhere to the permissible Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) from the Qur'an and the Most Beautiful Names of Allah (Exalted be He). They must protect themselves with Adhkar (invocations and Remembrances said at certain times on a regular basis) and reported Du`a' (supplication).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 21437

Q 2: When a person marries, they offer a sheep as a sacrifice and make it a habit to offer a sacrifice every year. Sometimes the guardian of a wife enjoins the husband to offer a sheep as Sadaqah (voluntary charity) every year believing it protects the wife

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and the children from the evils of envy, diseases, and afflictions. They make it as a vow to be offered every year and call it Al-Rizbah. When they slaughter it, they mention Allah's Name. Some people think that if they delay slaughtering it, they suffer diseases and afflictions. Others are absolutely certain that diseases occur by the Will of Allah but they consider it a vow that must be fulfilled. Your Eminence, what is the ruling on their deed and what is the ruling on them? May Allah bless you and your deeds and make Muslims and Islam benefit from your deeds!

A: slaughtering a sheep every year after marriage believing that this would protect them from envy, diseases, and afflictions, is an unlawful act and a false belief. It is not permissible to call it Sadaqah. In fact, it is a means to Shirk (associating others with Allah in His Divinity or worship). This act must be totally abandoned; and anyone who does that must make Tawbah (repentance to Allah), put their trust in Allah Alone, and be certain that nothing brings good nor wards off harm but Allah (Glorified and Exalted be He).

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The second question of Fatwa no. 11906

Q 2: When experiencing a long drought, some villagers take a bull or a camel and slaughter it in the waterway,

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asking Allah for mercy and rain. Please advise, may Allah reward you!

A: It is permissible for Muslims, in case of late rain and drought to perform Salah (Prayer), observe Sawm (Fast), give in Sadaqah (voluntary charity), and abstain from engaging in disputes and wrongdoings, as obedience brings blessings while disobedience causes barrenness. Also, the Imam (the one who leads congregational Prayer) should specify a day on which people will offer Salat-ul-Istisqa' (Prayer for rain). The people must go to this Salah in submission, humbleness, and Khushu` (the heart being attuned to the act of worship) and the Imam should lead them in a two-Rak`ah Salah (Prayer consisting of two units). as for slaughtering a bull or a camel in the waterway hoping for rain, this is a Bid`ah (innovation in religion), which may lead to Shirk (associating others with Allah in His Divinity or worship) if they believe that this act will bring rainfall.

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Fatwa no. 16626

Q: I would like to inform Your Eminence that I am studying for my Ph.D. thesis, and my supervising professor asked me to cover a very important topic, i.e. the Islamic view on preserving sites and buildings that have a special historical or architectural significance. Does Islam encourage maintaining such buildings or sites? Is it permissible, for example,

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to maintain a site or a building that witnessed important historical or religious events? Is it permissible to turn it into a museum to be visited by the public?

A: It is impermissible to exaggerate the importance of historical sites and buildings, because this might lead to Shirk (associating others with Allah in His Divinity or worship). The laypeople may be tempted to believe that such places are blessed, and be driven to commit acts of disbelief. The Prophet (peace be upon him) forbade building over graves and performing Salah (Prayer) by them, for that is a means of Shirk. It is, therefore, obligatory to neglect and abandon such a deed and to warn against it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 21138

Q: In Al-Ta'if there is a Masjid (mosque) called Masjid Al-Ku` where people claim that Allah's Messenger (peace be upon him) met `Addas upon his return from Al-Ta'if. As teachers, we are required to take students on a visit to this Masjid so that they have information about this monument. Is this permissible? If visiting this Masjid is not permissible, what is the ruling on taking the students to it merely to know about it? What is the ruling on the Muslim who goes to it to perform two Rak`ahs (units of Prayer) there?

A: The two Masjids Al-Qantarah and Al-Ku` in Al-Ta'if are associated with Bid`ah (innovation in religion) that has no origin in Islam, nor do they enjoy any special merit.

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There is no authentic Hadith or Athar (narrations from the Companions) that mentions them, and the stories that people relate about them are false and unfounded. Therefore, a Muslim is not permitted to visit them as an act of worship, exactly like the other Masjids that are associated with Bid`ahs. Also, it is not permissible for a Muslim to single out a Masjid for visit and worship except the three Masjids, namely, Al-Masjid Al-Haram (the Sacred Mosque in Makkah), Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah), and Al-Masjid Al-Aqsa (the Aqsa Mosque in Jerusalem), in addition to Masjid Quba' in Madinah. Thus, it is clearly not permissible to take students on a journey to visit these two Masjids since this misleads the minds of the young students and it is obligatory to protect Muslims' `Aqidah (creed) from Bid`ahs and misguidance.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 11093

Q 2: Some people would offer a slaughtered animal if they saw their father in a dream. Is this a Bid`ah (innovation in religion)?

A: slaughtering a sheep for having seen one's father in a dream has no origin in the Shari`ah (Islamic law). In fact, it is a Bid`ah.

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Fitnah

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The second question of Fatwa no. 10511

Q 2: I want to ask about a Hadith which reads as follows: Al-Hasan Al-Basry (may Allah be merciful with him) said: I have come to know that the Prophet (peace be upon him) said: [\("Before the Last Hour there will be Fitnahs \(temptations\) like pieces of a dark night in which a man's heart will die like the death of the body and a man will be a believer in the morning and a disbeliever in the evening, or a believer in the evening and a disbeliever in the morning. There will be people who would sell their religion for paltry worldly goods."\)](#) If this Hadith is Sahih (authentic), what is the act which if it is done by a Muslim, they will be disbelievers and what is the way out? Could you kindly advise. May Allah reward you with the best!

A: It was related by Muslim in his Sahih Book of Hadith and Al-Tirmidhy in his Sunan (Hadith compilations classified by jurisprudential themes) on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: [\("Hasten to perform \(good\) deeds before Fitnahs which are as dark as night, where one can be a believer in the morning and a disbeliever at night, or they can be a believer at night and a disbeliever in the morning. They would exchange their religion for the perishable goods of the worldly life."\)](#) Al-Tirmidhy said: This Hadith is Hasan and Sahih (good and authentic Hadith).

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This Hadith was related by scholars in the chapters on Fitnahs, which refer to what befalls this Ummah (nation based on one creed), such as disagreements, killing, and rendering things which Allah (Exalted be He) and His Messenger (peace be upon him) have prohibited as Halal (lawful). The meaning of his saying: [\("One can be a believer in the morning and a disbeliever at night..."\)](#) to his saying: [\("They would exchange their religion for the perishable goods of the worldly life"\)](#) was explained by Al-Hasan (may Allah be merciful with him) as related by Al-Tirmidhy as follows, "A person wakes up in the morning prohibiting for himself his brother's blood, honor, and money and when the night falls, he believes they are lawful." the exit from Fitnahs is to resort to Allah (Exalted be He) and avoid all disputing sects by sitting at home or moving to another place with one's possessions or to another land if one has any other. Al-Bukhari related with his Sanad (chain of narrators) on the authority of Abu Sa'id Al-Khudry (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: [\("A time is about to come when the best property of a Muslim will be sheep which he takes to the tops of mountains and the places of rainfall so as to flee with his religion from Fitnahs."\)](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family,



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The second question of Fatwa no. 10575

Q 2: How can we understand and act according to the Hadith which was narrated on the authority of Hudhayfah ibn Al-Yaman (may Allah be pleased with him) and was related by Al-Bukhari in Kitab Al-Fitan (Book of Tribulations), Chapter on "If there is neither a Muslim Community nor an Imam (ruler)"?

What did the Messenger of Allah (peace be upon him) mean when he said to Hudhayfah (may Allah be pleased with him) "turn away" when there is neither a Muslim Community nor an Imam?

A: There are many kinds of Fitnahs (trials). The Prophet (peace be upon him) meant to avoid the causes of Fitnah and evil. A person should call to the truth and act according to it. You have to choose the group which will draw you closer to goodness and cooperate with them in righteousness and piety hoping for Istiqamah (integrity) and safety from evil.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17320

Q: ("You will have rulers some of whom you will approve of and some of whom you will disapprove of. Anyone who disapproves of them will be saved, and anyone who isolates from them will be secured, but anyone who mingles with them will be ruined.") **Your Eminence, is this Hadith Sahih (authentic)? We read it in Sahih Al-Jami` Al-Saghir Wa Zyadatih. We think that its meaning contradicts other narrations related by Al-Bukhari, Muslim, and others from many of the Sahabah (Companions of the Prophet) on the issue of not revolting against the ruler. These narrations even reached the degree of Hadith Mutawatir (a Hadith reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible). This is also the belief of Ahl-ul-Sunnah (those adhering to the Sunnah) and scholars of Hadith as Imam Al-Tahawy said, "We do not revolt against our rulers even if they transgress." Are we right or wrong? Please explain the truth to us. If the mentioned Hadith is Sahih, how can we reconcile both meanings?**

A: The Hadith you mentioned is Sahih and it does not disagree with the belief of Ahl-ul-Sunnah as regards listening to the rulers and obeying them and adhering to the Muslim community and never revolting against the rulers even if they transgress as long as they do not commit Kufr (disbelief). This is because the meaning of "anyone who disapproves of them" in the Hadith refers to verbal disapproval as explained by the interpreters of Hadith.

Al-Munawwy said in (Sharh Al-Jami` 4/132), "Anyone who disapproves of them"

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means whoever verbally disapproves of the violations of Shari`ah (Islamic law) is saved from hypocrisy, and whoever isolates from them and disapproves of their deeds by their heart is secured from punishment for not forbidding evil, and whoever mixes with them being pleased with their immorality will be ruined; that is, they have done what makes them deserve ruin in the Hereafter."

Sahih Muslim supports this meaning by the Hadith reported on the authority of Um Salamah (may Allah be pleased with her) that the Prophet (peace be upon him) said: ("Rulers will be appointed over you, and you will find them doing good as well as bad deeds. Anyone who hates their bad deeds is absolved from blame. Anyone who disapproves of their bad deeds is (also) safe (so far as Allah's Wrath is concerned). But anyone who approves of their bad deeds and imitates them (is doomed). People asked, "Messenger of Allah, should not we fight against them?" He replied: No, as long as they offer Salah (Prayer).")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



Fatwa no. 16873

Q: Some people claim that they are following the way of Salaf (righteous predecessors),

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but they are constantly attacking scholars and accuse them of introducing innovations in the religion. It is as if their tongues are created to utter such accusations despite their claim that they follow the Salaf. Now, I would like to ask Your Eminence, may Allah keep you safe:

What is the true concept of Salafiyyah and its attitude towards the modern Islamic sects? May Allah reward you the best reward for benefiting Muslims. Indeed, He is the All-Hearer of supplication.

A: If the reality is as you have mentioned, then attacking scholars and ascribing them to innovations is not the way of the Salaf, who were the best of this Ummah (nation). Rather, theirs is the way of adhering to the teachings of the Qur'an and the Sunnah as well as understanding the religion of Islam in the same manner of the Sahabah (Companions of the Prophet) and those who follow them in righteousness who called to Allah with wisdom, fair preaching, and arguing in a way that is best. This also necessitates acting according to what is preached and the principal rulings of Islam, calling to co-operation in good and union of all Muslims on the truth in addition to avoiding all causes of dissention, such as grudges, envy, and abusing people's honor, as well as other reasons that separate Muslims into sects and groups that curse and abuse each other. Allah (Exalted be He) says,

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﴿And hold fast, all of you together, to the Rope of Allah (i.e. this Quran), and be not divided among yourselves, and remember Allah's Favor on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islamic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allah makes His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to you, that you may be guided.﴾ (Let there arise out of you a group of people inviting to all that is good (Islām), enjoining Al-Ma'rûf (i.e. Islāmic Monotheism and all that Islām orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islām has forbidden). And it is they who are the successful.﴾ (And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment.﴾ Furthermore, it is authentically reported that the Prophet (peace be upon him) said: ﴿Do not renegade (as) disbelievers after me, striking the necks (cutting the throats) of one another﴾ There are more Ayahs and Hadiths that dispraise dissention and its reasons. Thus, securing the honor of Muslims is necessarily admitted religious obligation. They should not be violated or abused. It is also worse to violate the honor of Muslim scholars, who benefit Muslims with their knowledge. There are many texts of the two noble revelations pointing out to their revered status. Allah (Glorified be He) mentions them as the witnesses to His Oneness when He (Exalted be He) says:

﴿Allâh bears witness that Lâ ilâha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in Justice. Lâ ilâha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise.﴾

Abusing scholars unjustly and ascribing them to innovations and Fisq (flagrant violation of Islamic law) or belittling their status and degrading their opinions are of the most grievous kinds of injustice; rather this might stir Fitnah and ward off Muslims from seeking to learn matters of their Din (religion) and all the goodness spread by such scholars, regardless of the great harm this will affect on the spread of the sanctified Shar`. If the trustworthiness of those who preach such beneficial knowledge is blemished, this will definitely affect the knowledge seekers and their readiness to receive such knowledge. This is similar to criticizing the Sahabah of the Messenger of Allah by some whimsical people. The Companions are the witnesses that the Prophet of this Ummah (peace be upon him) did conveyed his message and the Shari`ah of Allah. If the trustworthiness of the witness is abused, the same happens to the person who is witnessed. It is obligatory upon the Muslim to adhere to the high manners of Islam and its rulings, hold the tongue from abusing knowledgeable scholars, repent to Allah (Exalted be He) and pay the due rights to their owners. However, if a scholar wrongly judges a legal matter, this should not be a pretext to underestimate his knowledge, as knowing what is right is by referring to the knowledgeable people who are known for their religion and sound creed. The Muslim should not listen to an ignorant person who may misguide him while he is unaware.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 16872

Q: We would like your Eminence to clarify for us some issues regarding a debate that was aroused in our country, Sudan, on the Salafiyyah (those following the way of the righteous predecessors) Group here.

Some brothers drew away from the renowned Group of Ansar Al-Sunnah Al-Muhamadiyyah (protectors of the Prophet's Sunnah). They started to criticize it and describe its followers as being (Muslims who speak your language but whoever responds to them will be thrown in Hell-fire). They based this view on Hadith Al-Fitnah (sedition) which is narrated by Hudhayfah ibn Al-Yaman. The reasons for which the brothers referred to the above and broke away from Ansar Al-Sunnah Al-Muhamadiyyah Group can be summarized in the following:

They consider naming the Salafiyyah Group in Sudan as Ansar Al-Sunnah Al-Muhamadiyyah a Bid`ah (innovation in religion). They think that Ansar Al-Sunnah Al-Muhamadiyyah Group is a mere party, just like all other deviated parties and groups.

It is worth mentioning that such a matter separated Muslims and disturbed the Da`wah (calling) to Tawhid (belief in the Oneness of Allah) in a country where

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most of its people follow the way of Sufism. In addition, the current situation causes young men who join Ansar Al-Sunnah Al-Muhamadiyyah Group to be confused and doubt the truth. People wonder how the Salafiyyah Group in Sudan can unify Muslims all over the world while it is unable to unify its few members? Yet, people have perfect Yaqin (certainty) that In sha'a-Allah (if Allah wills) He (Exalted be He) will cause the truth to be victorious and destroy falsehood along with the enemies of Din (religion).

A: ansar al-Sunnah al-Muhamadiyyah Group in Egypt and Sudan is an Islamic Group whose members abide by the Sunnah (whatever is reported from the Prophet, peace be upon him) according to the understanding of the Salaf (righteous predecessors), who makes Da`wah to Allah in conformity to what has been conveyed to Muslims by the Prophet (peace be upon him) regarding the issues of Tawhid, `Ibadah (worship), and good manners. Besides, Ansar Al-Sunnah Al-Muhamadiyyah Group believes in Al-Wala' wal-Bara' (loyalty and disassociation for Allah's Sake) based on the Qur'an and Sunnah. The foregoing is what we know about such a Group. All praise be to Allah Alone, Ansar Al-Sunnah Al-Muhamadiyyah Group represents the real Muslim main body amidst such societies which have many different sects and creeds. It may be worth mentioning that many scholars, knowledge seekers, and ordinary people benefited from Ansar Al-Sunnah Al-Muhamadiyyah Group, and that this name distinguishes the concerned Group from other groups and sects that indulge in misguiding Bid`ahs (innovations in religion) and whims. Nevertheless, the covenant of Al-Wala' wal-Bara' (that the members of the Group in question give) has nothing to do with any name; it is just a covenant to follow the Qur'an and Sunnah and love and hate in Allah's cause.

Accordingly, it is impermissible that followers of the Group in question separate or that any body disunites them. Whoever does so or accuses them of forming an abominable party transgresses them and commits a sin.

The accusation referred to above is nothing but a Fitnah (sedition) that separates Muslims who model after the way of the Prophet (peace be upon him). We enjoin you and ourselves to fear Allah in secret and public, not to respond to those who want to create differences between Muslims, to be keen to acquire beneficial knowledge and spread it amongst people, to give special concern to issues which relate to Tawhid of Allah (Glorified and Exalted be He) in His `Ibadah, Names, and Attributes, and to warn against Shirk (associating others with Allah in His Divinity or worship) and deviating ways. May Allah keep us all firm on Islam.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 18072

Q 1: what is the meaning of giving authority to people other than the qualified people, which the Prophet (peace be upon him) informed as one of the signs of the Hour? Does this apply to religious matters only, or to both worldly and religious matters?

A: The meaning of giving the authority... in this Hadith is: giving the authority to other than the qualified people in both worldly and religious matters, as

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responsibility is a trust which should be delivered to its people, and giving it those who are not qualified would be a form of treason, as this leads to corruption and the loss of people's rights. Allah says: [\(Verily, the best of men for you to hire is the strong, the trustworthy.\)](#) So there must be power in execution and integrity in performance.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 18060

Q 2: When my mother regained her consciousness after falling into a coma and found half of her body paralyzed, she asked Allah (Exalted be He) to end her life because she did not want to live in such a state. One day later, she returned home and died the following morning. Is my mother sinful because she asked Allah (Exalted be He) to let her die? Please advise. May Allah reward you with the best!

A: wishing for death is not permissible unless a Muslim is afraid of Fitnah (trial) in their religion. The Prophet (peace be upon him) said: ["None of you should wish for death because of a calamity which has befallen them. However, if it is](#)

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[unavoidable to wish, let them say, "O Allah, keep me alive so long as life is better for me and let me die when death is better for me."](#)) There are many Hadith to that effect. The action of your mother is not permissible, but perhaps she is excused owing to her ignorance.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 16371

Q 4: i am often fed up with my life and the Muslims' lack of religious commitment. i frequently say, "i wish i was not born." I ask Allah (Exalted be He) to help me get rid of this feeling of dissatisfaction. How can I eliminate this distress?

A: It is not permissible for a man to say the phrase "I wish I was not born;" rather, they should, when afflicted with an unpleasant thing, show patience and have Ihtisab (confident anticipation of Allah's Recompense) and say as the patient ones used to say: [﴿"Truly! To Allâh we belong and truly, to Him we shall return."﴾](#) If anything bad happens to a person, they should say: "Allah has decreed and what He wills has happened," as the Prophet (peace be upon him) said: [﴿"Maintain doing the useful things, seek the help of Allah, and do not feel helpless. If anything happens to you, do not say, 'If only I had done such and such thing, then such and such thing would have happened.' Say instead, 'Allah \(may He be Exalted\) has decreed and what He wills has happened,](#)

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[for 'If only' opens the door to Satan."﴾](#) (Related by Muslim in his Sahih (authentic) Book of Hadith)

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The second question of Fatwa no. 16596

Q 2: What are the means to strengthen one's Iman (faith) at times of Fitna (sedition) appearing in Televisions, streets, and western societies?

A: There are several means by which a person can strengthen Iman, such as abiding by the acts of obedience to Allah, avoiding prohibitions, associating with righteous people, increasing the recitation of the Qur'an and contemplating its meaning, studying the Prophetic Sunnah (Whatever is reported from the Prophet), and the persistence in remembering Allah (Glorified and Exalted be He), in addition to being attached to Du'a' (supplication) and feeling that you are always in need of Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 17549

Q 1: We are young people from Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body), praise be to Allah. We face some difficulties when we call our parents to apply the Sunnah (whatever is reported from the Prophet). Many young people cannot apply the Sunnah

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for fear of their fathers. What is the ruling on this?

A: You have to adhere to the Sunnah, acquire useful knowledge, show patience during suffering in Allah's Cause, and call your parents and other people to apply the Sunnah. We hope that Allah (Exalted be He) will guide people at your hands. Allah's Messenger (peace be upon him) said: [﴿"If Allah guides aright even one man through you, that is better for you than to possess the most valuable of the camels.﴾](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 14833

Q: May Allah (Exalted be He) reward you for your concern about Islam and Muslims! In a previous letter, I stated that I began practicing Islam after a state in which I used to commit sins regularly. Later on, many things stood as barriers in my way and I was surprised that my father, who is supposed to help me give up sins, opposed me. My father does not like my state of practicing Islam or that of committing sins. When I asked him how I could please him, he ordered me to shave off my beard and forsake the Multazim (practicing Muslim) brothers in our country. He gave me that order on the pretext that the society rejects

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and does not welcome them. I told him that we should overlook the society since we seek only the reward in the Hereafter in which every believing slave will be honored and we seek only to lead our life in a way that pleases Allah (Exalted be He). He told me that even though he is sure that both they and I follow the right way, the society still looks at them suspiciously and does not approve of them. He does not prevent me from sitting in the nearby Masjid (mosque); yet the main problem lies in my beard. He forbids me from attending their lectures or mixing with them. He even permits me to observe I`tikaf (seclusion for worship in a Masjid) throughout the rest of my life on the condition that I shave off my beard. My father says that I may take all my books and remain in the nearby Masjid forever. In this case he will be pleased with me. If I keep my beard, he will not because he considers this beard a source of shame for my brothers who insist on abandoning Salah (Prayer). I wonder how growing my beard could be a source of shame for people who do not obey Allah (Exalted be He) or enter Masjids. I have the option to choose between obeying my father and obeying the Messenger (peace be upon him). I said that no one is to be obeyed in defiance to Allah (Exalted be He) and requested my father to give me fifteen days respite to consult about the matter, though I am fully convinced that I must not obey anybody in defiance of Allah (Exalted be He). Please advise.

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A: We thank Allah (Exalted be He) that He has guided you and we implore Him to make you steadfast and consistently observant of Islam - indeed He is All Hearer and All Responsive. It is obligatory for you to be dutiful to your parents and treat them kindly and you should avoid speaking harshly to them. You must try your best to fulfill their needs. However, it is not permissible for you to obey the order of your father to shave off your beard because the Prophet (peace be upon him) said: ["Trim closely the moustache, and let the beard grow."](#) (Agreed upon by Al-Bukhari and Muslim) The Prophet (peace be upon him) also said: ["It is obligatory for a Muslim to listen and obey \(the appointed authority\) whether they like it or not, except when they are ordered to do a sinful thing; in such a case, there is no obligation to listen or to obey."](#) (Agreed upon by Al-Bukhari and Muslim) Your father fears that people may talk ill of you or despise you due to your adherence to Islam and

sitting with righteous people, but you may tolerate this fact by telling him that Allah (Exalted be He) has made Islam a test for people so that the one who adheres patiently to it will gain the pleasure of Allah (Exalted be He) and enter His Jannah (Paradise). People hurt Prophet Muhammad (peace be upon him) who is the premier of people and most loved person to Allah (Exalted be He). They depicted him as a mad man and a sorcerer, put the abdominal contents of a slaughtered she-camel between his shoulders, cast stones at him, and severely beat and tortured his Sahabah (Companions of the Prophet) until some of them died. Nonetheless, they patiently adhered to Islam and as a result a new person used to embrace Islam every day until the Muslims became stronger and glorious as Islam prevailed. Similarly, these days Islam has become strange and Multazim persons are pursued and displaced and false accusations are made against them. However, Allah (Exalted be He) will make Islam reign supreme by their persistent adherence to it and patience in spite of the harm, insults, and mockery they experience.

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Many Muslims at all levels have started practicing Islam and are returning to it every day. Allah (Exalted be He) says: ﴿So be patient. Surely, the (good) end is for Al-Muttaqûn (the pious)﴾ He (Exalted be He) also says: ﴿O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allâh, so that you may be successful.﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 18449

Q 1: How correct is the saying: "At the end of time, iron will speak, the far will become near, and slaves will rule or slaves will be emancipated"? Is this a Hadith which was authentically reported from Allah's Messenger (peace be upon him)? Is it a common saying?

A: This saying was not authentically reported from the Prophet (peace be upon him). In this regard, Al-Bukhari, Muslim, and others related on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ["Time will pass rapidly, knowledge will decrease, trials will take place, miserliness will be thrown \(in the hearts of the people\),](#)

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[and the Harj will increase."](#) They asked, "What is the Harj?" He replied, "(It is) murdering, (it is) murdering." May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Signs of the Hour

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The first question of Fatwa no. 18645

Q 1: are Ya'juj and Ma'juj (Gog and Magog) from Banu adam (human beings, descendents from Prophet adam)?

A: Ya'juj and Ma'juj are two great nations from the descendents of Prophet Adam (peace be upon him). At the end of time, they will emerge and will cause mischief. Allah (Exalted be He) will destroy them all in one night when `Eisa (Jesus - peace be upon him), the son of Mary, descends. Their appearance is one of the major signs of the Hour as mentioned in the Qur'an and the authentic Sunnah (whatever is reported from the Prophet). There are many Hadith that indicate that they are from the descendents of Adam (peace be upon him). It was authentically reported on the authority of Abu Sa`id Al-Khudry (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: «Allah (may He be Glorified and Exalted) will say on the Day of Resurrection, 'O Adam.' Adam will reply, 'O Lord! Labbayk wa Sa`dayk (I respond to Your Call and I am happy to serve You).' Allah will say, 'Bring out the people of the Fire from your descendants.' Adam will say, 'O Allah! How many are the people of the Fire?' Allah will reply, 'From every one thousand, take out nine hundred and ninety-nine.' At that time children will become hairy headed, every pregnant female will miscarry, and one will see mankind as drunken, yet they will not be drunken, but dreadful will be the Wrath of Allah. The people became afraid and their faces changed with fear. The Prophet (peace be upon him) said, 'Nine hundred and ninety-nine will be from Ya'juj and Ma'juj and one person will be from you.'» (Agreed upon by Al-Bukhari and Muslim, and this is the wordings of Al-Bukhari)

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 17521

Q 2: who is Ibn Sayyad? Is he Al-Masih-ul-Dajjal (the Antichrist)? why did the Prophet (peace be upon him) not mention whether it was him or not?

A: Abdullah ibn Sayyad appeared in the lifetime of the Prophet (peace be upon him), and some Sahabah (Companions of the Prophet) thought he was Al-Dajjal. The Prophet (peace be upon him) himself thought the same, until he knew afterwards that it was not him, rather he was a soothsayer. The Prophet (peace be upon him) said to him: [﴿I have something hidden for you. Ibn Sayyad said, "It is Ad-Dukh." \(And he was really hiding for him Surah Ad-Dukhan\). The Prophet \(peace be upon him\) said to him, "Be off! You can never go beyond your position"﴾](#) Meaning: You are one of the fellowmen of the soothsayers who have allies of Satans to tell them a lot of the unseen things which they stealthily hear. Moreover, they used to mix

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truth with lies as in the Sahih (sound) Hadith related by Al-Bukhary and others, that the Prophet (peace be upon him) said: [﴿The angels descend in the clouds and mention this or that matter decreed in the Heaven. The devils listen stealthily to such a matter, come down to inspire the soothsayers with it, and the latter would add to it one-hundred lies of their own.﴾](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 19926

Q 2: is Al-Jassasa, which is mentioned in the Hadith reported by Tamim Al-Dary, the same creature as the one which will be of the Greater Signs of the Hour (Doomsday)? What will this creature do when it appears? Will it cause harm or not?

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A: Al-Jassasa mentioned in the Hadith reported by Tamim Al-Dary (may Allah be pleased with him) is different from the creature which Allah will bring out from the earth at the end of time as a Greater Sign of the Hour (Doomsday).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Oneness of Allah's Names and Attributes

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Fatwa no. 12763

Q: is it true that there is a servant appointed for each of Allah's Names to serve the people reciting this Name for a specific number of times, even though there is no Hadith or Ayah (Qur'anic Verse) stating this matter?

A: This is not true and has no origin.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 17324

Q 3: is it permissible to explain the Names and Attributes of Allah to ordinary Muslims? Should we ask them to believe in the Names and Attributes of Allah in general without Tashbih (comparison), Ta`til (denial), Takyif (questioning)? What is meant by the saying of `Aly (may Allah be pleased with him): [﴿"Talk to people in a manner they can understand, lest they should belie Allah and His Messenger">﴿"Talk to people in a manner they can understand, lest they should belie Allah and His Messenger"﴾](#) ?

A: The Names and Attributes of Allah should be explained and taught to people as they are clarified in the Qur'an and Sunnah. This should be done along with believing and attributing

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their meanings to Allah as befits Him without distortion, Takyif, Tamthil (likening Allah's Attributes to those of His Creation), or Ta`til. Allah (Glorified be He) says: [﴿ Say \(O Muhammad صلى الله عليه وسلم\): "He is Allāh, \(the\) One.﴾﴾](#) [﴿"Allāh-us-Samad \(السيد الذي يصمد إليه في الحاجات\) \[Allāh the Self-Sufficient Master, Whom all creatures need, \(He neither eats nor drinks\)\].﴾﴾](#) [﴿"He begets not, nor was He begotten.﴾﴾](#) [﴿"And there is none co-equal or comparable unto Him."﴾﴾](#) and: [﴿There is nothing like Him; and He is the All-Hearer, the All-Seer.﴾﴾](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 15900

Q: are "al-Khalifah" and "al-Sahib" among the Most Beautiful Names of Allah?

A: Neither "Al-Khalifah" nor "Al-Sahib" is a name of Allah. However, the saying of the Prophet (peace be upon him): [﴿O Allah, You are the Companion in the journey, and the One Who looks after the family﴾](#) was by way of

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informing not calling.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 16050

Q: is it permissible to call any of Allah's Servants by (Rahman, Rahim or Jabbar) without using the definite article "Al"?

A: It is permissible for a person to be called by the name that corresponds to Allah's Name as long as it is not specified for Him only, such as " Al-Malik" (the king), as mentioned in the Qur'an: [﴿And the king said: "Bring him to me.﴾](#) Also such as: `Alim, Halim, Allah (Exalted be He) says: [﴿So We gave him the glad tidings of a forbearing boy.﴾](#) (halim), and [﴿And they gave him glad tidings of a son having knowledge \(about Allâh and His religion of True Monotheism\).﴾](#) (`alim). Also: Ra'uf, Rahim as He (Exalted be He) has mentioned in describing His Prophet (peace be upon him): [﴿for the believers \(he صلى الله عليه وسلم is\) full of pity, kind, and merciful.﴾](#) It should also be mentioned that there is a difference between the Names of the Creator

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and the names of creations, for nothing resembles Allah (Glorified be He) in His Self, Names or Attributes. He (Exalted be He) says: [﴿There is nothing like Him; and He is the All-Hearer, the All-Seer.﴾](#).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fifth question of Fatwa no. 16863

Q 5: The Imam (the one who leads congregational Prayer) forgot to say, "Sami'a Allahu liman hamidah (Allah listens to those who praise Him)" and said instead, "Allahu Akbar (Allah is the Greatest)." Should he perform Sujud-ul-Sahw (Prostration of Forgetfulness)? I am sending you two books that I would like Your Eminence to give your opinion on.

A: Tasmi' (saying: "Sami'a Allahu liman hamidah [Allah listens to those who praise Him]"), when standing after Ruku' is one of the obligatory actions of Salah (Prayer), because the Prophet (peace be upon him) always did it. If an Imam or someone offering Salah individually forgets to say it, then it is obligatory on them to perform Sujud-ul-Sahw to make up for what they missed.

After reviewing the two sent books, "Al-Takhmisiyyah Al-Manzhumah li Asma' Allah Al-Husna" and "Wasilat Al-Shafi", we would like to inform you that after studying the two mentioned books, the following is observed:

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Firstly: "Al-Takhmisiyyah Al-Manzhumah li Asma' Allah Al-Husna" is a delicate treatise in verse, but it includes brief expressions, innovated supplications, and forbidden generalizations. On page four, for example, there is the expression: "Taqqast Ya man tamam al-khalqu jahah [O You the Most Perfect, Whom the creation completed His Glory]," which contains a grave error by ascribing an imperfection to Allah (Exalted be He).

On page six there is the statement: "Invoke the Most Generous and say: O He!" It suggests supplicating to Allah with the pronoun "He," which is not appropriate because it is not one of His Sublime Names. We should not call upon Allah using "He" because His Names (may He be Praised and Exalted) are Tawqifi (bound by a religious text and not amenable to personal opinion).

On page twenty the author says: "By Your Generosity, O You Who removes distress quickly, and all the Prophets and the angels..." until page twenty-two, "...we beseech You in the name of them all for Your Generosity, which..." It is not permissible to beseech Allah (make Tawassul) in the name of the creatures, or by virtue of their status, or their right, whether they are prophets, righteous people, or others, because this is a newly introduced matter into the Din (religion). And all newly introduced matters are Bid'ah (innovation in religion) and every Bid'ah is Dalalah (deviation from right).

There are also other similar things on pages five, eight, etc.

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Therefore, it is not permissible for this book to be printed, published, or read, as it includes matters prohibited by the Shari'ah (Islamic law), like the above-mentioned.

Secondly: I have two comments concerning the book "Wasilat Al-Shafi" that is followed by Du'a' Khatm Al-Qur'an (supplication upon completing of one reading of the whole Qur'an) and Khutbat Al-Nikah (the sermon said on the occasion of marriage) by Al-Nabhany:

On page three there is the phrase: "I wish Muhammad was our guide," which is misleading, because

Allah already sent him as our Prophet and Messenger.

On pages fifteen and sixteen, there is this Du'a' (supplication): "O Allah! Forgive me and forgive Your erring and weak slave, Yusuf ibn Isma'il Al-Nabhany, the author of this book, and admit me and him into Jannah (Paradise) without prior punishment, and convey to his soul the reward of reciting Al-Fatihah." After reciting it, he says: "... It is not legitimate to recite the Qur'an for the deceased and then gift the reward of its recitation to them, as there is no evidence for this. In addition, Al-Nabhany, who died in 1350 A.H., had many wrong beliefs and exaggerations about the Din, and his other books contain sayings entailing Bid'ah and Shirk (associating others with Allah in His Divinity or worship). Furthermore, scholars have warned against his writings and refuted them, among whom were Mahmud Shukry Al-Alwasy (may Allah be merciful to him) who wrote a book entitled "Ghayat Al-Amani fi Al-Rad 'ala Al-Nabhany (The Choicest Material of Refuting Al-Nabhany)".

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Thus, Muslims should take precaution in their Din and should avoid these books and those like them, as they include many evil matters, such as Shirk, idolatry and attachment to the deceased. All these matters undermine the basis of the Din of Islam and its Tawhid (monotheism). As for what is mentioned at the end of it in Du'a' Khatm Al-Qur'an and Khutbat Al-Nikah, they also include many wrong beseeching, Bid'ahs, and a Hadith Mawdu' (fabricated Hadith), which says: "Two Rak'ahs (units of Prayer) offered by a married man are better than seventy Rak'ahs offered by an unmarried man." The Sunnah (whatever is reported from the Prophet) includes great good and general benefits, which can be sought in the books of reliable scholars.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 14674

Q: We have shoes imported from Taiwan that have external sides that are, cunningly done, in the shape of the word Allah (Exalted be He). What do people who bought such shoes unknowingly have to do? Do they have to abstain from using such shoes or should they only efface such sides?

A: It is impermissible to use such shoes unless the concerned sides taking the shape of the word Allah are obliterated first, as they symbolize contempt for the Name of Allah (Glorified and Exalted be He).

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 15647

Q: My real name that my father gave me is Bajid. However, my name was registered by mistake as Badi (initiator) and that is my name until now. Since the One who initiates every thing is Allah Alone (Glorified and Exalted be He), I would like to change my name to `Abd-ul-Khaliq. Yet, my family would like my name to be changed to Bajid - the name that they wanted to call me before - while others want me to keep my current name, Badi. I hope that your Eminence will tell me what the best of all the foregoing names is? Who do I have to obey? Besides, what is your opinion regarding my current name, i.e. Badi? I ask Allah to forgive me and to reward you with the best.

A: it is permissible for you to change your name to a better one. However, if some of your relatives do not agree that you do so; it is better to keep your current name bearing in mind that such a name is not Makruh (reprehensible) as far as Shari`ah (Islamic law) is concerned. On the other hand, your saying that it is Allah Who initiates everything meaning that Badi

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is one of the Names of Allah (Exalted be He) is wrong for it is not so.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 12800

All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family, and Companions.

The Permanent Committee for Scholarly Research and Ifta' reviewed the request submitted to his Eminence the General Mufti (Islamic scholar qualified to issue legal opinions) from the director of the department responsible for following those who remain illegally in the country after the performance of Hajj or `Umrah and forcing them out in Riyadh, which was referred to the Committee from the General Secretariat of the Council of Senior Scholars with the number (1898) in 14/4/1410 AH. The following question was posed:

There is a company named "`aziz for Contracting and Trade". We would like Your Excellence to advise us whether the name of the company is one of the Names of Allah (Glorified and Exalted be He) or not. We hope Your Eminence will give us an answer to carry out the necessary procedures. With best regards!

After studying the question, the Committee answered:

There is no objection to this name, because the word "`Aziz" is not exclusive

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to Allah (Glorified and Exalted be He).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 14727

All praise be to Allah Alone; peace and blessings be upon the last Prophet; to commence:
The Permanent Committee for Scholarly Research and Ifta' looked into the request for Fatwa submitted to his Eminence the General Mufty from his Eminence chief of department of Riyadh city, and referred to the Committee from the general secretariat of the Council of Senior Scholars no. 431/2, dated 20/4/1412 A.H. in which a person asks the following question that reads:

We enclose to your Eminence a tile with the name of the owner of the factory written on it. His name is al-Nafei`, which we think is one of the attributes of Allah (Glorified and Exalted be He). We hope you will refer it to the competent Committee and inform us of the ruling. May Allah protect you and peace and blessings be with you!

A: There is no harm in that; because this name is not one of the Names of Allah that applies only to Him. In fact Allah (May He be Praised) can be described as Ad-Darr (the Distressor) and Al-Nafei` (the Benefactor).

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 17118

Q: In some of the Masjids (mosques) here in the district of Bashshar, people repeat Al-Latif (i.e. The Kindest), one of Allah's Most Beautiful Names, every Friday after finishing the study circle before the Adhan (call to Prayer) and the two sermons of Friday Salah. They repeat this Name 129 times. I asked the Imam about this practice and he told me that they do so for Allah to save them from His Wrath. What is your view and explanation of this practice?

A: recitation of Allah's Name (Al-Latif) 129 times before the Adhan of Friday Salah has nothing to do with the guidance of the Prophet (peace be upon him) nor his Companions (may Allah be pleased with them) nor the Salaf (righteous predecessors). In fact this is one of the Bid`ah (innovation in religion) introduced to religion. It is authentically reported from the Prophet (peace be upon him) that he said: [\(He who innovates things in our affairs for which there is no valid \(reason\) \(commits sin\) and these are to be rejected.\)](#) i.e. Allah will not accept it from the person who does it. With regards to sitting in circles for lessons before the Adhan (call to Prayer) of the Friday Salah and the two sermons, it is forbidden according to the Hadith that is narrated by Al-Nasa'iy from `Amr ibn Shu`ayb from his father from his grandfather: [\(That the Prophet \(peace be upon him\) forbade](#)

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[sitting in study circles in mosques before the Jumu`ah \(Friday\) Prayer](#))

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



First question of Fatwa no. 18370

Q 1: It is mentioned in the book of Samir Al-Mu'minin fi Al-Mawa'izh Wal-Hikam Wal-Qasas by Muhammad Al-Hajjar, (fifth edition, published by Dar Al-Nafisin 1406 A.H./pp. 171-172): "... And that Allah (Exalted be He) has twenty Attributes, which are all affirmed by the Qur'an, Sunnah (whatever is reported from the Prophet), and Ijma' (consensus of scholars). Scholars of Tawhid (belief in the Oneness of Allah) divided such Attributes into four categories:

- 1- Sifah Nafsiyyah (Essential Attribute): which is Existence.
- 2- Sifat Salbiyyah (Negating Attributes): Oneness, Eternity, Permanence without beginning, Absolute Independence, Dissimilarity to creation.
- 3- Sifat Al-Ma'ani (Abstract Attributes): Knowledge, Will, Power, Hearing, Seeing, Speech, and Life.

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4- Sifat Ma'nawiyyah (Signifying Attributes): that Allah is Knowing, Willful, Powerful, Hearing, Seeing, Speaking, and Living."

My question is whether it is true that Allah's Attributes are only twenty? Is such a division correct and proven by the Qur'an, Sunnah, and Ijma'?

A: It is untrue to confine Allah's Attributes to a certain number; be it twenty or any other number. This is because Allah has many Attributes that no one can count except Him (Exalted be He). All Allah's Attributes are Perfect and we have to believe in all the Attributes which are mentioned in the Qur'an or Sunnah. Such Attributes are divided into Sifat Dhat (Attributes of Allah's Person) and Sifat Af'al (Attributes of Allah's Actions). Sifat Dhat are such as the Face, the Hands, Hearing, and Seeing while Sifat Af'al are such as Rising over the 'Arsh (Allah's Throne), Descending to the heavens of the world during the last third of every night, and (the acts of) Speaking, Creating, Providing, Giving life, and Causing death.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	'Abdul-'Aziz Al Al-Shaykh	'Abdul-'Aziz ibn 'Abdullah ibn Baz



Fatwa no. 19110

Q: We receive many questions regarding enumerating the Most beautiful Names and Attributes of Allah, especially those mentioned in the Hadith narrated on the authority of Abu Hurayrah (may

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Allah be pleased with him) from Al-Walid ibn Muslim, `Abdul Aziz ibn Al-Husayn, and others. Are the following considered among His (Exalted be He) Names: Al-Abad (the Everlasting One), Al-Badi` (The Incomparable), Al-Baqy (The Remaining One), Al-Ba`ith (The Determiner of Resurrection), Al-Bar (the Benign), Al-Burhan, Al-Jalil (the Majestic), Al-Hannan (the Ever-Compassionate), Al-Da'im (the Everlasting), Al-Rafi` (One who promotes His servants), Al-Shadid (the Strong One), Al-Rashid (the Guide to the right path), Al-Sadiq (the Truthful), Al-Sabur (the Patient), Al-`Adl (the Just), Al-`Alam (the All-Knower), Al-Fatir (the Creator of the heavens and the earth), Al-Fard (the One), Al-Qadim (the Old One), Al-Kafi (the Sufficient), Al-Kafil (One Who supports His servants), Al-Mughni (the Enricher), Al-Muhsi (the Counter), Al-Muntaqim (the Avenger), Al-Mubdi' (the Commencer), Al-Mu`id (the Restorer), Al-Mughith (the Sustainer), Al-Muhyi (the Life-giver), Al-Mumit (the Death-giver), Al-Malik (the Sovereign), Al-Mudabbir (the Arranger of Affairs), Al-Nur (the Light), Al-Waliy (the Lord), Al-Wafy (the Faithful One), Al-Waqiy (the Protector), Al-Khafid (the Abaser), Al-Rafi` (the Exalter), Al-Mu`ty (the Giver), Al-Mani` (the Withholder), Al-Nafi` (the Propitious), Al-Mu`iz (The Supreme Might Giver), Al-Mudhil (The Supreme Humiliator)? These Names are stated in many books, frequently stated and printed on cards for people to say after Salah (Prayer).

I hope that Your Eminence will provide us with a clear answer regarding these Names. Is it permissible to name a person with the word `Abd (slave) followed by any of these Names like `Abd Al-Baqy, `Abd Al-Da'im, `Abd Al-Jalil, etc? May Allah reward you!

A: All the Names of Allah are beautiful. It was authentically reported that the Prophet (peace be upon him) said: [\("Truly, Allah has Ninety-nine Names; one hundred minus one. Anyone who enumerates them will be admitted to Paradise."\)](#) i.e. whoever knows, understands, believes, and worships Allah according to them. There was no authentically reported Hadith to specify them. Therefore, they are taken from the Qur'an and the Hadith reported from the Messenger of Allah (peace be upon him) because

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these Names are Tawqifiy (bound by a religious text and not amenable to personal opinion). They are not correct unless there is evidence from the Qur'an and the Sunnah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



The first question of Fatwa no. 19930

Q 1: The Messenger (peace be upon him) said: [﴿"Allah has ninety-nine names, i.e. one-hundred minus one."﴾](#) **What is the meaning of this Hadith? Does this mean we should memorize Allah's Names or act according to them?**

A: First, the mentioned number does not mean that Allah (Exalted be He) does not have other than these ninety-nine Names, but the meaning is that anyone who memorizes these Names will enter Jannah (Paradise). Thus, the meaning is to inform people that memorizing them will cause admittance to Jannah and not to count all the Names.

Second, the meaning of counting in the Hadith is to memorize the Names, understand their meanings, and worship Allah (Exalted be He) with them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first and second question of Fatwa no. 20961

Q 1: is Al-Fard one of the Allah's Names?

A: Allah's Names are Tawqifiyyah (bound by a religious text and not amenable to personal opinion). The Name "Al-Fard" was not mentioned in the Qur'an or in the Sunnah, so it is not considered one of Allah's Names; it is just used to refer to Him.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Q 2: Is the guardian of Jannah (Paradise) called Radwan? Where was his name mentioned?

A: It is known among the scholars that the guardian of Jannah is called Radwan. His name was mentioned in some Hadiths but their authenticity is controversial. And Allah knows best.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



The first question of Fatwa no. 18362

Q 1: The Prophet (peace be upon him) asked a bondmaid, "Where is Allah?" She answered, "In heaven."

Is this Hadith Sahih (authentic) or Da`if (weak)? What is the ruling on asking about where allah is? Please support the answer with evidence from the Qur'an or a Hadith?

A: The Prophet (peace be upon him) asked a bondmaid: [Where is Allah? She answered: In heaven. He asked: Who am I? She replied: The Messenger of Allah. The Prophet \(peace be upon him\) then said: Set her free,](#)

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[for she is a believer.](#)) This Hadith is Sahih and it was reported by Muslim, Abu Dawud, and Al-Nasa'iy on the authority of Mu`awiyah ibn Al-Hakam (may Allah be pleased with him).

This Hadith and other evidence pertaining to the same meaning and taken from the Qur'an and Sunnah (whatever is reported from the Prophet) prove the attribute of Highness for allah (Exalted be He) and that He (Glorified be He) is in heaven. Allah says: [Do you feel secure that He, Who is over the heaven \(Allâh\)](#) "Over the heaven" denotes highness and means that He (Glorified be He) is over everything and over the `Arsh (Allah's Throne), which is the roof of creation. Allah (Glorified be He) says: [The Most Gracious \(Allâh\) rose over \(Istawâ\) the \(Mighty\) Throne \(in a manner that suits His Majesty\).](#) He (Glorified be He) also says: [Indeed, your Lord is Allâh, Who created the heavens and the earth in Six Days, and then He rose over \(Istawâ\) the Throne \(really in a manner that suits His Majesty\).](#)

The Prophet (peace be upon him) found the bondmaid's answer sufficient to prove her Iman (belief); this indicates that Iman and attesting that the person professing Iman is a believer depend on outward evidence. The Prophet (peace be upon him) said that the bondmaid apparently professed Iman and applied the apparent rulings to this assumption. An opposite case is to profess Iman but commit an action that takes out of the pale of Iman.

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That was why the Prophet (peace be upon him) treated the hypocrites according to what they professed, and used to apply to them the rulings applied to other believers. Furthermore, when one of them died, he (peace be upon him) used to offer the Funeral Prayer. He was only prohibited from offering the Funeral Prayer over the person whose hypocrisy was assured. Otherwise, he would have searched the people's inner selves and known what they were hiding; something which cannot be done by any person.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



Fatwa no. 21164

Q: We hope you would provide us with a detailed declaration about what was written by Khalid Mahyub in "Akhbar Alkhalij" newspaper, issue no. (7889), on Friday 29, October, 1999 entitled: "Glorifying Allah (Exalted be He) to the contrasts of these attributes and all other deficiencies". In this article, he has impugned the `Aqidah (creed) of the Salaf (righteous predecessors), especially Shaykh-ul-Islam Ibn Taymiyyah and Ibn Al-Qayyim (may Allah be merciful with both of them) whom he accused of adopting Tajsim (anthropomorphism).

A: It is an obligation to confirm the Names and Attributes which Allah (Exalted be He) or His Messenger (peace be upon him) has confirmed to Himself in a way that befits Him (Glorified be He) without Tashbih (comparison) or Takyif (questioning Allah's Attributes), and to refute what He or His Messenger (peace be upon him) has refuted for Himself of resembling His Creatures without Tahrif (distortion of the meaning) or Ta`til (denial of Allah's Attributes). This is according to His Saying

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(Glorified be He): [\(There is nothing like Him; and He is the All-Hearer, the All-Seer.\)](#) Therefore, Allah has confirmed Hearing and Sight to Himself, but at the same time He has refuted any resemblance to His Creatures. The terms "Tajsim" and "organs" are innovated words that have no origin in the Qur'an or the Sunnah (whatever is reported from the Prophet) either by confirmation or refutation. Regarding the direction, Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) agree that Allah (Glorified be He) exists upwards above His Creatures, rising over His Throne Separate from His Creatures. This is indicated by the evidence from the Qur'an and the Sunnah, and whoever denies this will be a Kafir (disbeliever) in Allah (Glorified and Exalted be He). This is the Madh-hab (belief) of the Salaf that was adopted by many leaders of guidance such as Shaykh-ul-Islam Ibn Taymiyyah and Ibn Al-Qayyim (may Allah be merciful with them).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdullah ibn Ghudayyan	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



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Allegorical interpretation of Allah's Attributes

Fatwa no. 13683

Q: Is it permissible to understand the meaning of Istiwa' (Allah's rising over the Throne in a manner that befits Him) as straightness?

A: The `Aqidah (creed) of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) concerning the Names and Attributes of Allah (Exalted be He) states the following:

They believe in the Names and Attributes mentioned in the Qur'an and the Sunnah as authentically reported from the Messenger of Allah (peace be upon him), without Ta'wil (allegorical interpretation), Tamthil (likening Allah's Attributes to those of His Creation), Tahrif (distortion of the meaning), or Ta'til (denial of Allah's Attributes). They describe Allah (Exalted be He) with the Attributes He has ascribed to Himself and with the Attributes which His Messenger (peace be upon him) has ascribed to Him. Allah (Exalted be He) has described Himself in several places in the Qur'an with Istiwa' on the Throne in a manner that suits His Majesty. Allah (Exalted be He) says: [\(The Most Gracious \(Allâh\) rose over \(Istawâ\) the \(Mighty\) Throne \(in a manner that suits His Majesty\).\)](#) He also says: [\(He it is Who created the heavens and the earth in six Days and then rose over \(Istawâ\) the Throne \(in a manner that suits His Majesty\).\)](#) He says: [\(Then He \(Istawâ \) rose over the Throne \(in a manner that suits His Majesty\). The Most Gracious \(Allâh\)! Ask Him \(O Prophet Muhammad صلى الله عليه وسلم , concerning His Qualities: His rising over His Throne, His creations, etc.\), as He is Al-Khabîr \(The All-Knower of everything i.e. Allâh\).\)](#)

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Malik ibn Anas, the Imam of Ahl-ul-Sunnah, was asked about Istiwa', and he said, "Istawa' is known in a way that is unknown. It is obligatory to believe in it, but asking about it is a Bid`ah (innovation in religion)."

A Muslim should follow the Salaf (righteous predecessors) and believe in Allah's Attributes that are mentioned in the Qur'an and Allah's Attributes that were authentically reported from the Messenger of Allah (peace be upon him). It is not permissible to understand Istawa' on the Throne as referring to straightness or restoration and so on.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'



Fatwa no. 11865

Q: Do all the Attributes related to Al-Dhat (Essence of Allah) mentioned in many Nusus (Islamic texts from the Qur'an or the Sunnah) have the same meaning or do they have different meanings according to the context in which they are mentioned? We hope you will provide us with information on what the following Attributes of Al-Dhat mean in each context:

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(a) the word "Al-Yad" i.e. hand: What does it mean in each of the following Nusus: ﴿Say "In Whose Hand is the sovereignty of everything (i.e. treasures of each and everything)?﴾, ﴿Say (O Muhammad صلى الله عليه وسلم): "All the bounty is in the Hand of Allāh﴾, ﴿The Hand of Allah is with the majority﴾, **in another Hadith:** ﴿The Hand of Allah is over the majority.﴾ **and in an Ayah (Qur'anic verse):** ﴿The Hand of Allāh is over their hands.﴾ **What does the use of "Ayd" (i.e. the plural form of "Yad") mean?**

(b) The word "Al-`Ayn" i.e. eye: What does it mean in each of the following Nusus: ﴿And construct the ship under Our Eyes﴾, ﴿So wait patiently (O Muhammad صلى الله عليه وسلم) for the Decision of your Lord, for verily, you are under Our Eyes﴾, ﴿And I endued you with love from Me, in order that you may be brought up under My Eye.﴾ **? What is the proof that Allah (Exalted be He) has Eyes?**

(c) The word "Wajh" i.e. face: What does it mean in each of the following Nusus: ﴿so wherever you turn (yourselves or your faces) there is the Face of Allāh (and He is High above, over His Throne).﴾, ﴿when you spend not except seeking Allāh's Countenance.﴾

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﴿We feed you seeking Allāh's Countenance only.﴾, ﴿And the Face of your Lord full of Majesty and Honour will remain forever.﴾ **?**

It would be useful if you provide us in your answer to these questions with references from which we can obtain further useful information.

A: The word "Yadd" in the mentioned Nusus of section (a) refers to one meaning, that is, confirming Allah's Attribute of having a Hand. However, this Hand befits Allah's Majesty with no Tashbih (comparison) or Tamthil (likening Allah's Attributes to those of His Creation) to the hands of His Creation and with no Tahrif (distortion of the meaning) or Ta'til (denial of Allah's Attributes). Just as Allah (Exalted be He) has a Dhat (Essence) which is different from those of His Servants, He has Attributes which are also different from those of His Servants. There are many other Nusus that support the ones that were mentioned in confirming Allah's Attribute of having a Hand. They all mention the word "hand" in singular, dual, and plural forms. We have to believe in their surface meaning as mentioned and leave their interpretation to Allah (Exalted be He) to be acting according to the Nusus of the Qur'an, the Sunnah (whatever is reported from the Prophet), and the views of the

Salaf (righteous predecessors).

As for the word "Ayd" in the Saying of Allah (Exalted be He): ﴿With power did We construct the heaven. Verily, We are Able to extend the vastness of space thereof.﴾

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it is derived from a different word that means strength. In Arabic the word "Ayyada" means supported and provided others with strength. It has nothing to do with the plural form of "Yad" (i.e. which means hands). Hence, this Ayah is not one of Ayat-ul-Sifat (Qur'anic verses including Allah's Attributes) on which scholars have differed; some confirming it while others interpreting it. In fact, describing Allah (Exalted be He) as having strength is beyond dispute.

The meaning of each of these Nusus differs according to the context and the evidence mentioned in the Nusus. Allah's Saying: ﴿Say "In Whose Hand is the sovereignty of everything (i.e. treasures of each and everything)?﴾ indicates that Allah (Exalted be He) has absolute power because the sovereignty of everything is in His Hand according to the context of the Ayahs. His Saying: ﴿Say (O Muhammad صلى الله عليه وسلم): "All the bounty is in the Hand of Allâh﴾ indicates that all blessings and bounties belong to Allah Alone. The Hadith: ﴿The Hand of Allah is over the majority﴾ urges the believers to unite and love each other

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and involves a promise that Allah (Exalted be He) will grant the believers support and triumph over others if they unite to defend Al-Haqq (the Truth). Allah's Saying: ﴿The Hand of Allâh is over their hands.﴾ refers to the Companions' pledge of allegiance to the Messenger (peace be upon him). Allah (Exalted be He) regards this pledge of allegiance given to His Messenger as a pledge of allegiance that is given to Him (Exalted be He). This, however, does not contradict the fact that Allah (Exalted be He) has a Hand that befits Him and that those who gave their pledge of allegiance to His Messenger (peace be upon him) have hands that befit them.

(b) The word "Ayn" (singular of "Ayun" i.e. eyes) in the mentioned texts in section (b) confirms Allah's Attribute of having Eyes in a way that befits His Majesty without Tashbih or Tamthil to the eyes of His Creation and without Tahrif. The context of speech has no effect on the meaning of this word. In fact, it affects the meaning of the whole sentence in which the word occurs. The meaning of these sentences is as follows:

First, Allah (Exalted be He) orders Nuh (Noah - peace be upon him) to make the ship and he will be under Allah's Protection.

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Second, Allah (Exalted be He) orders Prophet Muhammad (peace be upon him) to endure the harm inflicted upon him by his people until He judges between them with His Justice and He will watch, protect, and save him.

Third, Allah (Exalted be He) tells Musa (Moses - peace be upon him) that He blesses him once more by revealing to his mother what to do so her son Musa will be brought up under His Protection (Exalted be He). It also indicates that Allah (Exalted be He) has Eyes i.e. "Our Eyes" as in the Ayah mentioned in the question. In Arabic the word "Ayn" is used in the plural or dual form when added to a plural or dual pronoun, as in the Saying of Allah (Exalted be He): ﴿If you two (wives of the Prophet رضي الله عنهما : Aishah and Hafsa صلى الله عليه وسلم) turn in repentance to Allâh, (it will

be better for you), your hearts are indeed so inclined (to oppose what the Prophet صلى الله عليه وسلم likes)) Another Hadith that indicates that Allah has Eyes is the Hadith of the Prophet (peace be upon him) about Allah (Exalted be He) and Al-Masih-ul-Dajjal (the Antichrist); it says that Al-Dajjal is one-eyed while Allah (Exalted be He) is not. Scholars of the Sunnah deduced from this Hadith that Allah (Glorified be He) has Eyes.

(c) The word "Wajahu-Allah" (i.e. the face of Allah) in the first sentence refers to the Qiblah (direction faced for Prayer towards the Ka`bah) according to

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Mujahid and Al-Shafi`y (may Allah be merciful with them). The implication of words depends upon the context in which they occur and upon the surrounding evidence. The context and evidence here indicate that the meaning of the word "Wajh" in this sentence means the Qiblah according to the Saying of Allah (Exalted be He): [﴿And to Allâh belong the east and the west, so wherever you turn \(yourselves or your faces\) there is the Face of Allâh \(and He is High above, over His Throne\).﴾](#) In this Ayah, Allah (Exalted be He) mentions the directions and places towards which people turn their faces. This Ayah is similar in meaning to the following one: [﴿For every nation there is a direction to which they face \(in their prayers\).﴾](#) So the Ayah is not one of Ayat-ul-Sifat on which scholars have varied between a group confirming them and a group denying them. As for the word "Wajh" in the other sentences in the question, they indicate confirmation of Allah's Attribute of having a Face in a way that befits His Majesty (Glorified be He); because this is the basic meaning and there is nothing that changes it. However, this does not mean that Allah's Face is similar to the faces of His Creation; because each has a face that befits them.

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Q 2: what is the evidence on the prohibition of naming people after Allah's Names?

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If it is not prohibited, are there particular restrictions? I mean the names, not the attributes, as it is known that people might be described by Allah's Attributes, and this was mentioned many times in the Qur'an. Please advise us concerning this matter.

A: First, the difference between Allah's Names and His Attributes is that the Name refers to the entity and its attributes. However, the attribute is a distinguishing feature of the entity, such as knowledge, power, creation, sustenance, granting life and causing death.

Second, a person may be named after Allah or described by one of Allah's Attributes. However, each has their own distinguishing features that befit them. Neither should be likened to the other, even if the same designation and general meaning of the word is shared, as the general meaning is only abstract, not material.

For instance, Allah named Himself the Ever-Living in His saying, [﴿Allâh! Lâ ilâha illa Huwa \(none has the right to be worshipped but He\), Al-Hayyul-Qayyum \(the Ever Living, the One Who sustains and protects all that exists\).﴾](#) He also described some people as living

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in His saying, [﴿He brings forth the living from the dead﴾](#) However, it is not the same; each has his own attributes. He also called one of Ibrahim's sons (peace be upon them) patient and the other knowledgeable, while He is the Patient and the Knowledgeable. This does not entail Tamthil (likening Allah's Attributes to those of His Creation), as each has his own distinguishing features, even if they share the designation. Allah called Himself All-Hearer and All-Seer in His statement, [﴿Truly, Allâh is Ever All-Hearer, All-Seer.﴾](#) He also described some people as hearers and seers in His statement, [﴿so We made him hearer and seer.﴾](#) This does not entail Tamthil, either, as each has his own distinguishing features as previously mentioned.

Allah described Himself as having knowledge in His statement, [﴿And they will never compass anything of His Knowledge except that which He wills.﴾](#) He also described some people as having knowledge in His statement, [﴿And of knowledge, you \(mankind\) have been given only a little.﴾](#)

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He described Himself as Powerful in His statement, [﴿Verily, Allâh is the All-Provider, Owner of Power, the Most Strong.﴾](#) He also described some people as powerful in His statement, [﴿Allâh is He Who created you in \(a state of\) weakness, then gave you strength after weakness﴾](#) It is not the same type of power, even if it is the same designation. Each has his own befitting characteristics.



Q3: Are the following cases considered evidence for the prohibition of naming people after Allah's names?

a. Since it is prohibited to name any being after Allah's Proper Name, i.e. "Allah", it is also prohibited to name any being after any other Names of Allah; because we regard all the Names of Allah (Exalted be He) as equal.

b. It is known in the Arabic language that if a definite noun comes after "jarr wa-majrour" i.e. a preposition and prepositional phrase,

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it indicates confining an adjective to the noun, and we notice this in the Statement of Allah (Exalted be He): [﴿And \(all\) the Most Beautiful Names belong to Allāh﴾](#) This Ayah (Qur'anic Verse) indicates that the adjective "Most Beautiful" are exclusive to Allah's Names and it is impermissible to name other beings after these names. Can this be considered a valid evidence?

A: It is prohibited to name other than Allah after Allah's Proper Names; because Allah's Proper Names cannot be shared with other beings. Similarly it is prohibited to name any being after any of Allah's Names whose meaning implies a quality that cannot be shared with other beings such as Al-Khalīq (i.e. the Creator) and Al-Bārī' (i.e. The Originator). Allah's Name, Al-Kalīq (i.e. the Creator) means One Who creates things without having a model, and Al-Bārī' (i.e. The Originator) means One Who originates things free from defects. These qualities are confined to Allah Alone and hence, none but He (Glorified be He) deserves these Names.

As for the Names and Attributes of Allah whose meaning is shared by other than Him with variation, it is permissible to use them to refer to other than Allah such as Al-Malik (The King), Al-'Azīz (The Almighty), Al-Jabbar (The Powerful), Al-Mutakbbir (The Tremendous); because Allah referred to Himself with these Names and referred to some of His servants with some of them such as: [﴿The wife of Al-'Azīz said﴾](#) and [﴿Thus does Allāh seal up the heart of every arrogant, tyrant. \(So they cannot guide themselves to the Right Path\).﴾](#) (in this verse "arrogant tyrant" is a translation of "Mutakbbir Jabbar") and the likes of these verses. However, this does not imply

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any similarity because every created being has qualities that make it distinct from other beings, and in this way we know the difference between Allah's Proper Name, i.e. "Allah", and other Names whose meanings can be shared with beings and cannot be treated like Allah's Proper Name.

As for the Ayah (Qur'anic Verse): [﴿And \(all\) the Most Beautiful Names belong to Allāh, so call on Him by them﴾](#) it means:

reserving perfect beauty to the Names of Allah (Exalted be He), because the "Most Beautiful" is a superlative adjective. It modifies Allah's Names yet does not mean Allah Alone has these names as Allah states: [﴿But Allāh is Rich \(Free of all needs\), Worthy of all praise.﴾](#) This Ayah means the absolute qualities of praiseworthiness and freedom of need are exclusive to Allah Alone and does not

mean that these Names are restricted to Allah, because others beside Allah can be praiseworthy and free of need.

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Q 4: Is there any Name that is not permissible to use when naming a person? Are the names "Al-Rahman (The Most Merciful)" and "Al-Qayyum (Sustainer)" among them? Are there any other Names which are not permissible to name any person with?

A: We have explained with examples the criterion governing the permissibility and the impermissibility of naming a person using any of Allah's Names, in the answers to the second and third questions.

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Therefore, it is not permissible to name a person "Al-Qayyum" because it means the Self-Subsistent whom everyone is in need of. This Name is for Allah only. Ibn Al-Qayyim (may Allah be merciful with him) said in Al-Nuniyyah:

Al-Qayyum is also one of His Attributes

As far as Allah is concerned, this Attribute has two meanings

First, He is Self-Sufficient

Second, the whole universe depends on Him for their sustenance

Thus, the former means that He is in need of none

and the latter means that all creatures are in need of Him

Moreover, it is not permissible to name a person, "Al-Rahman" because it is used a lot with Allah and has become one of His Names.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 16064

Q 1: Allah (Exalted be He) says: ﴿And construct the ship under Our Eyes﴾

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Allah (Glorified be He) also says: ﴿Floating under Our Eyes: a reward for him who had been rejected!﴾ **Allah (Glorified be He) also says:** ﴿The Jews say: "Allâh's Hand is tied up (i.e. He does not give and spend of His Bounty).">﴾ **He (Exalted be He) also says:** ﴿(Remember) the Day when the Shin shall be laid bare (i.e. the Day of Resurrection) and they shall be called to prostrate themselves (to Allâh), but they (hypocrites) shall not be able to do so.﴾

Does Allah (Glorified be He) have an Eye, a Hand, and a Leg? How do Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) understand the Ayahs (Qur'anic verses) mentioned above? Besides, How do Rafidah (a Shi`ah group denying the caliphates of Abu Bakr Al-Siddiq and `Umar ibn Al-Khattab and making accusations against them and many other Companions of the Prophet) and Asha`irah (a Muslim group that bases its creedal issues on logic) explain them?

Q 2: Allah (Exalted be He) says: ﴿On the Day when We will say to Hell: "Are you filled?" It will say: "Are there any more (to come)?"﴾

On the occasion of revelation, there is a Hadith that I do not remember its exact text but it implies that Allah (Glorified and Exalted be He) will place His Foot on the Fire until it reposes. the Shiites thus say: "How is it that Allah puts His Foot in the Fire?" Consequently, they deny that Allah has a Foot. How can we advise them?

A 1, 2: It is Wajib (obligatory) that we affirm all that Allah (Exalted be He) affirms for Himself or that His Prophet (peace be upon him) affirms for Him. This includes believing that Allah (Exalted be He) has an Eye, Hand, Leg, Foot, etc. in a manner that suits Allah's Majesty. However, Allah's Attributes are not like those of His creatures. Allah (Glorified be He) says:

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﴿There is nothing like Him; and He is the All-Hearer, the All-Seer.﴾ Views of Mu'tadi`ah (those who introduce innovations in religion) and ignorant people who deny such Attributes are not considered. On the other hand, Allah's saying: ﴿Floating under Our Eyes﴾ means: We watch over it. Besides, it is true that our Lord (Glorified be He) places His Foot in the Fire so that its parts are contracted to each other. Verily, the Fire is a creature of Allah (Glorified be He), Who has power over all things. Verily, nothing can harm Allah (Glorified be He) for He is the Only One Who causes harm and brings benefit.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



The second question of Fatwa No. (18959)

Q 2: In his book "Shubuhāt wa Rudūd `indal-Salafiyyah", the author stated: Salafis believe only in the literal meaning of Nas (Islamic text from the Qur'an or the Sunnah) while denying any metaphorical meaning. How then can they understand the following Ayah (Qur'anic verse) in the literal sense: [Everything will perish save His Face.](#) ? Allah has stressed

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that He has a Hand, Leg, Foot and other attributes befitting His Majesty. If the Ayah is understood in the literal sense, "everything will perish" will definitely include the Hand, the Leg, the Foot and all other Attributes of Allah with the exclusion of the Face. However, if the Ayah is understood in another sense, it will definitely indicate a metaphorical one, which is the core of the issue. We would like you to refute, in full, this controversial point.

A: Allah (Glorified be He) prohibited us to supplicate to anyone other than Him, for anyone other than Him will definitely perish and thus may not be supplicated to or worshipped. He then told us that He alone is the Eternal and is thus alone worthy of being supplicated to and worshipped. The term "Face" was used to refer to the whole essence as it is the most honorable part. The same can be found in Allah's saying: [Whatsoever is on it \(the earth\) will perish.](#) [And the Face of your Lord full of Majesty and Honour will remain forever.](#) The two Ayahs describe Allah (Glorified and Exalted be He) as of the Face that is befitting His Magnificence. Linguistically speaking, Arabs used to use the face to refer to the whole essence, a style which the Qur'an followed. Moreover, the two Ayahs tell us that everything will perish with the exception of Allah, with all His Attributes, Who is the Living Who never dies, while other creatures will die and then be resurrected.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa No. (16325)

Q: I have heard a seeker of knowledge while speaking about Allah's Names and Attributes to have attributed to Allah (Glorified and Exalted be He) the description of having two Hands. He also added the description: Both Hand sides of His are right. What is meant by this statement? Please, provide evidence.

A: It is obligatory to attribute to Allah the description of having two Hands as stated by the Qur'an and Sunnah texts. In this regard, Allah (Exalted be He) said in Surah Al-Ma'idah: [\(Nay, both His Hands are widely outstretched. He spends \(of His Bounty\) as He wills.\)](#) He (Glorified be He) also said in Surah Yasin addressing Iblis (Satan): [\(What prevents you from prostrating yourself to one whom I have created with Both My Hands.\)](#) Moreover, there are many Hadiths mentioning Allah's two Hands, which are widely recognized in the compilations of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body). For example, `Abdullah ibn `Amr ibn Al-`As (may Allah be pleased with both of them) is authentically reported to have reported the Prophet (peace be upon him) as saying: [\(The just will be with Allah on pulpits of light on the right Hand of the Most Merciful \(the Exalted and Glorified\), and both His Hands are right – those who are just in their judgment and are fair with their families and those of whom they are in charge.\)](#)

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Ahl-ul-Sunnah wal-Jama`ah's belief regarding Allah's Names and attributes is that they absolutely believe in all those Attributes stated in the Qur'an and those authentically reported from the Prophet (peace be upon him) without Ta'wil (allegorical interpretation), Tashbih (comparison), Tahrif (distortion of the meaning) or Ta'til (denial). Moreover, they believe that no negative attribute is attributed to Allah (Glorified and Exalted be He). Below is an explanation of the statement: [\(Both Hand sides of His are right.\)](#) It is reported by Al-Baghawiy from Al-Khattaby (may Allah be merciful with both of them) that such an Attribute is included under Tawqif (a religious text and not personal opinion). Therefore, we understand it in the literal sense without drawing any comparison stopping our minds where the Qur'an and authentically narrated Hadith stop them. Such is the belief of Ahl-ul-Sunnah wal-Jama`ah. Some scholars are of the view that [\(and both His Hands are right\)](#) means that they are equally meritorious even if one of them is called the left Hand as stated in the Hadith recorded on the authority of Ibn `Umar in Sahih Muslim.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!



The third question of Fatwa no. 17924

Q 3: I read in one of the commentaries on the book "Al-`Aqidah Al-Wasitiyyah" while

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answering those who deny Allah's Attribute of having Hands that His Hands were mentioned as tied up, widely outstretched and with Fingers. Thus it is impossible for the Hands to be a metaphor for Might.

Is it permissible to say that Allah has Fingers on His Hands? And what is the evidence supporting that?

A: It is obligatory to attribute to Allah what He has attributed to Himself, such as having two hands, two legs, fingers and other attributes mentioned in the Qur'an and Sunnah (whatever is reported from the Prophet) in a way that is befitting to Allah (Glorified be He). This should be done without Tahrif (distortion), Takyif (questioning), Tamthil (likening Allah's Attributes to those of His Creation) or Ta'til (denial). Allah says: **(Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.)** **(Allâh-us-Samad (السيد الذي يصمد إليه في الحاجات) [Allâh the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)].)** **(He begets not, nor was He begotten.)** **(And there is none co-equal or comparable unto Him.)** He (Glorified be He) also says: **(There is nothing like Him; and He is the All-Hearer, the All-Seer.)** This is a fact and not a metaphor.

Moreover, Muslims should abstain from trying to confirm any Attribute to Allah that was not mentioned in the Qur'an or Sunnah.

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The second question of Fatwa no. 18710

Q 2: It is related by Imam Al-Bukhari that the Prophet (peace be upon him) said, ("Allah will uncover the Shin (disclose the severest Hour), and then all the believing men and women will prostrate themselves to Him. But there will remain those who used to prostrate in this world for affectation and to gain a good reputation. They will try to prostrate (then) but their spine will be one bone.")

A: This Hadith with the same narration was reported by Al-Bukhari in his "Sahih" book of authentic Hadith and there is no reason to invalidate it or rank it as Da`if (weak). This Hadith is among Ahadith-ul-Sifat (Hadith including Allah's Attributes) which Muslims should believe in and transmit to others in a way befitting Allah, without drawing any comparison between Allah and His creatures. Allah says: (There is nothing like Him; and He is the All-Hearer, the All-Seer.)

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 16483

Q 1: Is it permissible for people to say there are 20 Attributes of Allah that must be confirmed to Him, and they include the Existence, Eternity, Everlastingness, Non-resemblance to creatures, Oneness and others?

A: It is necessary to confirm all the attributes Allah has attributed to Himself in the Qur'an and which are confirmed to Him by the Messenger (peace be upon him) in the Sunnah (whatever is reported from the Prophet). However, the Attributes of Allah must not be limited to seven, fourteen or twenty, as this is the claim of followers of Al-Ash'ary sect. This claim is baseless and it is not permissible to believe in it or follow it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fifth question of Fatwa no. 20722

Q 5: What is the difference between takyif and tamthil regarding the Names and Attributes of Allah (Exalted be He)?

A: The meaning of Takyif (questioning Allah's Attributes) regarding Allah's Attributes is close to that of Tamthil (likening Allah's Attributes to those of His Creation),

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except that Tamthil is to believe that Allah's Attributes are the same as those of His Creation. Takyif means believing that Allah's Attributes are in such and such way even if they are not like one of the creatures' attributes. If someone says that the attribute of the Hand of Allah (Exalted be He), for example, is like their hand or is like the hand of so and so, in this way they have likened Allah's Attributes to those of His Creation (Tamthil). If they say that the hand is in the shape and form of such and such thing but does not liken it to any creature, in this way they have questioned the way and mode of Allah's Attributes (Takyif). The outcome is that all these forms are invalid and deviation of the words from their real meanings.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 19898

Q 1: I have read in the book of Islamic `Aqidah (creed) written by Shaykh `Abdul-Hamid ibn Badis and commented and verified by Muhammad Al-Hasan Fudla' that Allah (Exalted be He) is Old, which means that His Being was never preceded by nonexistence; there is no beginning for His Existence. Is this confirmed in the Qur'an and the Sunnah (whatever is reported from the Prophet)?

A: The word "Old" is not one of the Names of Allah (may He be Blessed and Exalted) and it is enough to call Him with His Name "The First". However, it is permissible to call Allah (Exalted be He) the Old since you describe Him and inform about Him and not as one of His Names as

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the scholars stated. And Allah knows best.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 19497

Q 1: Is not Allah's Saying ﴿(Remember) the Day when the Shin shall be laid bare (i.e. the Day of Resurrection) and they shall be called to prostrate themselves (to Allâh), but they (hypocrites) shall not be able to do so.﴾ evidence that the kafirs (disbelievers) will see Allah (Exalted be He) on the Day of Resurrection?

A: Allah's Saying ﴿(Remember) the Day when the Shin shall be laid bare (i.e. the Day of Resurrection) and they shall be called to prostrate themselves (to Allâh), but they (hypocrites) shall not be able to do so.﴾ points to the fact that Allah (Glorified and Exalted be He) will expose His Leg on the Day of Resurrection in a manner that befits His Majesty and Eminence - as indicated by the authentic Hadith - and that only the believers will see Allah (Exalted be He), but not the Kafirs or the hypocrites whose Kufr (disbelief) is more severe. Allah (Glorified be He) says: ﴿Nay! Surely they (evil-doers) will be veiled from seeing their Lord that Day.﴾

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 18370

Q 2: On page 176 of the book "Samir Al-Mu'minin fil-Mawa'idh wal-Hikam," the author Muhammad Al-Hajjar writes: I believe that seeing Allah is rationally permissible in the world and in the Hereafter, in wakefulness and in sleep because Allah (Glorified be He) exists and every existing being can be seen. Also Prophet Musa (Moses - peace be upon him) requested to see Allah. (he said: "O my Lord! Show me (Yourself), that I may look upon You.") If seeing Him is impossible, Musa (peace be upon him) would not have requested it. However, it only happened in the world to our Prophet (peace be upon him). It is obligatory to happen in the Hereafter according to the Qur'an, Sunnah (whatever is reported from the Prophet), and Ijma' (consensus of scholars). People will see Allah (Exalted be He) by a special power which He will provide for His Creatures. Facing, direction, and visual contact are not conditions to see Allah because He is perceived with the mind and the sight since both of them are created.

Could you kindly explain whether this passage is correct or false?

A: The fact that the believers will see their Lord on the Day of Resurrection is authentically reported in the Qur'an, the Sunnah,

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and Ijma' of Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim main body). However, seeing Him (Exalted be He) in the world is not possible and did not happen to any human, even the Prophet (peace be upon him) because this is beyond the ability of humans in the world. The believers will see their Lord on the Day of Resurrection in Jannah (Paradise) while He is in an upward position above them. The claim that there is no specific direction and that Allah can be seen in any direction, not necessarily upwards, is the view of the innovators, which is a false view that contradicts the proofs confirming Allah's Superiority over His Creation.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 11532

Q: Where is Allah (Glorified and Exalted be He) physically?

A: allah (Glorified be He) is rising over His `arsh (allah's Throne) by His Self and is separated from His Creation. Allah (Exalted be He) says: [﴿The Most Gracious \(Allâh\) rose over \(Istawâ\) the \(Mighty\) Throne \(in a manner that suits His Majesty\).﴾](#) Allah (Glorified and Exalted be He) says: [﴿He it is Who created the heavens and the earth in six Days and then rose over \(Istawâ\) the Throne \(in a manner that suits His Majesty\). He knows what goes into the earth and what comes forth from it, and what descends from the heaven and what ascends thereto. And He is with you \(by His Knowledge\) wheresoever you may be. And Allâh is the All-Seer of what you do.﴾](#)

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Also, it was authentically reported [﴿that the Prophet \(peace be upon him\) asked a bondmaid: Where is Allah? She replied: In heaven. He \(peace be upon him\) then said to the man: Set her free for she is a believer.﴾](#) Allah (Glorified be He), while rising over His `Arsh, knows all about His Creation on earth and in heaven; He sees and hears them and nothing is hidden from Him (may He be Blessed and Exalted).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



The second question of Fatwa no. 17522

Q 2: What is the evidence that Allah is in the heavens?

A: The `Aqidah (creed) of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) is that Allah is in the heavens, above all of His Creation, and that He has risen above the Throne, as He (Glorified be He) states: ﴿Do you feel secure that He, Who is over the heaven (Allâh), will not cause the earth to sink with you, and then it should quake?﴾ ﴿Or do you feel secure that He, Who is over the heaven (Allâh), will not send against you a violent whirlwind? Then you shall know how (terrible) has been My Warning.﴾ and He (Exalted be He) states: ﴿To Him ascend (all) the goodly words, and the righteous deeds exalt it (i.e. the goodly words are not accepted by Allâh unless and until they are followed by good deeds)﴾

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and states: ﴿He manages and regulates (every) affair from the heavens to the earth; then it (affair) will go up to Him﴾ and in Surah Ta-Hah: ﴿The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty).﴾ and (Glorified be He): ﴿Indeed, your Lord is Allâh, Who created the heavens and the earth in Six Days, and then He rose over (Istawâ) the Throne (really in a manner that suits His Majesty).﴾ in seven places in the Qur'an.

Furthermore, it was authentically reported in the Hadith regarding the Kharijites that the prophet (peace be upon him) states: ﴿Don't you trust me though I am the trustworthy man of the One in the Heavens, and I receive the news of Heaven (i.e. Divine Inspiration) both in the morning and in the evening?﴾ ﴿and when the Prophet (peace be upon him) asked a slave girl, "Where is Allah?" She replied, "In the heaven." He (peace be upon him) then asked her, "Who am I?" She said, "You are the Messenger of Allah." He (peace be upon him) said (to her master), "Release her, for she is a believer.﴾ Related by Muslim.

The Prophet (peace be upon him) also stated: ﴿The Compassionate One has mercy on those who are merciful. If you show mercy to those who are on the earth, He Who is in the heaven will show mercy to you.﴾ Related by Ahmad, Abu Dawud and Al-Tirmidhi who classified it as a Hasan Sahih Hadith, and Al-Hakim who classified it as Sahih and Al-Dhahabi agreed with him.

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And there are many other Hadith to this effect.

Sheikh-ul-Islam Ibn Taymiyyah said that this does not mean in any way that Allah is in the mist of, or surrounded by the heavens, as none of the Salaf (righteous predecessors) of this Ummah (community) or its Imams ever stated that; rather they agreed that Allah is established on His Throne above the heavens and is distinguished from His creation with no similarity whatsoever between Him and His creation in terms of His Attributes, Names, or Power. Then he quoted the saying of Al-Imam Malik that Allah is above the heavens and His knowledge encompasses everywhere and every thing, until he (Malik) said whoever believes that Allah is in the mist of, or surrounded by the heavens and

that He needs His Throne or any of His creation, or that His rising above the Throne is similar to that of any of His servants sitting on a chair, then he is astray, Mu'tadi` (one who introduces innovations in religion) and Islamically ignorant. Likewise, whoever believes that Allah is not above the heavens and rising above His Throne and Muhammad was not carried to heaven or the Qur'an was revealed to him, is Mu`atil (denying Allah's attributes), astray and Mu'tadi`. Quoted from the collection of Fatwa by Ibn Taymiyyah.

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The first question of Fatwa no. 18721

Q 1: I know that allah (Exalted be He) rises over His `arsh (allah's Throne)

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above the seven heavens and that He (Glorified be He) is everywhere with His Knowledge, not Essence. However, I have noticed that some poems, which are sung on different occasions at the homes of many Muslims as Nashid (Islamic songs), comprise phrases that oppose what I just mentioned. An example of such phrases is: "Be sure that Allah is there but not in a definite place." Is such a phrase correct?

A: The phrase which you referred to in the question is false for it opposes what is stated in the Qur'an and authentic Sunnah (whatever is reported from the Prophet) to the effect that Allah (Glorified be He) is high above His Heavens; rising over His `Arsh and being distinct from His Creatures. Denying Allah's Loftiness is the false belief of Jahmiyyah (a deviant Islamic sect denying some Attributes of Allah, claiming they are ascribed to people and cannot be ascribed to Allah) and their followers.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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First question of Fatwa no. 16376

Q 1: What is the ruling on saying that Allah (Glorified be He) exists everywhere?

A: Saying that Allah exists in all places is the saying of the atheist Hululiyyah (a Sufi sect that believes in indwelling). The foregoing is a false saying and it is tantamount to Kufr (disbelief) in Allah (Glorified and Exalted be He). This is because Allah (Glorified and Exalted be He) is above His heavens rising over the (Mighty) Throne (in a manner that suits His Majesty). He (Exalted be He) is too exalted for indwelling in any of His creatures. He is Free of all wants and needs, while all His creatures stand in need of Him. He (Exalted be He) says:

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﴿Verily, Allâh grasps the heavens and the earth lest they should move away from their places﴾ and: ﴿He withholds the heaven from falling on the earth except by His Leave.﴾ Besides, He (Exalted be He) says: ﴿Indeed, your Lord is Allâh, Who created the heavens and the earth in Six Days, and then He rose over (Istawâ) the Throne (really in a manner that suits His Majesty).﴾ and: ﴿So the judgement is only with Allâh, the Most High, the Most Great!﴾ He (Exalted be He) also says: ﴿The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty).﴾ There are many other Ayahs (Qur'anic verses) to the same effect.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17728

Q: There is a person who leads the people in Jumu`ah (Friday) Prayer, and he believes that Allah (Glorified and Exalted be He)

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exists everywhere. We showed him clear pieces of evidence in the Qur'an and the Sunnah that Allah exists everywhere with His knowledge, but His entity is above everything. He totally refused this belief. Is our Salah (Prayer) behind him valid or not?

A: The belief of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) is that Allah (Glorified be He) is high above His creatures, rising over His Throne and separated from His Creation. Allah (Exalted be He) says, [﴿Do you feel secure that He, Who is over the heaven \(Allâh\), will not cause the earth to sink with you, and then it should quake?﴾](#) He (Exalted be He) also says, [﴿Glorify the Name of your Lord, the Most High,﴾](#) He (Exalted be He) also says, [﴿And He is the Irresistible, \(Supreme\) above His slaves﴾](#) [﴿The Prophet \(peace be upon him\) asked a slave girl, "Where is Allah?" She replied, "In the heaven." He \(peace be upon him\) then said to her master, "Release her, for she is a believer."﴾](#) The Prophet (peace be upon him) used to supplicate to Allah saying, [﴿You are the Evident and there is nothing above You.﴾](#) Allah (Exalted be He) also says, [﴿Indeed, your Lord is Allâh, Who created the heavens and the earth in Six Days, and then He rose over \(Istawâ\) the Throne \(really in a manner that suits His Majesty\).﴾](#) in seven Ayahs in the Qur'an. The Muslims have unanimously agreed that Allah is above His Creatures,

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rising over His Throne in an unknown way, and His knowledge is everywhere. A person who believes that Allah exists everywhere is a believer in Hulul (a Sufi term meaning indwelling); and it is impermissible to offer Salah behind him, as he is a disbeliever of Allah, His Messenger and the consensus of Muslims.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa No. (18672)

Q 1: the saying: "Allah is in the hearts of believers." Does it indicate that the one who says it is a believer in Hulul (a Sufi term meaning indwelling)? What is the deviating sect that believes in such a saying?

A: It is more proper not to say "Allah is in the hearts of believers" as it may allude to a belief in Hulul. Alternatively, one can say, "Believers love Allah." Allah (Exalted be He) said: [﴿But those who believe, love Allâh more \(than anything else\).﴾](#) He (Glorified be He) also said: [﴿Allâh will bring a people whom He will love and they will love Him﴾](#) However, if, by saying such a statement, one means that Allah's love is dominating the hearts of believers and that they fear Him, it will be alright

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as it is a sound meaning. In this regard, Allah (Exalted be He) said: [﴿It is only those who have knowledge among His slaves that fear Allâh.﴾](#) He (Glorified be He) also said: [﴿But for him who fears the standing before his Lord, there will be two Gardens \(i.e. in Paradise\).﴾](#) Moreover, He (Exalted be He) said: [﴿The Mosques of Allâh shall be maintained only by those who believe in Allâh and the Last Day, perform As-Salât \(Iqâmat-as-Salât\), and give Zakât and fear none but Allâh.﴾](#) Surah Al-Tawbah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa No. (21768)

Q 1: What is the ruling on those who claim that Allah exists everywhere?

A: Allah (Glorified be He) is high above His creatures, above His heavens and is settled on His throne. This is clearly supported by the Qur'an and Sunnah texts as well as the consensus of all Muslims. Thus, whoever believes that Allah indwells everywhere is a Kafir (disbeliever) for belying Allah, His Messenger and the consensus of all Muslims.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 21120

Praise be to Allah Alone and peace and blessings be upon the one after whom there is no prophet.

The Permanent Committee for Scholarly Research and Ifta' has reviewed the translation of the Fatwa request as well as the reply published in the monthly Madinah Magazine issued from Dacca in Bengalese, fifth issue, 35th year, August 1999, corresponding to Rabi` II, 1420. The question submitted by a member of the Bengalese community in the Kingdom of Saudi Arabia states: We used to believe that Allah exists everywhere and that He is Imageless. However, here in Saudi Arabia in a cooperation bureau a Bengalese translator delivered a lecture in which he stated that Allah (Exalted be He) does not exist everywhere and that He is described as having a Hand, an Eye, and other Attributes. He further claimed that anyone who does not believe as such is a disbeliever. My question is: What is your opinion in this regard? Please explain it in the light of

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the Qur'an and Sunnah (whatever is reported from the Prophet). The reply was as follows: Anyone who believes in such claims is either intensely ignorant, mad, or even a member of a deviant sect. Actually, Allah (Exalted be He) is Imageless and exists everywhere and in everything and His Omnipotence encompasses all things. Moreover, Allah (Exalted be He) has been described as such in many Ayahs (Qur'anic verses) as well as in many Hadith. Therefore, you should pay no attention to such nonsense so that you may not corrupt your Iman (Faith). This was the end of the reply.

This reply is groundless and opposes the Qur'an, Sunnah, Ijma` (consensus of scholars), and sound `Aqidah (creed) as it indicates belief in Hulul (a Sufi term meaning indwelling) which means that Allah dwells everywhere even in dirty places (Exalted be He far above any such thing). The reply also involves denying some of Allah's Attributes wherewith He has described Himself and His Messenger (peace be upon him) has described Him, i.e. being High above His Creatures, rising over His `Arsh (Throne), being Distinct from His Creation, and being Incomparable in any respect to His Creatures. It also involves denying the fact that Allah is described as having a Hand, a Foot, a Leg, a Face, two Hands, two Eyes, and other Attributes

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related to His Self and Actions as proved by the Qur'an and Sunnah. Allah (Exalted be He) says: **(And He is the Most High, the Most Great.)** He (Exalted be He) also says: **(Do you feel secure that He, Who is over the heaven (Allâh), will not cause the earth to sink with you, and then it should quake?) (Or do you feel secure that He, Who is over the heaven (Allâh), will not send against you a violent whirlwind?)** The Prophet (peace be upon him) said: **(Do not you trust me though I am the trustworthy person of the One in the Heavens?)** Moreover, Allah (Exalted be He) says: **(The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty).)** The same fact is stressed in seven places in the Qur'an. Furthermore, He (Exalted be He) says: **(And the Face of your Lord full of Majesty and Honour will remain forever.)** He (Exalted be He) says:

«Everything will perish save His Face.» Addressing Iblis (Satan), Allah (Exalted be He) says: «What prevents you from prostrating yourself to one whom I have created with Both My Hands.» He (Exalted be He) says: «Nay, both His Hands are widely outstretched.» In the same regard, the Prophet (peace be upon him) said: «The people will be thrown into the Fire and it will keep on saying, 'Is there any more?' until the Lord of the worlds puts

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His Foot over it.» According to another narration of the Hadith, he (peace be upon him) said: «...His Foot over it, whereupon its different sides will come close to each other, and it will say: Enough! Enough!» To the same effect, Allah (Exalted be He) says to Musa (Moses - peace be upon him): «in order that you may be brought up under My Eye.» Allah (Exalted be He) says: «Floating under Our Eyes» The Prophet (peace be upon him) said: «"Your Lord is not one-eyed."» In the same context, Allah (Exalted be He) says: «(Remember) the Day when the Shin shall be laid bare (i.e. the Day of Resurrection) and they shall be called to prostrate themselves (to Allāh), but they (hypocrites) shall not be able to do so.» The Prophet (peace be upon him) interpreted the Ayah to mean that Allah (Exalted be He) will uncover His Shin on the Day of Resurrection whereupon every believer will prostrate before Him out of reverence and there will remain those who used to prostrate before Him just for showing off and for gaining good reputation. These people will try to prostrate but they will not be able to do so. In the same context, the Prophet (peace be upon him) said: «"I saw my Lord (may He be Glorified and Exalted) in

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the best form."» He also said: «"Allah created Adam in the Image of the Beneficent."» This is in addition to many Nusus (Islamic texts from the Qur'an or the Sunnah) including Allah's Attributes. Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) believe in these Attributes and confirm their indications without Tashbih (comparison) or Tamthil (likening Allah's Attributes to those of His Creation). Allah (Exalted be He) says: «There is nothing like Him; and He is the All-Hearer, the All-Seer.»

The Permanent Committee for Scholarly Research and Ifta' in the Kingdom of Saudi Arabia after stating such facts, deems it obligatory for the editor-in-chief of the monthly Madinah Magazine

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issued from Dacca, Bangladesh, Shaykh Muhiy Al-Din Khan, to publish this Fatwa and demand the person who replied to the Fatwa request to retract his allegations and declare his retraction in the same magazine. In fact, it is virtuous to admit the truth, which is the goal of the believers. Admitting the truth guides the people to the truth and distracts them from falsehood. The Prophet (peace be upon him) said: «"If anyone calls others to follow right guidance, his reward will be equivalent to those who follow him (in righteousness) until the Day of Resurrection without their reward being diminished in any respect, and if anyone invites others to follow error, the sin will be equivalent to that of the people who follow him (in sinfulness) until the Day of Resurrection without their sins being diminished in any respect."»

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



The third question of Fatwa no. 18672

Q 3: some people say, "Indeed, Allah is aware of what is in the hearts." Is this saying correct? Was it circulated among the Salaf (Righteous Predecessors) (may Allah be pleased with them)?

A: It is correct to say, "Allah is aware of what is in the hearts." Allah (Exalted be He) said,

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﴿and Allâh is All-Knower of what is in (your) breasts.﴾ He also said, ﴿Allâh knows what is in your hearts. And Allâh is Ever All-Knowing, Most Forbearing.﴾ .

Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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Fatwa no. 18746

Q: What is the ruling on those who say to their daughters when their husbands die while they have young children, or if anything bad happens to them that Allah has treated them unjustly, and says so out of ignorance? Is this a statement of polytheism, or what do you think? May Allah reward you?

A: attributing injustice to allah is a great sacrilege. Allah has denied oppression from Himself in His statement: [\(Truly! Allâh wrongs not mankind in aught; but mankind wrong themselves.\)](#) Allah also states in

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the divine Hadith: [\(O My servants, I have made injustice unlawful for Me and made it unlawful for you, so do not wrong one another.\)](#) Allah's decree and destiny is entirely based on the perfection of His wisdom, justice, mercy and knowledge. As for His servants being tested with the loss of their children, insufficient provisions, or diseases; this is a trial from Him to distinguish who is patient and pleased with His decree and destiny and those who are not. Allah (Exalted be He) stated: [\(And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits\)](#) then he promised the patient with His saying: [\(but give glad tidings to As-Sâbirûn \(the patient\).\)](#) [\(Who, when afflicted with calamity, say: "Truly! To Allâh we belong and truly, to Him we shall return."\)](#) [\(They are those on whom are the Salawât \(i.e. who are blessed and will be forgiven\) from their Lord, and \(they are those who\) receive His Mercy, and it is they who are the guided ones.\)](#) So a Muslim should glorify Allah and negate anything that is not befitting of His Majesty. One must be certain that He is Wise and All-Knowing and places all things their proper positions. [\(He cannot be questioned as to what He does, while they will be questioned.\)](#) Whoever attributes injustice to Allah in His decree and destiny over humans and believes this is considered a disbeliever and out of the fold of Islam, because of disbelieving what Allah has informed about denying injustice from Himself. (Exalted is Allah above what they claim).

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 19346

Q 3: The Hadith reported by Abu Hurayrah with a Sanad Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration) and narrated by Imam Muslim reads: **(pride is my cloak and majesty is my lower garment, and I shall throw him who shares with me regarding one of them into Hell.)** How can we understand this Hadith? Is it permissible to ascribe the attribute of having a cloak or lower garment to Allah or do we in this case have to interpret these attributes?

A: Al-Khattaby, may Allah be merciful to Him, in his explanation of Sunan Abu Dawud, said that the meaning of the Hadith is that pride and majesty are two attributes of Allah (Glorified be He) that are confined to Him Alone, no created being can share them with Him and no created being should show them; because a created being is modest and humble. With regards to the saying that Allah has a cloak and a lower garment, it is, as Al-Khataby said - though Allah knows best - a simile that means that, just as no one shares another human's cloak or lower garment with them, no one can share with Allah the Attributes of Pride and Majesty.

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And Allah knows best End of His speech.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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First question of Fatwa no. 17923

Q 1: The Messenger of Allah (peace be upon him) said: (**verily, Allah created, on the same very day when He created the heavens and the earth, one hundred parts of mercy...**) What is meant by the mercy mentioned in this Hadith? Is it the Attribute of Allah (Exalted be He), or is it a created mercy that Allah designates for the Ummah (community) of Islam?

A: The mercy which is mentioned in the Hadith is a created mercy. Allah created one hundred parts of mercy, and out of this mercy He (Exalted be He) endowed one part to the earth and withheld ninety-nine parts for the Day of Resurrection. The mercy which is mentioned in the Hadith is thus other than the Mercy which is one of Allah's Attributes, for the Attributes of Allah are not created. Rather, Allah's Mercy is one of the Attributes of His Essence (Glorified be He) which neither it nor He (Exalted be He) is created. Allah (Glorified and Exalted be He) is the Creator but is not created.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 18776

Q 2: Do the last people who will come out of Hellfire and enter Jannah (Paradise) see Allah according to Allah's statement, ﴿For those who have done good is the best (reward, i.e. Paradise) and even more (i.e. having the honour of glancing at the Countenance of Allāh جل جلاله).﴾ ?

A: Anyone who enters Jannah will see Allah (Glorified and Exalted be He), as seeing Allah is the greatest bliss of the people of Jannah. However, the Mu'minun (believers) vary in seeing Allah; some of them enjoy the privilege of seeing Allah all the time according to Allah's statement, ﴿For those who have done good is the best (reward, i.e. Paradise) and even more (i.e. having the honour of glancing at the Countenance of Allāh جل جلاله).﴾ It was authentically established from the Prophet (peace be upon him) that he interpreted this Ayah to mean that the reward is Jannah and the phrase "even more" refers to looking at Allah's Face (Glorified and Exalted be He). The Prophet (peace be upon him) also stated, ﴿When the people of Jannah enter therein, a caller announces, "O, people of Jannah! You were promised by Allah and that promise is going to be fulfilled." They wonder, "O, Allah! What is that promise? Have you not enlightened our faces? Have you not let us into Jannah? Have you not saved us from

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Hellfire?" He uncovers the veil so that they look at His Face; there is nothing more beloved to them than looking at Allah's Face (may He be Glorified and Exalted).﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 14919

Q: Imam Ahmad, Al-Bukhari, Muslim, Abu Dawud and Al-Nasa'iy reported on the authority of `Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) said: [\(Do that much of deeds which is within your ability, as Allah never gets tired of giving rewards till you get tired of doing good deeds. The most beloved deed to Allah is the most regular and constant even if it were little.\)](#)

What is the meaning of his (peace be upon him) saying:

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allah never gets tired of giving rewards till you get tired of doing good deeds. ? It is worth mentioning that I looked upon the views of Hafizhs (scholars who are well-versed in Hadith and its sciences) like Ibn Hajar in Fath Al-Bary, 1/101 and 3/36, Al-Hafiz Al-Khattaby in his book Ma`alim Al-Sunan, Al-Nawawy in his commentary on Muslim's book, Ibn Qutaybah in Ta'wil Mukhtalif-ul-Hadith and many others, but I found no commentary on this sentence; does this imply accepting it? Since I checked a treatise in which the sentence "Allah never gets tired of giving rewards till you get tired of doing good deeds" is mentioned, I hope you could answer my question.

A: One should accept this Hadith as it is, along with believing in the attribute (tiredness) and that it is appropriate with respect to Allah in a way different to His Creatures, such as plotting, deception and planning which are mentioned in the Qur'an. All such attributes are right with regard to Allah according to His saying (Exalted be He): [\(There is nothing like Him; and He is the All-Hearer, the All-Seer.\)](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 16719

Q: Did the Salaf (the righteous Predecessors) classify Allah's Attributes into Hissiyyah (concrete) and Ma`nawiyyah (abstract) or Dhatiyyah (related to the Self) and Khabariyyah (informing about the Self) Attributes, or are there any other classifications? Moreover, there are some Divine Attributes, such as Wujud (Existence), Baqa' (Eternity) and Qidam (Preexistence); is it permissible to attribute them to Allah knowing that there is no Naql (primary Islamic source texts: Qur'an and Hadith) concerning these Attributes, but that they were established through examination of the texts of the Qur'an and Sunnah or exercise of reasoning? Is it permissible to derive Names of Allah from His Acts like Al-Satir (the one who veils) from the verb 'satar' (to veil, cover, conceal, etc.) and the One Who makes women pregnant from the intent of the verse, [﴿And no female conceives or gives birth but with His Knowledge.﴾](#) and so on. If deriving Names of Allah from His Acts is permissible, what is the proof?

A: Allah's attributes are classified into Dhatiyyah (attributes of the Self) and Fi`liyyah (attributes of action); the Dhatiyyah Attributes are like the Face, the Two Hands and Highness, and Fi`liyyah Attributes are like Creation, Sustenance, Establishment over the throne, Speaking, etc.

As for Wujud and Qidam, they are not among Allah's Attributes for there is no proof on them. However, there is no blame for saying that Allah, may He be exalted, is existent and that He is eternal since the scope of describing Allah is wider than that of specifying the Divine Names and Attributes. With regard to Al-Baqa' (Eternity), it was mentioned in Ayahs (verses) such as,

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[﴿And the Face of your Lord full of Majesty and Honour will remain forever.﴾](#) and [﴿He is the First \(nothing is before Him\) and the Last \(nothing is after Him\)﴾](#) The Prophet (may peace be upon him) explained the First and the Last in the former verse with his saying, [﴿You are the First and there is none before You. And You are the Last and there is none after You.﴾](#)

Allah's Names are Tawqifiyyah (bound by a religious text and not amenable to personal opinion). Therefore, it is not permissible to give a name to Allah, and we should stick to the Names that He designated for Himself. In addition, one cannot derive a name of Allah from His Acts but His Attributes can be derived from His Names, such as the attribute of mercy that can be derived from His Names Al-Rahman (the Most Beneficent) and Al-Rahim (the Most Merciful) and so on.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 11664

Q: is it permissible to say that Allah is Non-resembling to the creatures and that He is "old"?

A: All perfect Attributes are attributed to Allah (Glorified and Exalted be He), as those He has attributed to Himself and those the Messenger (peace be upon him) attributed to Him,

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as Allah says: **(There is nothing like Him; and He is the All-Hearer, the All-Seer.)** He (Glorified be He) is Unique in His Self, Attributes, Names and Actions and there is nothing like Him. "Old" is not mentioned among the Names of Allah, but He is the First as He says: **(He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of every thing.)** It is also confirmed that the Prophet (peace be upon him) said, **(“O Allah! You are the First, as there was nothing before You, and You are the Last, as there will be nothing after You. You are the Most High, as there is nothing above You, and You are the Nearest, as there is nothing closer than You.”)** (Related by Muslim)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 17072

Q 3: is it permissible to say "Allah is the Founder of the Salafiyyah movement (those following the way of the righteous predecessors)"?

A: Truly, the religion with Allah is Islam. This means that Allah has chosen Islam to be His Religion

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and law which He has revealed to His Messenger and Servant Muhammad (peace be upon him). Islam is the final religion and law and its followers are the Muslims who have not deviated from its course by following a Bid`ah (innovation in religion), act of misguidance or a personal desire. These are the Muslim main body that can be called any of these synonymous names: "Ahl-ul-Sunnah", "Ahl-ul-Sunnah wal-Jama`ah", "Ahl-ul-Hadith" and "Al-Salafiyyun".

Salafiyyah is a good name that means that such people are following the footsteps of the Salaf (righteous predecessors) and those after them (may Allah be pleased with them all). It is a name making a distinction between them and those who introduced Bid`ah, changed, altered and distorted the religion. Based on that, the statement "Allah is the Founder of the Salafiyyah movement" is true in its meaning that Allah has legislated its laws. However, it is not permissible to use the term "founder" with Allah since there is no evidence supporting it. The rule is that no Name or Attribute is attributed to Allah except that which He has attributed to Himself or which the Messenger (peace be upon him) has attributed to Him. The same thing applies to the statement "Allah is the Architect of the universe". It is true in meaning for Allah is the Creator but its attribute is not confirmed. Consequently both statements are not permissible to use based on the previous discussion.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The first question of Fatwa no. 17749

Q 1: What is the meaning of "tasalsul Al-Hawadith (consecution of creations)"? Does Shaykh Al-Islam Ahmad ibn Taymiyah adopt this view? Some knowledge seekers told me this information while I believe that he (may Allah be merciful with him) said that the first thing Allah has created is the Throne, when asked whether the Throne or the pen were created first.

A: "Tasalsul Al-Hawadith" is one of the terms newly introduced by scholars of Scholastic theology by which they mean that the Actions of Allah must have a beginning and are not eternal. If they were as eternal as Allah, there would be many eternal things and this is impossible, since Allah Alone is Eternal. This is a false claim and an innovation in Islam. The Eternity of Allah's Actions and Attributes does not necessarily mean the multiplicity of eternal things, for Allah is Eternal with His Actions and Attributes and His Actions do not have a beginning, just like He does not have a beginning.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fourth question of Fatwa no. 14110

Q 4: Some people welcome their guests saying: "O guest of the Most Merciful! May Allah safeguard you!" or "O aged of the Most Merciful! May Allah safeguard you!" What is the ruling on this?

A: It is permissible to welcome guests and others saying: "O guests of the Most Merciful!", "O

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aged people of the Most Merciful!", or by making Du`a' (supplication) for them such as invoking: "May Allah safeguard you!" This is because this ascription is meant only for honoring the concerned person. This is similar to saying: "the house of Allah", "the she-camel of Allah" etc.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 19142

Q: There is a doubtful matter that frequently comes to my mind. It is about some non-Muslims who say that Muslims worship a vacuum. Especially when I start to observe Salah (Prayer), a question comes to my mind upon observing Sujud (prostration); should I imagine that Allah (may He be Exalted and Glorified) is in front of me, though I know by Yaqin (certainty) and Fitrah (natural disposition) that Allah (Glorified be He) exists in the Heavens?

A: We have to believe that Allah (may He be Exalted and Glorified) is above the Throne in Heaven. One of the manifestations of complete slavery to Allah (Glorified be He) is to worship Him as if you see Him and though you see Him not, verily Allah sees you. What you have mentioned concerning doubtful matters and suspicions which make a Muslim imagine that he worships a vacuum, is out of Satan's handiwork and temptations. A Muslim should put an end to these matters and stop thinking about them. He should observe Dhikr (Remembrance) of Allah (Exalted be He) abundantly, seek refuge with Him from the accursed Satan and do deeds that can benefit him in his religion and his life of this world. It is permissible for a Mu'min (believer), when observing Salah (Prayer), to believe that Allah is in front of him though He (Glorified be He) is above His Throne. In this respect, the Prophet (peace be upon him) says: [\(If anyone of you stands up](#)

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[after finishing Salah \(Prayer\), he should not spit neither in front of him, nor to his right, but he could spit to his left or under his feet](#)) Agreed upon Hadith. Spitting to the left is permissible only outside the Masjid (mosque). If anyone is in the Masjid, he can only spit on the end of his outer garment, in his handkerchief or the like; for the Messenger (peace be upon him) said: [\(Spitting in the mosque is a sin...\)](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 12087

Q 1: does the Asha`irah group (a Muslim group that bases issues of faith on logic) belong to Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body)?

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A: Ahl-ul-Sunnah wal-Jama`ah are defined as those who hold fast to the Book of Allah, the Exalted, the Sunnah of their Prophet Muhammad (peace be upon him) regarding all their `Aqidah (beliefs) and Islamic principles. They never oppose the texts of the Qur'an and Sunnah for rational argumentation or personal preference; rather, they stick to the principles of Iman (belief) and pillars of Islam observed by the Sahabah (Companions of the Prophet). They are represented in the leading guides and callers to goodness and success, such as Al-Hasan Al-Basry, Sa`id ibn Al-Musayyib, Mujahid, Abu Hanifah, Malik, Al-Shafi`y, Al-Awza`y, Ahmad, Al-Bukhari and those who took their path and followed their example by promoting their `Aqidah (beliefs) and way of seeking proofs.

The Asha`irah are the followers of Abu Al-Hasan Al-Ash`ari and the supporters of his school regarding `Aqidah (beliefs) and seeking proofs. He and his followers are the closest sect to Ahl-ul-Sunnah wal-Jama`ah. They are to be praised for what they approved of Ahl-ul-Sunnah wal-Jama`ah and they should be condemned for their opposition to them in some matters. Some of the followers of this school are Abu Bakr Al-Baqillany, Al-Bayhaqy, Abu Al-Faraj ibn Al-Jawzy, Abu Zakariyya Yahya Al-Nawawi, Ibn Hajar Al-`Asqalany and others who sought to follow the Ta'wil (allegorical interpretation) approach when dealing with the texts mentioning the Attributes of Allah, the Exalted, or deemed that their principal meanings should be ascribed to Allah's knowledge. Verily we regard them as some of the great Muslim religious figures whom Allah employed to benefit the Ummah (nation based on one creed). May Allah be Merciful with them and may Allah grant them all goodness.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



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Fatwa no. 21802

Q: All praises are due to Allah Alone, and may peace and blessings be upon Prophet (Muhammad) after whom there is no prophet.

The Permanent Committee for Scholarly Research and Ifta' has studied the letter that was sent to His Eminence the General Mufti (Islamic scholar qualified to issue legal opinions) by the inquirer `Abdullah ibn Muhammad Al-Luhaydan, Head of the Department of Da`wah, and Guidance, and which was referred to the Committee by the Secretariat General of the Council of Senior Scholars with the number (95/S) and dated 2/11/1421 A.H.. The inquirer asked a question in which he said: I refer to Your Eminence what was sent to me and it is currently discussed especially in some girls' schools and our educational guidance centers. It is about a sheet of paper on which an issue related to Al-Madinah Newspaper is written. The holder of the papers mentions that he found out the following:

allah's Most Beautiful Names have an immense healing power that cures a great number of diseases.

- Each Name of Allah's Most Beautiful Names has the power to stimulate the immune system to work effectively in a certain organ of the human body.
- And he mentions his son and a number of volunteers as a practical successful example that proves his claim; in their case repeating certain Divine Names for ten minutes was proved effective.

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- That the same Names of Allah, the Exalted, which cure diseases can also be used for prevention.
- That the healing power is doubled when reciting the curing Ayahs (Qur'anic verses) after Dhikr (Remembrance of Allah) by Allah's Most Beautiful Names.

The publisher asks people to try this and tell him the result.

Consequently, I would like Your Eminence, may Allah protect you, to explain this matter and clarify it to people, so that they will be on true guidance with regards to the Attributes of their Lord.

A: After the Committee had studied this Fatwa request, it answered as follows:

Allah, the Exalted, says, [﴿And \(all\) the Most Beautiful Names belong to Allāh, so call on Him by them, and leave the company of those who belie or deny \(or utter impious speech against\) His Names. They will be requited for what they used to do.﴾](#) Moreover the Prophet (peace be upon him) says, [﴿Allah has Ninety-Nine Names; whoever makes Ihsa' of them \[by learning them by heart, knowing their meaning and acting according to them\] will go to Paradise.﴾](#) These Names include Allah's Greatest Name, by which if He is called on, He responds; and if He is asked, He grants. No one knows

the number of the Names of Allah, may He be Glorified and Exalted, but Him, and they are all beautiful. These Names and their indication to the Perfection, Glory and Greatness of Allah should be emphasized. It is forbidden to deviate in regard to them by denying them, denying the attribution of some of them to Allah, denying their indication of perfection and glory, or denying

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what they comprise of the Great Attributes of Allah. An example of deviation with regards to Allah's Names, is what was claimed by a person called Sayyid Karim, his student and his son in the sheet of paper which he distributed among people. It is claimed in this paper that Allah's Most Beautiful Names cure a huge number of diseases. Moreover, by using different accurate measurement methods to measure the energy inside the human body, he was able to find out that each Name of Allah's Most Beautiful Names stimulates the immune system to work efficiently in a certain organ of the human body. By applying the law of resonance Dr. Ibrahim Karim allegedly managed to discover that mentioning one of Allah's Most Beautiful Names leads to the improvement of the biological energy cycles in the human body.

He said: It is known that pharaohs are the first who studied and set the measurements of the biological energy cycles in the human body by the pharaonic pendulum. Afterwards he mentioned a group of Allah's Names written on a table assuming that each one of them has a certain benefit for the body or even cures a certain disease. He manifested that by drawing a human body and he wrote one of Allah's Names on its different organs. In fact, this act is Batil (null and void); because it is a sort of deviation regarding Allah's Names and abusing them. It is only permissible to supplicate to Allah by His Names, according to the Ayah in which Allah says, [﴿so call on Him by them﴾](#) Moreover, it is permissible to emphasize Allah's Great Attributes they indicate; because each Name of them comprises an Attribute of Allah, may He be Exalted and Glorified, and it is not permissible to use them in anything else

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except supplication. There should be evidence from Shar` (Islamic Law) to prove otherwise. In regard to the assumption that they are useful in such-and-such cases or cure such-and-such diseases without any evidence from Shar` (Islamic Law), it is considered like saying things about Allah of which you have no knowledge.

Allah, the Exalted, says, [﴿Say \(O Muhammad صلى الله عليه وسلم\): "\(But\) the things that my Lord has indeed forbidden are Al-Fawâhish \(great evil sins and every kind of unlawful sexual intercourse\) whether committed openly or secretly, sins \(of all kinds\), unrighteous oppression, joining partners \(in worship\) with Allâh for which He has given no authority, and saying things about Allâh of which you have no knowledge.﴾](#) Consequently, this sheet of paper must be destroyed.

The above mentioned people should repent to Allah from such an act and never practice it again for its association with `Aqidah (creed) and legal rulings.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 15742

Q: There are some partisans who call for applying the Islamic shari`ah though they are completely opposite to that. They have diluted Islam and consider those

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who do not embrace their thoughts, even if they are opposite to the Qur'an and Sunnah, as enemies of Islam. In addition, their hatred to Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body), is deeply rooted, especially Salafiyyah (those following the way of the righteous predecessors). They insult and abuse them to the extent that they blaspheme their leadership figures labeling them as backward and intolerant. Is it permissible to support them or ask their advice? Or should they be disciplined by abandoning them?

A: Any Da`i (caller to Islam) who does not adhere to the Manhaj (methodology) of the Messengers and that of their followers concerning Da`wah (calling to Islam), and follows the Manhaj (methodology) of misleading sects which introduce Bid`ahs (innovations in religion) such as Khawarij (separatist group that believes committing a major sin amounts to disbelief) and Mu`tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief) - it is impermissible for you to either be in his company or associate with him. You should rather condemn him and warn people against him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



The second question of Fatwa no. 18885

Q 2: A scholar said: We have an explanation for what Christians allege about being the sons of Allah. The saying: "We, human beings, are all the sons of Allah" means that: He is the One who created us. And He Alone sustains us and provides all of us with livelihood. This is according to the Hadith which reads: (The poor are My children) The paternity of Allah to us is not that one proved with a birth certificate. We are all His Servants and we do not perform Sujud (prostration) before anyone except Allah Alone."

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What is your opinion on that?

A: Allah has made it clear in His Book (Qur'an) that Christians hold a false belief that the Messiah (Prophet `Eisa (Jesus)) is Allah's son and has a blood relation with Him. Allah, the Exalted, states, (and the Christians say: Messiah is the son of Allâh. That is their saying with their mouths, resembling the saying of those who disbelieved aforetime. Allâh's Curse be on them, how they are deluded away from the truth!) They claim that the Messiah is the son of Allah in order to distinguish him from all other humans. Therefore Allah, in condemnation for those who innovated this false allegation, states, (And they say: "The Most Gracious (Allâh) has begotten a son (or offspring or children) [as the Jews say: 'Uzair (Ezra) is the son of Allâh, and the Christians say that He has begotten a son [Isâ (Jesus) عليه السلام], and the pagan Arabs say that He has begotten daughters (angels and others.)].") (Indeed you have brought forth (said) a terrible evil thing.) (Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins,) Allah, the Exalted, rebukes the Jews and the Christians for their allegation of being the sons of Allah and His loved ones, out of their arrogance, haughtiness and love for being superior to all other humans, in the Ayah (verse) which reads, (And (both) the Jews and the Christians say: "We are the children of Allâh and His loved ones." Say: "Why then does He punish you for your sins?" Nay, you are but human beings of those He has created)

As regards those who believe that the Christians are the sons of Allah, meaning that: Allah is their Sustainer

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and He Alone provides them with livelihood, out of their distinction from other humans, this is Batil (null and void) as well. Allah, may He be Glorified, is responsible for sustaining all His Servants and He Alone cherishes them with His care and gives them success.

As for the Hadith stating that the creation are the children of Allah; is it not authentic. If it were authentic, it would still mean that Allah, the Glorified, is the one Who sustains them and provides them with livelihood; as it is declared in the Ayah in which Allah, the Glorified, states, (And no moving (living) creature is there on earth but its provision is due from Allâh.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!



The first question of Fatwa no. 17458

Q 1: Some of the beliefs that are common in our country say that Shaykh-ul-Islam Ibn Taimiyyah (may Allah be merciful with him) believed in Tajsim (anthropomorphism) and that he tried to prove that Allah (Exalted be He) has a body like humans. Moreover, people say that Shaykh-ul-Islam Muhammad ibn `Abdul-Wahhab (may Allah be merciful with him) was a mischievous person; not a righteous one. He spread corruption in the Arab countries and he was astray and caused people to go astray. May Allah protect us from such beliefs. We are sending you two magazines (Nur

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Al-Yaqin and Al-Fajr Al-Sadiq) to check them.

A: Shaykh-ul-Islam Ibn Taimiyyah and Shaykh-ul-Islam Muhammad ibn `Abdul-Wahhab were both Mujaddids (revivalist Muslim scholars), who revived the features of Islam that fell into oblivion in the light of the Qur'an and the Sunnah (whatever is reported from the Prophet). They were both two of the scholars of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body). Indeed, they were righteous; not mischievous. They were among those who proved the Names and Attributes of Allah (Exalted be He) as mentioned in the Qur'an and the authentic Sunnah in a manner that befits Allah (Glorified be He). Anyone who alleges that Shaykh-ul-Islam Ibn Taimiyyah believed in Tajsim is totally ignorant of the `Aqidah (creed) of Ahl-ul-Sunnah wal-Jama`ah. Likewise, anyone who alleges that Shaykh Muhammad ibn `Abdul-Wahhab was corrupt, not righteous, is ignorant of his `Aqidah and the sincere Tawhid (belief in the Oneness of Allah) which he called to and which was consistent with the `Aqidah of Ahl-ul-Sunnah wal-Jama`ah. May Allah be merciful with him, Shaykh-ul-Islam Ibn Taimiyyah, and all Muslim Imams.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 2; Page No. 420)

The fifth question of Fatwa no. 17867

Q 5: Allah (Exalted be He) says: (Say (O Muhammad صلى الله عليه وسلم): "If Allâh had so willed, I should not have recited it to you nor would He have made it known to you.) **Is the Will of Allah eternal or is it as renewable as time?**

What is the ruling of Shari`ah (Islamic law) on the deliberate discussion of Ayat-ul-Mashi'ah (the Qur'anic verses mentioning Allah's Will)? Should we understand them superficially? Shall we absolutely understand from the Ayah (Qur'anic verse) in which Allah (Exalted be He) says: (Then whosoever wills, let him believe; and whosoever wills, let him disbelieve.) **that Iman (belief) and Kufr (disbelief) are permissible under the pretext that man is Mukhayyar (has a free will of their own) and not Musayyar (has no free will to choose or undertake actions)?**

A: the Attribute of Will peculiar to Allah (Exalted be He) is a real attribute characterized by eternity and oneness. Concerning Ayat-ul-Sifat (Qur'anic verses including Allah's Attributes), such as Allah's Will and other attributes, you should pass by them without deliberating on their nature. However, you should believe in their reality in a way that is appropriate for Allah (Exalted be He) without Ta'til (denial of Allah's Attributes), Tamthil (likening Allah's Attributes to those of His Creation), Ta'wil (allegorical interpretation), or Tashbih (comparison). Allah (Exalted be He) says: (There is nothing like Him; and He is the All-Hearer, the All-Seer.) As regards the Ayah in which Allah (Exalted be He) says: (Then whosoever wills, let him believe; and whosoever wills, let him disbelieve.),

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it does not mean giving man choice to believe or disbelieve, but it means threatening them because the path of Iman and right guidance has become clear and the path of Kufr has become clear too. Allah (Exalted be He) will punish those who saw clearly the path of Iman and right guidance but they did not follow it. Moreover, Allah (Exalted be He) will turn them away from Al-Sirat-ul-Mustaqim (the Straight Path) as He (Exalted be He) says: (I shall turn away from My Ayât (verses of the Qur'ân) those who behave arrogantly on the earth, without a right, and (even) if they see all the Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.), they will not believe in them. And if they see the way of righteousness (monotheism, piety, and good deeds), they will not adopt it as the Way, but if they see the way of error (polytheism, crimes and evil deeds), they will adopt that way, that is because they have rejected Our Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) and were heedless (to learn a lesson) from them.) That is why after Allah (Exalted be He) says: (Then whosoever wills, let him believe; and whosoever wills, let him disbelieve.), He mentions the following threatening Ayah: (Verily, We have prepared for the Zâlimûn (polytheists and wrong-doers.), a Fire whose walls will be surrounding them (disbelievers in the Oneness of Allâh).)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



(Part No. 2; Page No. 422)

The origin of Satan and his destiny on the Day of Resurrection

The first question of Fatwa no. 16370

Q 1: is iblis (Satan) an angel or a Jinni? And are the Jinn (creatures created from fire) his offspring or were he and his offspring created from them?

A: Iblis is one of the Jinn as Allah (Exalted be He) says: [﴿And \(remember\) when We said to the angels: "Prostrate yourselves unto Adam." So they prostrated themselves except Iblis \(Satan\). He was one of the jinn; he disobeyed the Command of his Lord.﴾](#) He is not an angel. Moreover, he was created from fire while angels were created from light. This is mentioned in the Ayahs (verses) talking about the creation of Iblis. Besides, this is proven in the Hadith of the Messenger of Allah (peace be upon him) narrated by `Aishah (may Allah be pleased with her) in which he said: [﴿Angels were created from light, Jinn were created from a smokeless flame of fire, and Adam was created from that which you have been told \(i.e., sounding clay like the clay of pottery\)﴾](#) Related by Imam Muslim in his Sahih.

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Iman (Faith)

(Part No. 2; Page No. 424)

Fatwa no. 11556

Q: What are the means of strengthening Muslims' Iman? May Allah grant you all the best!

A: Some of the means through which you can strengthen your Iman and deepen your Yaqin (certainty), are your decisive belief in the six pillars of Iman in addition to your deeds which deepen your Iman. The pillars of Iman are: The belief in Allah (Glorified and Exalted be He), His angels, His Messengers, His Books, in the Last Day and in the Divine Destiny whether good or bad.

Branches of Iman also include: The declaration that there is no deity but Allah and that Muhammad is the Messenger of Allah, performing Salah (Prayer), observing Sawm (Fast), giving away Zakah (obligatory charity), performing Hajj, Jihad (fighting) in the Cause of Allah, filial obedience, being charitable to relatives, orphans, poor people, passers-by, neighbors, workers and servants, propagation of virtue and prevention of vice, keeping patience in all your matters, being modest and deserting pride, guarding the tongue and chastity (i.e. private parts) from illegal acts, and keeping Amanah (honesty, trust, and obedience) and promises..., etc. It is authentically reported that the Prophet (peace be upon him) said: [\(Faith has over seventy branches or over sixty branches, the most excellent of which is the declaration that there is no deity but Allah, and the humblest of which is the removal of what is harmful from the road.\)](#)

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(Part No. 2; Page No. 425)

The first question of Fatwa no. 17558

Q 1: Does Iman (Faith) increase with acts of obedience and decrease with acts of disobedience? Please support your answer with evidence. What is the ruling on those who deny that?

A: it is true that iman increases with acts of obedience and decreases with acts of disobedience. This is confirmed by the unanimous agreement of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) including the Companions (may Allah be pleased with them) and the scholars and the religious figures who followed their path. Allah, the Exalted, says, [﴿And Allâh increases in guidance those who walk aright.﴾](#) Moreover He, the Exalted, says, [﴿The believers are only those who, when Allâh is mentioned, feel a fear in their hearts and when His Verses \(this Qur'ân\) are recited unto them, they \(i.e. the Verses\) increase their Faith﴾](#) Allah, the Exalted, also says, [﴿and that the believers may increase in Faith \(as this Qur'ân is the truth\)﴾](#) Regarding the decrease of Iman, Allah, the Exalted, says, [﴿They were that day, nearer to disbelief than to Faith﴾](#) The Prophet (peace be upon him) said, [﴿He whose heart has the least faith, even as the tiniest mustard seed, will be brought out from Hell-Fire.﴾](#)

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The fifth question of Fatwa no. 16875

Q 5: What are the pillars of Iman (Faith), with explanation?

A: There are six pillars of Iman which are: the belief in Allah, His Angels, His Books, His Messengers, the Last Day and Predestination, whether good or bad.

Belief in Allah means: firm belief in His Lordship, His Names, and His Attributes. Moreover believing that Allah, the Glorified, is the only One Who is worth worshipping.

Belief in Messengers: is to believe that their Mission was from Allah, have faith in them, follow them and love them. On top of all of them is the last and the best Prophet, our Prophet Muhammad ibn `Abdullah ibn `Abdul-Muttalib (peace be upon him).

Belief in angels: is having faith in their existence and to believe that they are honored servants carrying out the Command of Allah concerning His creatures, descending upon His Messengers with His revelation and writing and preserving the deeds of Banu Adam (human beings, descendants from Prophet Adam).

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Belief in the Books: is to believe that they are sent down by Allah in order to guide His creatures and that we should follow them and act according to them, each according to the Messenger upon whom it was revealed. The best and most perfect among all of them is the Qur'an, the Book sent to our Prophet Muhammad (peace be upon him).

Belief in the Last Day which is the Day of Resurrection: is to believe that it will occur when people will be resurrected from their graves to be rewarded for their good deeds or punished for their evil deeds.

Belief in Predestination whether good or bad: is to believe that everything happens in this universe whether good or bad, since the beginning of creation until the Day of Resurrection, is known, predestined and written by Allah in Al-Lawh-ul-Mahfuzh (the Preserved Tablet) and that Allah willed it to happen at the time it actually happened.

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The first question of Fatwa no. 13964

Q 1: Is it our right or the right of Imams (those who lead people in prayer) to support their sayings with the sayings and acts of the Messenger of Allah?

A: Allah (Glorified be He) commands us to worship Him Alone and to make our religion sincere to Him (by not associating any partner with Allah in His worship). Moreover, He commands that no one should be worshipped nor invoked nor asked but Him (Glorified and Exalted be He). He sent

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Muhammad (peace be upon him) to explain the Shari`ah (Islamic laws). He (Exalted be He) commands us to follow what the Prophet (peace be upon him) brought to us, obey his orders and abstain from what he forbade. Allah (Exalted be He) says: [﴿And whatsoever the Messenger \(Muhammad ﷺ\) gives you, take it; and whatsoever he forbids you, abstain \(from it\). And fear Allāh; verily, Allāh is Severe in punishment.﴾](#) Verily, he (the Prophet) is a model and a good example to follow in all his sayings, deeds and decisions. Allah (Exalted be He) says: [﴿Indeed in the Messenger of Allāh \(Muhammad ﷺ\) you have a good example to follow for him who hopes for \(the Meeting with\) Allāh and the Last Day, and remembers Allāh much.﴾](#) Therefore, Muslims should follow in the footsteps of Prophet Muhammad (peace be upon him) as there should be no saying besides the saying of the Prophet (peace be upon him).

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The first question of Fatwa no. 14549

Q 1: Sometimes Satan insinuates to me with some (evil) thoughts, as he tries to make me doubtful about my `Aqidah (creed). I am ashamed to mention such thoughts, so I would like to ask: Will I be accountable for this?

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A: You must not persist in thinking about such doubts and insinuations created by Satan, aiming to fill you with doubts about your Islamic creed. Whenever any such thoughts come to your mind, you should seek refuge with Allah from the accursed Satan. Allah (Exalted be He) says: **﴿And if an evil whisper comes to you from Shaitân (Satan), then seek refuge with Allâh. Verily, He is All-Hearer, All-Knower.﴾** If you stop thinking about such insinuations and you neither act according to them nor speak about them, you will not be sinful. It was authentically reported that the Prophet (peace be upon him) said: **﴿Allah forgave my people the evil promptings which arise within their hearts as long as they did not speak about them or did not act upon them.﴾**

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Fatwa no. 15610

Q: What do you think about the saying of Shaykh `Abdul-Rahman ibn Hasan Al Al-Shaykh in his book Fathul-Majid (p. 45) in which he states: This is different from those who say "La ilaha illa-Allah (there is no deity but Allah)" while invoking other than Allah, seeking refuge with a dead person or an absent person who can not provide any good or evil. As you see most people act like this. Verily, when such people say the Word of Shahada (La ilaha illa-Allah),

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they get involved in its contradiction. The person who says it will not benefit from it except by knowing its meaning, whether negative or positive. Does the ruling on people differ from time to time and from place to place, or is the ruling constant and does not need Ta'wil (allegorical interpretation)?

A: The words of Shaykh `Abdul-Rahman ibn Hasan (may Allah be Merciful with him) clarify that the word of the Shahada will not be useful for the person without knowing its true meaning, acting according to it, and proving his sincere worship to Allah (Exalted be He). As regards seeking refuge with, supplicating to anyone other than Allah, believing that the dead hear those who supplicate to them and intercede for them and act as a mediator between them and Allah, offering sacrificial animals to them, making vows for their sake, resorting to them to relieve distresses and believing that supplication to them is useful, all these acts contradict the Word of Tawhid (belief in the Oneness of Allah). He who practices and believes in such acts is a Mushrik (one who associates others with Allah in His Divinity or worship) and thus commits an act of major Shirk (associating others with Allah in His Divinity or worship). The ruling of Kufr (disbelief) should be applied to him.

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The second question of Fatwa no. 16021

Q 2: How can I form a sound `Aqidah (creed), which rests on an Islamic scientific base in Iman (Faith) and other?

A: the `Aqidah of tawhid (monotheism) is the basis upon which a Muslim has to build

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his good deeds. It is the creed taken from the Book of Allah and the Sunnah (whatever is reported from the Prophet) of His Messenger (peace be upon him). Moreover, it is the creed of the Salaf (righteous predecessors). It is clarified in the authentic books compiled by eminent Muslim scholars, such as the Creed of Imam Al-Tahawy and its Explanation by Al-Izz ibn Abul-Izz, Al-`Aqidah Al-Wasitiyah by Ibn Taymiyah and Kitabul-Tawhid (Book of Monotheism) by Shaykh Muhammad ibn `Abdul-Wahhab and its explanation Fathul-Majid. You should read such books with authorized scholars from Ahl-ul-Sunnah (those adhering to the Sunnah), in order for them to explain them for you.

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The fourth question of Fatwa no. 15885

Q 4: I hear about the term `Aqidah (creed). What is `Aqidah and what is its importance? Please, provide me with a decisive answer about the `Aqidah of the Messenger (peace be upon him), his teachings and some books that tackle this issue, if possible. I want to be fully aware of my religion to follow the example of the Prophet (peace be upon him).

A: the right `Aqidah is to believe in Allah, His Angels, Books, Messengers, in the Last Day, and the Divine Destination whether good or bad. This was mentioned in the Qur'an and the Sunnah (whatever is reported from the Prophet) and was followed by the Salaf (righteous predecessors) and Imams (rulers) of the Ummah (Muslim nation). There are numerous books that

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tackle this issue and the best and most useful of which is the Glorious Qur'an where there is true guidance and remedy. Allah (Exalted be He) says: [\(Verily, this Qur'ân guides to that which is most just and right\)](#) These books also include the authorized books of Hadiths such as Al-Bukhari, Muslim, Sharh Al-`Aqidah Al-Tahawiyah by Ibn Abul-Izz Al-Hanafy, books of Shaykh Al-Islam Ibn Taymiyah and his disciple Ibn Al-Qayyim, books of Shaykh Al-Islam Muhammad ibn `Abdul-Wahhab and the books of other authentic scholars.

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The first question of Fatwa no. 16024

Q 1: What are the effects of Tawhid (belief in the Oneness of Allah) on people in the life of this World?

A: The influence of Tawhid i.e., worshipping Allah Alone in this life, has been manifested in the Ayahs (Qur'anic verses) in which Allah (Exalted be He) says: ﴿Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me.﴾

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And: ﴿It is those who believe (in the Oneness of Allâh and worship none but Him Alone) and confuse not their belief with Zulm (wrong i.e. by worshipping others besides Allâh)﴾ Zulm here means Shirk (associating others with Allah in His Divinity or worship), ﴿for them (only) there is security and they are the guided.﴾ In these two Ayahs, Allah has manifested the effects of tawhid on people in this World and in the Hereafter by the prevalence of security, exchange of misguidance for true guidance, succession on earth and deepening religion in hearts and deeds.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 16301

Q 1: Who are the righteous and pious servants of Allah and the friends of Satan?

A: Righteous servants of Allah are the pious believers as Allah (Exalted be He) says in the Ayah (Qur'anic verse) which states: [\(No doubt! Verily, the Auliya' of Allāh \[i.e. those who believe in the Oneness of Allāh and fear Allāh much \(abstain from all kinds of sins and evil deeds which he has forbidden\), and love Allāh much \(perform all kinds of good deeds which He has ordained\)\], no fear shall come upon them nor shall they grieve.\) \(Those who believed \(in the Oneness of Allāh - Islāmic Monotheism\), and used to fear Allāh much \(by abstaining from evil deeds and sins and by doing righteous deeds\).\)](#)

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Iman (Faith) and Taqwa (fearing Allah as He should be feared) are to act upon the obedience of Allah and His Messenger (peace be upon him) and to abstain from all that Allah and His Messenger forbade including Bid'ahs (innovations in religion), superstitions and acts of Shirk (associating others with Allah in His Divinity or worship).

The friends of Satan are his followers including Mushriks (those who associate others with Allah in His Divinity or worship), believers of superstitions and innovators who deaden the Sunnah (supererogatory acts of worship following the example of the Prophet) and revive Bid'ah and prohibitions. Allah (Exalted be He) says: [\(His power is only over those who obey and follow him \(Satan\), and those who join partners with Him \(Allāh i.e. those who are Mushrikūn i.e. polytheists. See Verse 6:121\).\)](#) Those who assume servitude (to Allah) or it is attributed to them will not be true servants until they believe in the Oneness of Allah, act according to the Book of Allah and the Sunnah of His Messenger and abstain from Shirk (associating others with Allah in His Divinity or worship) and acts of Bid'ah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 17923

Q 2: Is Iman (Faith) a whole which can never be divided? When a part of it is lost, is the rest lost too? If this is true, how can we reconcile between this claim and the fact that

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iman is subject to increase and decrease?

A: Iman is divisible, as it increases and decreases. Allah (Exalted be He) says: ﴿and when His Verses (this Qur'ân) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone)﴾ Allah (Exalted be He) also says: ﴿And Allâh increases in guidance those who walk aright.﴾ Loosing some of your Iman does not mean losing all of it; because the opinion that inclines to the loss of all of one's Iman due to the loss of part of it is the doctrine of Khawarij (separatist group that believes committing a major sin amounts to disbelief). Verily, it is an incorrect opinion because Allah (Exalted be He) says: ﴿And if two parties or groups among the believers fall to fighting﴾ Here He describes them both as believers even though there is a fight between them. Allah (Exalted be He) also says: ﴿But if the killer is forgiven by the brother (or the relatives, etc.) of the killed against blood-money, then adhering to it with fairness and payment of the blood-money to the heir should be made in fairness.﴾ Here, Allah (Exalted be He) calls him a brother even though he is a killer.

The doctrine of Ahl-ul-Sunnah (those adhering to the Sunnah) is that a person can combine both Iman and Fisq (flagrant violation of Islamic law) and obedience and disobedience; as Iman increases with obedience and decreases with disobedience.

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Da`wah (calling to Islam) of the Messengers

(Part No. 2; Page No. 438)

The first question of Fatwa no. 14465

Q 1: What is the difference between prophets and messengers?

A: The prophet is the one to whom Allah revealed Shar` (Law) but he was not commanded to convey it. The messenger is the one to whom Allah revealed Shar` (Law) and Allah sent him to the people to call them to the Shari`ah (Islamic laws) and rulings revealed to him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Second question of Fatwa no. 18794

Q 2: Is there any difference between Prophets regarding their levels of knowledge, responsibility, or spiritual ability?

A: Yes, prophets were of different levels of knowledge. A prophet may have been knowledgeable of something which was not known to others. This is obvious in the story of Musa (Moses, peace be upon him) and Al-Khadir or Dawud (David, peace be upon him) and Sulayman (Solomon, peace be upon him). However, such differences do not decrease the merits of other prophets. Rather, all prophets and messengers were dignified though some of them have preference over others. Allah (Exalted be He) states: [﴿Those Messengers! We preferred some of them to others; to some of them Allâh spoke \(directly\); others He raised to degrees \(of honour\)﴾](#)

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He (Glorified and Exalted be He) also states: [﴿And indeed, We have preferred some of the Prophets above others﴾](#)

On the other hand, all prophets are on the same level regarding conveying the Messages of Allah (Exalted be He) to people, teaching them, calling them to Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) and forbidding them from Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). All prophets have equal responsibility regarding the fulfillment of such a great trust. Nevertheless, our last Prophet Muhammad (peace be upon him) is superior to all other prophets in the matter of the perfection of the fulfillment of the duties of prophethood. Allah (Exalted be He) states: [﴿Muhammad \(صلى الله عليه وسلم\) is not the father of any of your men, but he is the Messenger of Allâh and the last \(end\) of the Prophets.﴾](#) Moreover, the Prophet (peace be upon him) stated: [﴿I will be the pre-eminent amongst the descendants of Adam on the Day of Resurrection, with no pride involved.﴾](#)

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Q 3: is prophet `isa (Jesus, peace be upon him) better than other Prophets because he was born like no other human, and because he did not die like other Prophets?

A: That `Isa (Jesus, peace be upon him) was born to no father and that he was raised to heaven, does not mean that he is better than other prophets. The proof is

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the fact that the two friends of Allah, the Merciful, namely Ibrahim (i.e. Abraham) and Muhammad (peace be upon them) were not blessed with any such miracles. However, they are surely better than `Isa. In fact they are the best Prophets ever (may Allah's peace and blessings be upon them all).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18971

Please explain to me the difference between the last of all prophets and messengers, Muhammad (peace be upon him), `Isa (Jesus - peace be upon him), and Mirza Ghulam Ahmad. There is great confusion concerning these three people among the residents of the Central Area in our country; and I want to know the truth as soon as possible to inform my community about it and guide the people to it.

A: The question is about `Isa and Muhammad (peace be upon them) and Ghulam Al-Qadyany, the liar. `Isa (peace be upon him) is `Isa ibn Maryam (Mary), a Servant and Messenger of Allah, His Word which He bestowed on Maryam, and a spirit created by Him. Allah sent `Isa to the Children of Israel, confirming the Tawrah (Torah) that had come before him and bearing the glad tidings of the Prophethood of Muhammad (peace be upon him) after him. He called to Allah and delivered his message, but the Jews disbelieved him and even attempted to kill and crucify him. Allah saved him from them and raised him to heaven.

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Muhammad (peace be upon him) is the last of all prophets; he is Muhammad ibn `Abdullah ibn `Abdul-Muttalib ibn Hashim, who belongs to the progeny of Isma`il ibn Ibrahim, the friend of Allah (peace be upon them). Allah sent him to all mankind as a bearer of glad tidings, a warner, a caller to Allah by His Leave, and a lamp spreading light. Allah has obligated all the people to obey and follow Prophet Muhammad. Whoever does not follow him and believe in him is a Kafir (disbeliever) who shall dwell in Hell Fire forever, even if they are Jewish or Christian. This is because Allah abrogated all the other religions when Islam was revealed and obligated all mankind to obey Prophet Muhammad until the Day of Resurrection. No prophet will come after him because he is the last of all prophets.

As for Ghulam Ahmad Al-Qadyany, he was a liar who claimed to be a prophet. Unfortunately, some people believed his lies and followed him; that was why the Muslims regarded him and whoever followed him as Kafirs, and called them Qadyaniyyah. Also, Muslims have ruled that Islam is free of this order and its followers, because there is no prophet after Muhammad (peace be upon him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18965

Q 1: Why do we find in the Gospel that the genealogy of Prophet Is-haq (Isaac), the second son of Prophet Ibrahim (Abraham peace be upon him), has been detailed till the birth of the Messiah,

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while that of Prophet Isma`il (Ishmael), the first son of Prophet Ibrahim (peace be upon him), has not?

A: all prophets of the Children of Israel are all from the offspring of Is-haq, the son of Ibrahim (peace be upon them both) and the last of them is Jesus, the son of Mary (peace be upon him). Israel is the nickname of Ya`qub (Jacob), the son of Is-haq (peace be upon them both). As for the offspring of Isma`il (peace be upon him), they are the Arabs who adopted the faith of their father Ibrahim (peace be upon him), until polytheism was spread among them by `Amr ibn Luhai Al-Khuza`i. At that point, Allah sent the seal of prophets and the finest; Muhammad (peace be upon him) and made his mission general for both Jinn and mankind. His legislation abrogates all previous legislations till the Day of Resurrection.

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Q 2: Why wasn't there another name for the prophet that came after `Isa (Jesus, peace be upon him) other than Ruh-ul-Qudus, i.e. (the Holy Spirit)?

A: ruh-ul-Qudus (The Holy Spirit) is the name of Jibril (may peace be upon him). `Isa (peace be upon him) is Allah's Servant, Messenger and Word, which Allah bestowed upon Maryam (Mary) and a spirit created by Allah. `Isa was called Ruh (Spirit) because Allah created him without a father. In fact Allah created him with the mere word 'Be' from the Spirit which the angel blew into Maryam (Mary) without a father.

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The first question of Fatwa no. 10947

Q 1: Do the prophets Adam, Yahya (John), Yusuf (Joseph), Harun (Aaron), Idris (Elijah), Musa (Moses) and Ibrahim (Abraham) (peace be upon you) have graves on earth, or were they lifted to the heavens like `Eisa (Jesus), son of Mary, (peace be upon him)?

A: The graves of all prophets are on earth where they were buried except for `Eisa (Jesus) who was lifted alive to the heavens, for he will descend at the end of time and rule according to the Shari`ah of Prophet Muhammad (peace be upon him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fifth question of Fatwa no. 19219

Q 5: do the Prophets' bodies decompose in graves?

A: Allah prohibited the earth to decompose dead bodies of prophets and messengers. Therefore the dead bodies of prophets never decompose; they stay alive in their graves and lead another life in Barzakh (period between death and the Resurrection). Allah Alone knows about such a life. Such a life is different from life in this world. The souls of prophets are in Paradise and the same applies to the souls of believers and our Prophet Muhammad whose soul is with the Higher Companion in Paradise according to the Hadith narrated by Imam Ahmad in his Musnad, Vol. 4 p.8, from Aus ibn Abu Aus

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in the end of which he mentioned: [\(Allah, the Exalted, has prohibited the earth from consuming the bodies of Prophets \(peace be upon them\).\)](#) Narrated by Abu Dawud, Ibn Majah in their Sunan with a similar wording but an authentic Isnad (chain of narrators). However it is not permissible to invoke the prophets, seek succor and Help from them and make vows for them. In fact all these acts are acts of Shirk (associating others with Allah in His Divinity or worship) according to the Saying of Allah (Exalted be He): [\(And the mosques are for Allâh \(Alone\): so invoke not anyone along with Allâh.\)](#) and the Saying of Allah (Glorified be He): [\(And whoever invokes \(or worships\), besides Allâh, any other ilâh \(god\), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn \(the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters\) will not be successful.\)](#) and the Saying of Allah (Glorified and Exalted be He): [\(Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr \(the thin membrane over the date-stone\).\)](#) [\(If you invoke \(or call upon\) them, they hear not your call; and if \(in case\) they were to hear, they could not grant it \(your request\) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you \(O Muhammad صلى الله عليه وسلم\) like Him Who is the All-Knower \(of everything\).\)](#) All these blessed Ayahs (Qur'anic Verses) and other similar verses and Hadiths apply to prophets, righteous people, angels and others. Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body), from the Companions of the Prophet (peace be upon him),

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and their followers with good conduct all agree upon the lawfulness of these acts.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 17867

Q 2: was Ya`qub (Jacob) a prophet or a pious servant of Allah?

A: Ya`qub (peace be upon him) is one of the prophets of the Children of Israel. Allah (may He be exalted) states: ﴿Say (O Muhammad صلى الله عليه وسلم): "We believe in Allâh and in what has been sent down to us, and what was sent down to Ibrâhîm (Abraham), Ismâ'il (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob)﴾ The Ayah confirms that revelation was sent to him, so he was one of the prophets. Allah (Exalted be He) states: ﴿Verily, We have sent the revelation to you (O Muhammad صلى الله عليه وسلم) as We sent the revelation to Nûh (Noah) and the Prophets after him; We (also) sent the revelation to Ibrâhîm (Abraham), Ismâ'il (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob), and Al-Asbât [the offspring of the twelve sons of Ya'qûb (Jacob)]﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 18024

Q 3: was Luqman a prophet or merely a righteous man?

A: Luqman was a righteous man whom Allah gave wisdom. Allah (Exalted be He) says, [﴿And indeed We bestowed upon Luqmân Al-Hikmah \(wisdom and religious understanding\)﴾](#)

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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The fourth question of Fatwa no. 18794

Q 4: did Prophet `Eisa (peace be upon him) foretell the coming of Prophet Muhammad (peace be upon him)?

A: Yes, he did. Prophet `Eisa (peace be upon him) gave glad tidings of the coming of Prophet Muhammad (peace be upon him), as Allah (Glorified be He) says in the Qur'an: [﴿And \(remember\) when 'Isâ \(Jesus\), son of Maryam \(Mary\), said: "O Children of Israel! I am the Messenger of Allâh unto you, confirming the Taurât \[\(Torah\) which came\] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad. But when he \(Ahmad i.e. Muhammad صلى الله عليه وسلم\) came to them with clear proofs, they said: "This is plain magic."﴾](#)

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17884

Q: In his Friday Khutbah (sermon), a preacher stood on the Minbar (pulpit) and said that the Prophet Muhammad (peace be upon him) spoke immediately after he was born, but he (the preacher) could not remember what he said. Then he claimed that during her first month of pregnancy, Adam (peace be upon him) came to the mother of the Prophet Muhammad and gave her the glad tiding that her son is to be the prophet of the Ummah (nation based on one creed). In the second month, Nuh (Noah (peace be upon him)) came, and in the third Idris (Enoch (peace be upon him)), Hud (peace be upon him) in the fourth, Salih (peace be upon him) in the fifth, Ibrahim (Abraham (peace be upon him)) in the sixth, Isma`il (Ishmael peace be upon him) in the seventh, Musa (Moses (peace be upon him)) in the eighth and `Isa (Jesus (peace be upon him)) in the ninth. During his speech, he said more than once "Aminah bint Wahb (may Allah be pleased with her)"; is she a Mu'minah (believer)?

A: the Prophet (peace be upon him) was born like all humans who have parents. It was not authentically reported that he spoke in the cradle but this is a lie. Likewise, the claim that the prophets came to the mother of Prophet Muhammad (peace be upon him) is a lie and falsehood.

Allah took from the prophets (peace be upon them) their covenant that

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they must believe in Muhammad (peace be upon him) when he is sent and so did the prophets; they took the covenant of their people to believe in him. Allah (Exalted be He) says: **(And (remember) when Allāh took the Covenant of the Prophets, saying: "Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allāh), and afterwards there will come to you a Messenger (Muhammad صلى الله عليه وسلم) confirming what is with you; you must, then, believe in him and help him." Allāh said: "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses (for this).")** The last prophet who gave the glad tidings of the coming of Prophet Muhammad (peace be upon him) was `Isa ibn Maryam (Mary) as Allah (Exalted be He) says: **(and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad.)**

The mother of the Prophet (peace be upon him) died before his mission. He (peace be upon him) asked Allah to visit her grave and Allah gave him the permission. He (peace be upon him) asked Allah to forgive her, but Allah did not agree. This gives evidence to the fact that the Prophet's (peace be upon him) mother died while she was not Muslim. And Allah knows best.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 12232

Q: Your Eminence, I have a question related to the `Aqidah (creed) of Muslims. A debate took place between a Muslim and a Christian on their `Aqidah. One of the suspicions, which the Christian attached to Islam is that the Qur'an mentions that `Eisa (Jesus peace be upon him) ibn Maryam (Mary) gave the glad tidings of the coming of a messenger after him whose name is Ahmad, while the Muslims' Prophet is called Muhammad; hence this entails contradiction in the Muslims' Book. Your Eminence, how can you refute this argument to defend our lenient `Aqidah? May Allah protect you!

A: ahmad is one of the names of Prophet Muhammad (peace be upon him). He had many names.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 19272

Q 1: We found a copy of a Mus-haf (Arabic Qur'an) in the first two pages of which were written the well-known Ninety-Nine Names of Allah; what is really peculiar is the last two pages, as they have ninety-nine names or attributes of the Prophet (peace be upon him) written on them and with the same style in which the well-known Names of Allah were written.

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Is that permissible? Are there really ninety-nine name for the Prophet (peace be upon him)? The Mus-haf is printed in Pakistan. I hope you can clarify this point for me, and preferably in a message to the publishing house that prints this edition of the Qur'an, or even publishing it in a newspaper. We hope that you will answer us in this regard. Thank you.

A: Firstly, the Prophet (peace be upon him) has only five names mentioned in the authentic Hadith (I have five names: I am Muhammad, and I am Ahmad, and I am Al-Mahy (the Eraser) through whom Allah erases disbelief, and I am Al-Hashir (the Gatherer) after whom the people will be gathered (on the Day of Resurrection), and I am Al-`Aqib (i.e., the Last of the Prophets, there will be no prophet after me). Related by Al-Bukhari in his Sahih. Any names that are added to these five are unauthentic, or rather come under the attributes of the Prophet (peace be upon him) and not names. It is impermissible to ascribe certain names to the Prophet (peace be upon him) other than these five without an authentic Hadith.

Secondly, writing down the said names at the beginning or the end of the Mus-haf is impermissible, rather it is prescribed to omit any writings other than

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the Ayahs of the Qur'an, as was practiced by the Salaf (righteous predecessors) (may Allah be pleased with them) and to keep the Qur'an clean from any irrelevant additions.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The sixth question of Fatwa no. 16402

Q 6: In the story of Al-Isra' (night journey), it was narrated that the Messenger (peace be upon him) led the prophets in Salah (prayer); how did this take place while they were already dead?

A: his leading other prophets in Salah during Al-Isra' is authentically proven and we should believe in it. As to how they attended, it is of the knowledge of Ghayb (Unseen) that no one knows but Allah, and He is able to do all things.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The sixth question of Fatwa no. 17882

Q 6: It is said that when the Messenger (peace be upon him) spoke to Allah during Al-Isra' (Night Journey) and Mi`raj (Ascension to Heaven), he did so through an angel whom Allah inspired.

A: This is not correct, because the Prophet (peace be upon him) was taken to

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Bait-ul-Maqdis (Jerusalem) then ascended to the heaven. Allah spoke to His Prophet Muhammad (peace be upon him) directly without a mediator and prescribed on him the performance of Salah (Prayer). The Prophet (peace be upon him) continued to ask His lord to reduce the number of Salahs until they were made five Salahs in number but equaling fifty in reward. Allah (Glorified and Exalted be He) states in Hadith Qudsy (Revelation from Allah in the Prophet's words): **(I have carried on My Decree and I have reduced the burden on My Servants.)** This Hadith is authentically reported from the Prophet (peace be upon him) and is even ranked as Mutawatir (a Hadith reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible). Allah (Praised be He) spoke to Musa (Moses, peace be upon him) truly and He did speak to Muhammad (peace be upon him) when he ascended to the heavens, and the Five Obligatory Daily Salahs were prescribed on him. He (Exalted be He) speaks when He wills, with Words the befit His Majesty and that is not similar to any quality of His creation just as He (Exalted be He) states: **(There is nothing like Him; and He is the All-Hearer, the All-Seer.)**

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First question of Fatwa no. 19048

Q 1: I read in the book of Fatawa Shaykh-ul-Islam Imam Ibn Taymiyyah (may Allah be merciful with him) that whoever denies

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one letter of the Qur'an is a Kafir (disbeliever). Thus they have to be advised to make Tawbah (repentance to Allah) and give up such denial or they are to be killed. What then is the ruling on a man who denies the incident of Isra' (Night Journey) and Mi'raj (ascension to Heaven) and brags in front of people saying that such an incident is impossible bearing in mind that Allah (Exalted be He) says: ﴿Say: "Was it at Allâh (عز وجل), and His Ayât (proofs, evidence, verses, lessons, signs, revelations) and His Messenger (صلى الله عليه وسلم) that you were mocking?"﴾

A: The incident of Isra' and Mi'raj is proven both in the Qur'an and Sunnah. Allah (Exalted be He) says: ﴿Glorified (and Exalted) be He (Allâh) [above all that (evil) they associate with Him] Who took His slave (Muhammad صلى الله عليه وسلم) for a journey by night from Al-Masjid-al-Harâm (at Makkah) to Al-Masjid-al-Aqsâ (in Jerusalem)﴾ On the other hand, there are some Hadith Mutawatir (Hadith reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible) to the effect that the Prophet (peace be upon him) was taken on the concerned journey by his soul and body while he was awake not asleep. Undoubted proofs were established for the truthfulness of Prophet Muhammad (peace be upon him) regarding what he said about the journey in question. Consequently, Muslims of Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim main body) agreed on believing in Isra' and Mi'raj and all that they involved, while atheists and heretics did not. In addition, the Kafirs (disbelievers) denied Isra' and Mi'raj because of their arrogance and stubbornness. Allah (Exalted be He) says: ﴿They intend to put out the Light of Allâh (i.e. the Religion of Islâm, this Qur'ân, and the Prophet Muhammad صلى الله عليه وسلم) with their mouths. But Allâh will bring His Light to perfection even though the disbelievers hate (it).﴾ Whoever thus denies Isra' and Mi'raj disbelieves in what was revealed to Prophet Muhammad (peace be upon him) and denies

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what has been revealed to him. This is because denying Isra' and Mi'raj is tantamount to denying the Ayahs (Qur'anic verses) talking about them such as Allah's saying: ﴿Glorified (and Exalted) be He (Allâh) [above all that (evil) they associate with Him] Who took His slave (Muhammad صلى الله عليه وسلم) for a journey by night from Al-Masjid-al-Harâm (at Makkah) to Al-Masjid-al-Aqsâ (in Jerusalem), the neighbourhood whereof We have blessed﴾ and: ﴿And indeed he (Muhammad صلى الله عليه وسلم) saw him [Jibrîl (Gabriel)] at a second descent (i.e. another time).﴾ ﴿Near Sidrat-ul-Muntaha (a lote-tree of the utmost boundary over the seventh heaven beyond which none can pass).﴾ ﴿Near it is the Paradise of Abode.﴾ Since whoever denies one Ayah (Qur'anic verse), word, or letter of the Qur'an is considered a Kafir; whoever denies the incident of Isra' and Mi'raj is more deserving to be considered Kafir. This is also because denying the incident of Isra' and Mi'raj is

tantamount to denying the obligation of performing the five daily Salahs (Prayers) which is plain Kufr (disbelief) that takes a person outside the fold of Islam. This is because Salah (Prayer) was made obligatory on both the Prophet and his Ummah (nation) without mediators during the journey in question. There are Mutawatir Hadiths (Hadith reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible) to that effect. Consequently, whoever denies Isra' and Mi'raj is undoubtedly a Kafir who goes out of the fold of Islam. May Allah protect us all! Allah (Exalted be He) says:

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﴿Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment.﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 19346

Q 1: Would you please comment on the hadith which indicates that the Prophet (peace be upon him) will be seated on the throne?

A: There is no authentic report from the Prophet (peace be upon him) in this regard as far as we know. As for the statement ascribed to Mujahid (may Allah be merciful to him), it is a false statement as viewed by several Hadith Scholars.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 20845

Q 2: Your Honor, it is said that the prophets (peace be upon them) can hear and see after their death; is there any proof to support this claim? Could you kindly advise? May Allah reward you!

A: in general, the dead including the prophets (peace be upon them) cannot hear those who call upon them. They cannot respond to the caller or implement commands or prohibitions. This is confirmed by Allah in His statement: **﴿So verily, you (O Muhammad صلى الله عليه وسلم) cannot make the dead to hear (i.e. the disbelievers)﴾** As for what has been related in Sahih Al-Bukhari and Sahih Muslim about when the dead are placed in their graves, that the Prophet (peace be upon him) stated: **﴿He hears the sounds of their shoes when they depart from him,﴾** and what the Prophet (peace be upon him) said to the polytheists who were killed on the Battle of Badr when they were dragged and thrown in the graves of Badr, he said to them: **﴿Have you found what your Lord promised true?﴾** and: **﴿They now hear what I say.﴾** Also, the dead hearing the voices of the two angels

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when asked about his faith and his Prophet...etc. In all these cases, the dead hear in a special way; which only Allah knows of. It is not continuous hearing, but they hear in special conditions. Hearing in the grave is unlike hearing in the world; it is special for the conditions of the Barzakh (period between death and the Resurrection). None can know how it occurs but Allah and the living will not be affected by the dead; whether benefit or harm because none is able to do this except Allah. As for what is mentioned that the Prophet (peace be upon him) said: **﴿Whenever someone greets me, Allah returns the soul to my body (in the grave) and I return his greeting,﴾** it is a special gift for the Prophet (peace be upon him), and this does not mean that the Prophet (peace be upon him) can benefit or harm the living except by the reward which a person gets from Allah when they send their peace and blessings upon him. People should not call on the Prophet (peace be upon him) after his death as he was spoken to in his life, such as fulfilling the needs and resolving problems. The Companions (may Allah be pleased with them) did not ask anything from him because they knew that it was impossible.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



The first question of Fatwa no. 20482

Q 1: The Khatibs (preachers) often describe the Prophet (peace be upon him) as "The One Lifting the Grief". Is it permissible to

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describe the Messenger of Allah (peace be upon him) as such?

A: it is permissible to describe the Prophet as "The One Lifting the Grief". Allah has saved people by him from Hell-fire and led them from the darkness of disbelief and polytheism to the belief in His Oneness. Describing His Prophet (peace be upon him), Allah (Glorified be He) says: ﴿Alif-Lâm-Râ. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. (This is) a Book which We have revealed unto you (O Muhammad صلى الله عليه وسلم) in order that you might lead mankind out of darkness (of disbelief and polytheism) into light (of belief in the Oneness of Allâh and Islâmic Monotheism) by their Lord's Leave to the Path of the All-Mighty, the Owner of all Praise.﴾ and: ﴿Indeed Allâh conferred a great favour on the believers when He sent among them a Messenger (Muhammad صلى الله عليه وسلم) from among themselves, reciting unto them His Verses (the Qur'ân), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur'ân) and Al-Hikmah [the wisdom and the Sunnah of the Prophet صلى الله عليه وسلم (i.e. his legal ways, statements, acts of worship)], while before that they had been in manifest error.﴾ However, "The One Lifting the Grief" does not mean that he (peace be upon him) removes distress. People must not seek his help instead of or along with Allah as this is regarded as major Shirk (associating others with Allah in His Divinity or worship), which Muslims should be aware of.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The Sahabah

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The second question of Fatwa no. 19378

Q 2: Some people among us have deviant opinions and different creeds. These people revile some of the Companions of the Prophet (peace be upon him), abase them, and claim that some of them were dissolute. They even stay away from acting in accordance with their narrations (of the Hadiths). They also claim that the honorable Sahaby (Companion of the Prophet), Al-Mughirah ibn Shu`bah is one of those dissolute Sahabah, I seek refuge in Allah from this, as they say, may Allah curse them, that four of the Sahabah had testified that he committed Zina (premarital sexual intercourse and/or adultery) in front of `Umar (may Allah be pleased with him). This is some of their worst claims.

A: First: the Companions of the Messenger of Allah (peace be upon him) are the best of believers. Allah has praised them in many Ayahs (Qur'anic Verses) that are recited until the Day of Resurrection. These Ayahs include the saying of Allah (Exalted be He): ﴿And the foremost to embrace Islâm of the Muhâjirûn (those who migrated from Makkah to Al-Madinah) and the Ansâr (the citizens of Al-Madinah who helped and gave aid to the Muhâjirûn) and also those who followed them exactly (in Faith). Allâh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.﴾ and:

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﴿Muhammad (صلی الله علیه وسلم) is the Messenger of Allâh. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allâh and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers). This is their description in the Taurât (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allâh has promised those among them who believe (i.e. all those who follow Islâmic Monotheism, the religion of Prophet Muhammad (صلی الله علیه وسلم) till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise).﴾ The Messenger of Allah (peace be upon him) also praised them and bore witness that they are the best of all people when he said: ﴿The best people are those living in my generation, and then those who will follow them, and then those who will follow the latter.﴾ Agreed upon by Al-Bukhari and Muslim. It was also related by Muslim on the authority of `Aishah (may Allah be pleased with her) that she said: ﴿A person asked Allah's

Messenger (peace be upon him) saying: Who are the best people? He said: The generation to which I belong, then the second generation (generation subsequent to my generation), then the third generation (generation subsequent to the second generation).)

Second: It is impermissible for a Muslim who believes in Allah and in the Day of Resurrection to curse any of them, for the Prophet (peace be upon him) said in the Hadith related by Al-Bukhari in his Sahih on the authority of Abu Sa'id (may Allah be pleased with him): (Do not revile my companions, for if one of you were to spend the equivalent of Uhud in gold, it would not amount to a mudd (a weight that equals a handful) of one of them,

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or even half of it.) It was also related by Muslim in his Sahih on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: (Do not revile my companions, for by the One in Whose hand is my soul, if one of you were to spend the equivalent of Uhud in gold, it would not amount to a mudd (a weight that equals a handful) of one of them.)

Moreover, it has been reported that Ibn 'Umar (may Allah be pleased with them both) said: "Do not revile the Companions of Muhammad (peace be upon him) for an hour of their sitting (he means with the Messenger of Allah (peace be upon him)) is better than the deeds of any of you for forty years". In another narration related by Waki', the Prophet (peace be upon him) said: (is better than the deeds of any of you in their whole life).

Therefore, whoever curses any of the Sahabah (may Allah be pleased with them all) of the Messenger of Allah (peace be upon him) will be entitled to a serious punishment according to the consensus of Muslim scholars. However, they (Muslim scholars), disagreed on whether they should be sentenced to death or not.

Third: The Sahabah of the Messenger of Allah (peace be upon him) are all upright since Allah has rendered them so, praised them,

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and recommended them, in addition to His Messenger's recommendation to them, what a great recommendation! Al-Khatib Al-Baghdady (may Allah be merciful with him) said: Every Hadith whose chain of narrators has been connected to the Prophet (peace be upon him) is not to be put into action except after the confirmation of the uprightness of its narrators, for they should be considered, except for the Sahaby who reported it from the Messenger of Allah because the uprightness of the Sahabah is confirmed and recognized by Allah's Confirmation, and declaration of their purity as well as His Selection to them in the text of the Qur'an. Then he cited some Ayahs and Hadiths indicating their merits. Afterwards, he said: If Allah and His Messenger have not mentioned any of what we have said in their regard, it would suffice that they had practiced Hijrah (a believer's migration to an Islamic land), Jihad (fighting/striving in the Cause of Allah), provided support (to the Prophet), exerted money and effort, had their parents and children killed (for the sake of Allah), exchanged advice in religion, and had strong Iman (faith) and Yaqin (certainty) to approve their uprightness and virtuousness, so they are the best of all upright and recommended people and of those who would ever succeed them. It is also narrated on the authority of Abu-Zar'ah (may Allah be merciful to him) that he said: If you see a man slandering any of the Companions of the Messenger of Allah (peace be upon him), you should know that this man is disbeliever. The Messenger of Allah is true, the Qur'an is also true, and both were driven to us by the Companions of the Messenger of Allah

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(peace be upon him). However, those (who do such act) want to transgress our witnesses (the Companions) to nullify the Book and the Sunnah. Thus, they are the ones who should be transgressed and they are the disbelievers.

Many scholars had reported the consensus on their uprightness, truth in addition to the credibility of their narrations, Praise be to Allah, such as, Al-Khatib Al-Baghdady, Ibn `Abdul-Barr, Ibn Al-Salah, Al-Nawawy, Ibn Kathir, Al-`Iraqy and Ibn Hajar Al-Sakhawy (may Allah be merciful to all of them).

Fourth: Ibn Taymiyah (may Allah be merciful to him) said in his book Al-`Aqidah Al-Wasatiyyah: "And of the fundamentals of Ahl-ul-Sunnah wal-Jama`ah is the soundness of their hearts and tongues towards the Companions of the Messenger of Allah (peace be upon him), as Allah has described them in His saying: ﴿And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.﴾ and to obey the Prophet (peace be upon him) in his saying: ﴿Do not revile my Companions...﴾ They should also accept whatever is mentioned in the Qur'an, Sunnah and by consensus with regard to their merits and ranks. He (Ibn Taymiyah) also added:

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They should disavow the approach of Al-Rawafid (A deviant Islamic sect slandering the Companions and the wives of the Prophet), who hate the Sahabah and revile them. They should also hate the approach of Al-Nawasib (A deviant Islamic sect slandering `Aly ibn Abu-Talib and the family of the Prophet), who harm Ahl-ul-Bayt (members of the Prophet's extended Muslim family) with words or acts.

They should not comment on what had happened between the Sahabah, because all the stories related with regard to their disadvantages include some fabrication, either by addition, diminution or distortion.

As to the authentic narrations, they are excused in them, for they were Mujtahidun (Scholars qualified to exercise juristic effort to infer expert legal rulings); some of their acts were correct, and the others were not and their mistakes would be excused. However, Ahl-ul-sunnah wal-Jama`ah do not believe that all the Sahabah are infallible; rather they were subjected to committing sins, except that they had other merits and initiatives that entail forgiving their sins, if they committed any. They would be forgiven as much as those who succeed them, since their good deeds are much more than those of their successors. It is authentically proven that the Messenger of Allah (peace be upon him) witnessed for them to be the best of generations, and that the Mudd donated by any of them is better than the mount of Uhud weighed in gold donated by any of their successors. Moreover, if any of them committed sins, they would have repented of it, replaced them with good deeds, or being forgiven for their precedence, or by the intercession of Muhammad (peace be upon him),

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for they are the most entitled to it. In addition to this, if any of them was inflicted in the Worldly Life, this would be a Kaffarah (expiation) for their sins. Had this been the case with regard to the certain sins, what would be the case with regard to the things in which they practiced Ijtihad; where if they were right they would have double reward, and if they were not, they would be rewarded as well, and their mistakes would be forgiven. Besides, the size of their sins is incomparable to their merits and virtues such as their Iman in Allah and His Messenger, practicing Jihad (striving in the cause of Allah), offering Hijrah and providing support, having beneficial knowledge and virtuous deeds. Thus, whoever considers their history with knowledge and insight and sees what Allah has bestowed upon them of merits will know that they are the best people after the prophets, and that no one will ever resemble them, for they are the elite of the generations of this Ummah (nation), which is the best of

all nations and the most honored by Allah."

Fifth: Based on what was previously mentioned, it is the duty of all Muslims to believe in the merits and grace of the Sahabah of the Messenger (peace be upon him) and their superiority over others, to love and supplicate for them, and mention them in a good manner. In addition, Muslims should love them and ward off whoever hates them or mentions them in a bad manner, for this is one of the essentials for sound Iman and Din (the religion of Islam). Imam Abu Ja`far Al-Tahawy (may Allah be merciful to him) said in clarifying the `Aqidah of Ahl-ul-Sunnah wal-Jama`ah: "And we love the Sahabah of the Messenger of Allah (peace be upon him) and never

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hate or disavow any of them. On the other hand, we hate whoever hates them, and mentions them badly, for we only mention them in a good manner. Loving them is one of the forms of Iman and Ihsan (the perfection of Faith), while hating them is an act of hypocrisy and oppression."

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The tenth question of Fatwa no. 20619

Q 10: one of the beliefs of Al-Zaydiyyah is that the caliphate was for Ali ibn Abu Talib (may Allah be pleased with him), but the Companions wronged him and usurped his right to the caliphate, and that the Messenger (peace be upon him) willed the caliphate for him after his death.

A: After the death of the Prophet (peace be upon him), the caliphate was the right of Abu Bakr then `Umar then `Uthman then `Aly (may Allah be pleased with them all) according to a general consensus of Muslim scholars. Whoever opposes the caliphate of any one of them goes against the beliefs of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) from the Companions (may Allah be pleased with them), and their followers with good conduct.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The eighth question of Fatwa no. 17882

Q 8: It is claimed that islam was spread by the sword of `Ali and the wealth of Khadijah. Is this true?

A: Firstly, `Ali ibn Abu Talib (may Allah be pleased with him) fought in Jihad (striving in the Cause of Allah) with the Messenger of Allah (peace be upon him) and participated in all the battles except the Battle of Tabuk. The Sahabah (Companions of the Prophet - may Allah be pleased with them), other than `Ali, participated in Jihad as well, such as Abu Bakr, `Umar, `Uthman, Khalid ibn Al-Walid, and others.

Secondly, Khadijah (may Allah be pleased with her) was the first woman to embrace Islam. The Messenger (peace be upon him) held her in high esteem and she used to console him, relieve his distresses, and support him. Jibril (peace be upon him) revealed that the Lord of the worlds sent her greetings. Also, the Prophet (peace be upon him) gave her the glad tidings of having a house in Jannah (Paradise) where there will be neither disturbance nor fatigue. The claim that Islam spread by the wealth of Khadijah is false. Spending for the Cause of Allah was only prescribed after Hijrah (the Prophet's migration to Madinah) and Khadijah (may Allah be pleased with her) died before Hijrah. Examples of Muslims who gave their wealth in the Cause of Allah are Abu Bakr Al-Siddiq, `Umar, `Uthman ibn `Affan (may Allah be pleased with them) and other Sahabah from among the Muhajirun (Emigrants from Makkah to Madinah) and the Ansar (Helpers, inhabitants of Madinah who supported the Prophet) (may Allah be pleased with the Sahabah).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 20530

Q 2: We heard a Hadith stating that people will enter paradise at a young age. However, it is always mentioned in Jumu`ah (Friday) Prayer that Fatimah, the daughter of our Prophet (peace be upon him), will lead women while Al-Hasan and Al-Hussein (may Allah be pleased with them) will lead the youth to Paradise. If this Hadith is true, does it not contradict the Ayah (Qur'anic verse) in Surah Al-`Imran that describes the status of Maryam? I believe that this Hadith was fabricated by the Shiites. What is your opinion, Your Eminence?

A: To show Maryam's status and her superiority over other women, Allah (Exalted be He) says: ﴿and (remember) when the angels said: "O Maryam (Mary)! Verily, allâh has chosen you, purified you (from polytheism and disbelief), and chosen you above the women of the 'alamîn (mankind and jinn) (of her lifetime).">﴾ In his book Al-Bidayah wa Al-Nihayah, Ibn Kathir (may Allah be merciful with him) said: The Ayah which reads: ﴿and chosen you above the women of the 'Alamîn (mankind and jinn) (of her lifetime).">﴾ implies women of her lifetime as when He said to Musa (Moses): ﴿I have chosen you above men﴾

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and His saying about the children of Israel: ﴿And We chose them (the Children of Israel) above the 'Alamîn (mankind and jinn) [during the time of Mûsâ (Moses)] with knowledge﴾

It is well known that Ibrahim (Abraham peace be upon him) is better than Musa (Moses peace be upon him), and that Muhammad (peace be upon him) is better than both of them. Likewise, this Ummah (nation) is better than the previous nations. It is also more in number, better in knowledge and work than the children of Israel and others.

His saying: ﴿and chosen you above the women of the 'Alamîn (mankind and jinn) (of her lifetime).">﴾ might also imply women in general. Therefore, Maryam is the best of the women who were before and after her.

It was reported in the Sunnah what supports the second view; that Maryam is the best of women until the Day of Resurrection, and not only women of her lifetime, except for Fatimah (may Allah be pleased with her), the daughter of the Messenger of Allah (peace be upon him). On the authority of Anas ibn Malik (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ﴿Sufficient for you among the women of the world, Maryam bint `Imran, Khadijah bint Khuwaylid, Fatimah bint Muhammad and Aasiya, the wife of Pharoah.﴾ This Hadith was ranked as Sahih (authentic) by Al-Tirmidhy, Al-Hakim, and others. Al-Nasa'iy recorded with a Sahih Sanad (authentic chain of narrators) on the authority of Ibn `Abbas (may Allah be pleased with them both) that

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the Messenger of Allah (peace be upon him) said: [\("The best of the women of Paradise are Khadijah Bint Khuwaylid, Fatimah bint Muhammad, Maryam bint `Imran, and Asiya bint Muzahim the wife of Pharoah." \)](#).

In his book *Al-Bidayah wa Al-Nihayah*, Al-Hafiz Ibn Kathir said: Abu Al-Qasim Al-Baghawiy reported that Wahb ibn Munabbih reported that Khalid ibn `Abdullah Al-Wasiti narrated from Muhammad ibn `Amr from Abu Salamah on the authority of `Aishah that she asked Fatimah: "What made you cry and laugh when you drew to the Messenger of Allah (peace be upon him)? She replied: The first time, he disclosed to me that he would not recover from his illness and I wept. Then he told me that I would be the first of his family to join him and he gave me glad tidings that I am the best of the women of Paradise except Maryam bint `Imran, so I laughed." The meaning of this Hadith is related in *Sahih Al-Bukhari* and the chain of narration is according to the conditions of narration set by Muslim. This Hadith means that Maryam and Fatimah are the best of the four mentioned women. It is recorded by Al-Imam Ahmad that `Uthman ibn Muhammad related that Jarir related from Yazid ibn Abu Ziyad from `Abdul Rahman ibn Abu Na`am on the authority of Abu Sa`id that the Messenger of Allah (peace be upon him) said: [\("Fatimah is the leader of the women of Paradise except for Maryam](#)

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[bint `Imran.](#)) Its Sanad (chain of narrators) is Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish). It is also ranked as Sahih (authentic) by Al-Tirmidhi and did not report it. There is another Hadith to the same effect which was narrated on the authority of `Aly ibn Abu Talib (may Allah be pleased with him) but it includes weakness in the chain of narration. This indicates that Maryam and Fatimah are the best of the four women. This might imply that Maryam is better than Fatimah or that both have the same rank. However, there is a Hadith that supports the first view. It is reported by Al-Hafiz Abu Al-Qasim ibn `Asakir that Abu Al-Hasan ibn Al-Fira' Abu Ghalib and Abu `Abdullah the two sons of Al-Banna reported that Abu Ja`far ibn Al-Maslamah reported that Abu Tahir Al-Mukhallis reported that Ahmad ibn Sulayman said that Al-Zubayr, Ibn Bakkar said that Muhammad ibn Al-Hasan said that `Abdul-`Aziz ibn Muhammad said that Musa ibn `Uqbah said that Kurayb reported on the authority of Ibn `Abbas that the Messenger of Allah (peace be upon him) said: [\("The best of the women of Paradise are Maryam bint `Imran, then Fatimah, then Khadijah, then Asiya, the wife of Pharoah." \)](#) In this Hadith, if the word "then" means "next", this points out one of the two possibilities indicated by exception; and it is to be given priority over the other wordings that included the coordinating conjunction "and" which neither implies nor negates sequential order. Allah knows best!

This Hadith Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration) was narrated by Abu Hatim Al-Razy from Dawud Al-Ja`fary from `Abdul-`Aziz ibn Muhammad, Al-Darawardy from Ibrahim ibn `Uqbah from Kurayb on the authority of Ibn `Abbas using the conjunction "and" and not with "then"

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which implies sequential order. So, his Isnad and text was different. Allah knows best!

To sum up, Maryam (peace be upon her) is the best of all women according to the general meaning of the Ayah, except for Fatimah the daughter of the Messenger of Allah (peace be upon her). This might be because Maryam is better or that both enjoy the same status. May Allah grant us success!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



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Issues related to the People of the Book

The second question of Fatwa no. 13167

Q 2: Can we believe in what we hear from Christians from what is mentioned in their Injil (Gospel)?

A: the Injil (Gospel) of today is not the same that Allah, may He be Glorified and Exalted, sent down. Many distortions, lies, additions, omissions, and blasphemous statements are included. Allah states this fact in the Qur'an in His statement, [﴿And verily, among them is a party who distort the Book with their tongues \(as they read\), so that you may think it is from the Book, but it is not from the Book, and they say: "This is from Allâh," but it is not from Allâh; and they speak a lie against Allâh while they know it.﴾](#) Furthermore, He, the Exalted, states [﴿Then woe to those who write the Book with their own hands and then say, "This is from Allâh," to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn thereby.﴾](#) A Muslim should not read any of the Jewish or Christian books. The Prophet (peace be upon him) admonished `Umar when he saw him with a paper from the Tawrah (Torah), then the Prophet (peace be upon him) said, [﴿Are you confused about it \(Islam\), O Ibn Al-Khattab! By Him in Whose Hands is my soul, I have brought unto you](#)

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[a white, pure faith. Indeed, if Musa were alive, he would have no other recourse but to follow me.﴾](#)

According to the narration of `Abdullah ibn Thabit, then `Umar said: I am pleased with Allah as Lord, Islam as a faith, and Muhammad (peace be upon him) as a Prophet.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fifth question of Fatwa no. 16953

Q 5: What is the evidence on the invalidity of the Christian `Aqidah (creed)?

A: All religions, whether Christianity or any other, should not be followed after the mission of the Prophet (peace be upon him); everyone should embrace Islam and follow Prophet Muhammad (peace be upon him), according to Allah's saying, ﴿Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins.﴾ He (Exalted be He) also says, ﴿Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh - to Whom belongs the dominion of the heavens and the earth. Lâ ilâha illa Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم), who believes in Allâh and His Words [(this Qur'ân), the Taurât (Torah) and the Injeel (Gospel) and also Allâh's Word: "Be!" - and he was, i.e. 'Isâ (Jesus) son of Maryam (Mary), عليهما السلام], and follow him so that you may be guided.﴾ In addition, Christianity was distorted and beliefs of Shirk (associating others with Allah in His Divinity or worship) invaded it, such as believing that Jesus Christ

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is Allah's Son, Allah Himself, or the third Ilah (God). It is a false religion.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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(Part No. 2; Page No. 477)

Punishment in the grave: Physical or psychological?

The fifth question of Fatwa no. 10719

Q 5: What is the punishment in the grave? Is it physical or spiritual? Does it afflict the body, the soul or both?

A: A person physically experiences the punishment in the grave, although the living people do not notice it. It is for both the body and the soul, as proven by the apparent textual meanings contained in the Qur'an and Sunnah. Allah (Exalted be He) says: [﴿The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established \(it will be said to the angels\): "Cause Fir'aun's \(Pharaoh\) people to enter the severest torment!">﴿The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established \(it will be said to the angels\): "Cause Fir'aun's \(Pharaoh\) people to enter the severest torment!﴾](#)

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The first question of Fatwa no. 11365

Q 1: What is the question asked to a dead person after being placed in the grave?

A: Hadiths ranked as Sahih (authentic) and Mutawatir (reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible) confirm that a dead person is questioned by two angels after burial about some of their beliefs. It is reported in the Sahih Books of Al-Bukhari,

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Muslim and others, on the authority of Anas ibn Malik (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: [«When a human is laid in the grave and their companions leave, while they can still hear their footsteps, two angels come to them, make them sit and ask them, 'What did you used to say about this man, Muhammad \(peace be upon him\)?' A Mu'min \(believer\) will say, 'I testify that he is the Servant of Allah and His Messenger.' It will be said to them, 'Look at your place in Hellfire; Allah has given you a place in Paradise instead.' The dead person will see both their places.»](#) Qatadah said: "It was mentioned to us that a Mu'min's grave is made spacious." He then continues the Hadith of Anas who said: [«Whereas a hypocrite or a Kafir \(disbeliever\) will be asked, 'What did you used to say about this man?' They will reply, 'I do not know; I used to repeat what the people used to say.' It will be said to them, 'Neither did you know nor did you follow those who know.' They will be hit with iron hammers once; they will send such a cry that everything near them will hear it, except Jinn and mankind.»](#)

It is also reported in the Two Sahih Books of Hadith (i.e. Al-Bukhari and Muslim), on the authority of Al-Bara' ibn `Azib (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: [«A Muslim when questioned in the grave, testifies that there is no god but Allah and that Muhammad is the Messenger of Allah. This is the Saying of Allah: «Allâh will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter.»»](#)

It is also reported in the Sahih Book of Muslim on the authority of Al-Bara' ibn `Azib that the Prophet (peace be upon him) said: "The Ayah (Qur'anic verse):

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[««Allâh will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter»»](#) was revealed about the punishment in the grave. A person is asked, 'Who is your Lord?' They reply, 'My Lord is Allah, and my Prophet is Muhammad (peace be upon him).' This is the Saying of Allah (Glorified and Exalted be He): [«Allâh will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter.»»](#)

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family and Companions.



Fatwa no. 13059

Q: The noble Messenger (peace be upon him) said: [\(The grave is either a garden of Paradise or a pit of Hellfire.\)](#) **Whether the person is destined to enter Paradise or Hellfire, all we know is that the body decomposes in the earth and worms eat it. In the Hadith our noble Messenger (peace be upon him) stated that Allah forbade the earth to decompose the remains of Prophets. Is this regarding the Prophets only? If the person is destined to Paradise, does their body decompose in the grave, or does it remain and can enjoy the fragrance of Paradise? We hope you will explain this.**

A: It is authentically reported that the Prophet (peace be upon him) said: [\(When one of you dies, they are shown their place \(in the Hereafter\) morning and evening; if they are among the people of Paradise, they are \(shown their place\) among the people of Paradise; and if they are among the denizens of Hell, they are \(shown their place\) among the denizens of Hell, and it will be said to them, 'That is your abode until Allah raises you on](#)

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[the Day of Resurrection.'](#)) (This is the wording of Al-Bukhari) It is one of the basic tenets of Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream) that bliss and punishment are experienced by the soul, and that the body undergoes the same during Barzakh (period between death and the Resurrection), also, that bliss and punishment are experienced by the person whether the body remains or decomposes. We do not know how this happens, because it is a matter that belongs to the realm of Ghayb (the Unseen) about which we know nothing. We just have to believe in this, based on the evidence from the Qur'an, the Sunnah (whatever is reported from the Prophet) and Ijma` (consensus of scholars).

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People in Barzakh

Fatwa no. 18096

Q: Respected Shaykh, I would like Your Eminence to explain to me an issue that confuses me: It is authentically reported that when a human dies, their soul is taken to the heavens and shown its place, whether in Paradise or Hellfire, then it returns to the body and remains there till the Day of Judgment.

Also, it is authentically reported that during Isra' (Night Journey) and Mi`raj (Ascension to Heaven), the Messenger (peace be upon him) saw many people in Paradise and Hellfire. He (peace be upon him) even described what he had seen with his own eyes. How can we reconcile between all these Hadiths? May Allah reward you.

A: Basically, dead bodies are in the earth, whereas the souls in an abode, experiencing either bliss or punishment, yet they remain connected to the bodies.

What the Messenger of Allah (peace be upon him) saw is a Karamah (an extraordinary event caused by Allah for or through a pious person) with which Allah blessed him. Allah turned the souls into bodies for the Prophet to see Adam, Ibrahim (Abraham), Musa (Moses), and `Eisa (Jesus), peace be upon them all. Also, during Salat-ul-Kusuf (Prayer on a solar eclipse) he (peace be upon him) saw `Amr ibn Luhay `Amr ibn Luhay dragging his intestines in Hellfire and mentioned the story of the woman who imprisoned a cat till it died of hunger for which she was punished in Hellfire.

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Reckoning on the Day of Resurrection

The six question of Fatwa no. 10719

Q 6: What will the reckoning on the Day of Resurrection be like? Will every Ummah (nation) be called to account using its own language, or what? What is the wisdom behind Resurrection, though it is well known that Allah is All-knowing of the affairs of His Creation?

A: Reckoning on the Day of Resurrection is for every person to know their good and bad deeds in worldly life by reading their own record of deeds, which they will receive either with the right or left hand, and acknowledge that there is nothing written in it that they have not done. Anyone who denies what is in the record of their deeds, their skin and organs will testify to what they have done. Allah (Exalted be He) says: ﴿On the Day when their tongues, their hands, and their legs (or feet) will bear witness against them as to what they used to do.﴾ And: ﴿This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn.﴾ And: ﴿And (remember) the Day that the enemies of Allāh will be gathered to the Fire, then they will be driven [(to the Fire), former ones being withheld till their later ones will join them].﴾ ﴿Till, when they reach it (Hell-fire), their hearing (ears) and their eyes, and their skins will testify against them as to what they used to do.﴾ ﴿And they will say to their skins, "Why do you testify against us?" They will say: "Allāh has caused us to speak as He causes all things to speak: and He created you the first time, and to Him you are made to return."﴾ The wisdom behind the reckoning is:

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Showing the perfection of Allah's Justice and confronting His servants with the irrefutable evidence as to what they did in this world.

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The third question of Fatwa no. 16062

Q 3: Will a person be called to account for their inner thoughts?

A: Allah is Gracious and Merciful to His Servants. He, out of His Mercy, does not impose upon them what they cannot bear. No one will be called to account for their inner thoughts, based on the Hadith authentically reported on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: [\(Allah has forgiven my Ummah \(nation based on one creed\) whatever thoughts that occur to their minds, as long as they do not put them into action or utter them.\)](#) In his book "Al-Musnad", Imam Ahmad said: `Affan told us that `Abdul-Rahman ibn Ibrahim told him that Al-`Ala' ibn `Abdul-Rahman told him on the authority of his father that Abu Hurayrah said: "When it was revealed to the Messenger of Allah (peace be upon him) the Ayah (Qur'anic verse) saying: [\(To Allâh belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in your own selves or conceal it, Allâh will call you to account for it. Then He forgives whom He wills and punishes whom He wills. And Allâh is Able to do all things\)](#) the Sahabah (Companions of the Prophet) felt it hard. They came to the Messenger of Allah (peace be upon him), kneeled in front of him and said: "O Messenger of Allah! We were assigned deeds that we can perform, such as Salah (Prayer), Sawm (Fasting), Jihad (striving in the Cause of Allah) and Sadaqah (voluntary charity).

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But we cannot bear this Ayah that was revealed to you." The Messenger of Allah (peace be upon him) said: [\(Do you want to say as the people of the Book \(Jews and Christians\) said before you, 'We hear and disobey?' You should rather say, 'We hear and we obey; \(we seek\) Your forgiveness, our Lord! and unto You is the return.'](#)) When people acknowledged it and humbly recited it, Allah (Glorified and Exalted be He) revealed directly after it: [\(The Messenger \(Muhammad صلى الله عليه وسلم\) believes in what has been sent down to him from his Lord, and \(so do\) the believers. Each one believes in Allâh, His Angels, His Books, and His Messengers. \(They say\), "We make no distinction between one another of His Messengers" - and they say, "We hear, and we obey. \(We seek\) Your Forgiveness, our Lord, and to You is the return \(of all\)."](#)) When they did, Allah (Blessed and Exalted be He) abrogated it and revealed instead: [\(Allâh burdens not a person beyond his scope. He gets reward for that \(good\) which he has earned, and he is punished for that \(evil\) which he has earned. "Our Lord! Punish us not if we forget or fall into error."](#))

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family and Companions.

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Fatwa no. 19939

Q: What is meant by the shade mentioned in the Hadith: [\(Seven \(types of people\) whom Allah will shade with His Shade on the Day when there is no shade but His.\)](#)

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A: It is the shade of the `Arsh (Throne) of Allah, the Most Merciful (Blessed and Exalted be He). This explanation is based on the Hadith narrated by Salman (may Allah be pleased with him) in the Sunan (Hadith compilations classified by jurisprudential themes) of Sa`id ibn Mansur that states: [\(Seven \(types of people\) whom Allah will shade with the Shade of His `Arsh...\)](#) Al-Hafizh ibn Hajar (may Allah be merciful to him) ranked its Isnad (chain of narration) as Hasan (contains a narrator with weak exactitude, but is free from eccentricity or blemish); Al-Fath vol. 2, p.144.

Moreover, Al-Hafizh ibn Rajab (may Allah be merciful to him) said while concluding his explanation for the concerned Hadith mentioned in Sahih Al-Bukhari vol. 6, p. 51): Imam Ahmad and Al-Tirmidhy related this Hadith which Al-Tirmidhy ranked as Sahih (authentic) on the authority of Abu Hurayrah (may Allah be pleased with him) who narrated that the Prophet (peace be upon him) said: [\(Anyone who gives respite to their debtor, or forgives the debt, will be in the shade of the `Arsh \(of Allah\) on the Day of Resurrection.\)](#) This Hadith is another proof that the Shade of Allah refers to the Shade of His `Arsh.

Finally, Ibn Al-Qayyim (may Allah be merciful to him) mentioned the same explanation in his book Al-Wabil Al-Sayyib and at the end of his book Rawdat Al-Muhibbin.

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Shafa`ah of the Prophet for serious sinners

The second question of Fatwa no. 11855

Q 2: I would like to ask about a Hadith which I heard, but I do not know whether it is Sahih (authentic), Hasan (good), or Mawdu` (fabricated). The Hadith says that the Prophet (peace be upon him) said: [\(My Shafa`ah \(intercession\) will be for those among my Ummah who have committed major sins.\)](#) May Allah reward you the best on behalf of us. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you).

A: The Hadith mentioned above concerning the Prophet's Shafa`ah for the believers who have committed major sins is Sahih (authentic).

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The fourth question of Fatwa no. 15920

Q 4: Do righteous people intercede on the Day of Resurrection, and for whom? How is the intercession carried out?

A: righteous people intercede, if Allah wills them to and if the ones interceded for are Muslims. Allah (Exalted be He) says: [\(and they cannot intercede except for him with whom He is pleased.\)](#) He (Exalted be He) also says: [\(Who is he that can intercede with Him except with His Permission\)](#)

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However, no intercession can avail a Kafir (disbeliever).

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Parents and children together in Paradise

Fatwa no. 12506

Q: Will we meet with our offspring in the Hereafter? I do hope so. Please clarify this for us and guide us to what is right. May Allah reward you.

A: Allah (Glorified and Exalted be He), out of His Grace and Generosity, has informed us that the offspring of believing parents will be elevated to their rank in Paradise, even if their deeds do not qualify them for such a higher rank. Allah (Glorified and Exalted be He) says: **﴿And those who believe and whose offspring follow them in Faith: to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything. Every person is a pledge for that which he has earned.﴾** Ibn Kathir (may Allah be merciful to him) reported that Ibn `Abbas (may Allah be pleased with him and his father) said: "Indeed, Allah will raise the rank of a believer's offspring to join them, even if the offspring's deeds are less in order to please the believer." Then he recited the previous Ayah (Qur'anic verse).

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The first question of Fatwa no. 13958

Q 1: Allah (Exalted be He) stated, (And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).)

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Allah's Messenger (peace be upon him) stated, ("All people will enter Paradise except those who refuse." Then it was asked, "O Messenger of Allah, who may ever refuse?" He said, "Whoever obeys me will enter Paradise, and whoever disobeys me will enter Hellfire.") **We know that the Jinn and mankind worship Allah Who promised Paradise to those who worship Him. Then, why are not the Jinn mentioned here given that they worship Allah as well? We ask that Your Honor clarify this point substantiated by evidence.**

A: The correct opinion is that the believing Jinn will enter Paradise. In this context, Allah (Exalted be He) said, (But for him who fears the standing before his Lord, there will be two Gardens (i.e. in Paradise).) Whoever meets this description by having firm faith and performing righteous deeds is a believer. Allah promised the believers to admit them into Paradise. He (Exalted be He) also stated, ("Verily those who believe (in the Oneness of Allâh - Islâmic Monotheism) and do righteous deeds, shall have the Gardens of Al-Firdaus (Paradise) for their entertainment.) He (Exalted be He) further stated, (O our people! Respond (with obedience) to Allâh's Caller (i.e. Allâh's Messenger Muhammad صلى الله عليه وسلم), and believe in him (i.e. believe in that which Muhammad صلى الله عليه وسلم has brought from Allâh and follow him). He (Allâh) will forgive you of your sins, and will save you from a painful torment (i.e. Hell-fire)) These verses indicate explicitly that those who respond to the call of their prophet and believe in Allah will be rewarded with forgiveness of their sins and salvation from punishment. Therefore, it is understood that they will enter Paradise, for there is nothing in the Hereafter except Paradise or Hell. So, those who will be saved from Hell will enter Paradise.

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(Part No. 2; Page No. 493)

Fate of non-Muslim children

The first question of Fatwa no. 16466

Q 1: What is the ruling on non-Muslim children who die in childhood? Will they be admitted to Paradise or Hellfire?

A: The non-Muslim children in this world fall under the same ruling as their fathers; but as for the Hereafter, the correct scholarly opinions in this regard are two:

The first is that they will be put through the test of whether or not they will accept Islam. They will be called to embrace Islam; whoever accepts will be saved and admitted to Paradise, whereas those who refuse will dwell in Hellfire.

The second is that they will enter Paradise. It is related by Al-Bukhari in his Sahih on the authority of Samurah ibn Jundub that the Prophet (peace be upon him) saw them in a dream with Ibrahim (Abraham, peace be upon him) in a garden with the Muslim children. This is also because they died without committing any sins or being converted to Judaism, Christianity or Magianism. The Prophet (peace be upon him) said: [«Every newborn is born in a state of Fitrah - \(according to another narration: born into no other than this religion\). Its parents then make it a Jew, a Christian or a Magian.»](#) (Agreed upon by Al-Bukhari and Muslim) The knowledgeable scholar Ibn Al-Qayyim (may Allah be merciful to him) elaborated on this issue in the last part of Tariq Al-Hijratayn wa Bab Al-Sa`adatayn. For further information, please refer to this book.

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Second question of Fatwa no. 20814

Q 2: Please clarify for us the authenticity and meaning of the following Hadith: On the authority of Abu Hurayrah (may Allah be pleased with him) who said: (A Bedouin came to the Prophet (peace be upon him). The Prophet asked him: 'Have you been afflicted by Um Maldam?' The Bedouin said: 'What is Um Maldam?' The Prophet answered: 'Hotness between skin and flesh i.e. fever.' The Bedouin replied: 'No.' The Prophet (peace be upon him) said: 'Have you ever had Sada`?' The Bedouin said: 'What is Sada`?' The Prophet (peace be upon him) said: 'Wind which gets in a person's head and harms the veins i.e. headache.' The man replied: 'No.' He (Abu Hurayrah) said: 'Who would like to see a man destined for Hell- fire" [i.e. the Bedouin].') This Hadith is related by Al-Bukhari in his book Al-Adab Al-Mufrad under the number 381 and it is declared as Sahih (authentic) by Al-Albani. However, Fu'ad `Abdul-Baqi commented on the Hadith: "It is not mentioned in any of the Six Hadith Compilers 'Al-Bukhari, Muslim, Abu Dawud, Al-Tirmidhi, Al-Nasa'i, and Ibn Majah'." My question is whether this Hadith means that whoever is not afflicted by these diseases will be amongst the dwellers of Hell-fire? Clarify the matter for us please. May Allah bless you.

A: This Hadith is not only related by Al-Bukhari in his book Al-Adab Al-Mufrad. Rather, it is related as well by Imam Ahmad in his book (Al-Musnad 'Hadith compilation' vol. 2 pp. 332-366), Al-Nasa'i in his Book (Al-Sunan Al-Kubra vol. 4 p. 749), Ibn Hibban in his (Sahih Book of Hadith vol. 7 p. 178 under the number 2916), Abu Ya`la in his book (Al-Musnad vol. 11 p. 432 under the number 6556), Al-Hakim in his book (Al-Mustadrak vol. 1 p. 347), Al-Bazzar in his book (Kashf-ul-Astar vol. 1 p. 369

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under the number 369), and Hannad ibn Al-Sirry in his book (Al-Zuhd vol. 1 p. 246 under the number 426). The Hadith in question is classified as Sahih by Ibn Hibban. Moreover, Al-Hakim commented saying: "This Hadith is Sahih according to the criterion set by Imam Muslim though it is not related by him." Al-Haythami wrote in his book "Majma` Al-Zawa'id vol. 2 p. 294.": "Its Sanad 'chain of narrators' is Hasan 'good'."

After relating the Hadith in his Sahih Book of Hadith, Al-Hafizh Ibn Hibban explained: "The statement of the Prophet 'peace be upon him': (Let them who want to look at a man amongst the dwellers of Hell-fire look at this man.) is to reproach people who are proud of not being afflicted by diseases and those who are not patient when they become ill. It is worth mentioning that Allah (Glorified and Exalted be He) makes diseases, distresses, and sorrows that may afflict Muslims in this world a cause for their sins to be forgiven. The Hadith thus implies that people are not infallible and that whoever sins is subject to be punished in Hell-fire unless Allah forgives them. The Hadith signifies that diseases expiate some of a person's sins, but it does not state by any means that whoever is physically fit in this world will be punished in Hell-fire." Sheikh-ul-Islam Ibn Taymiyyah clarified reasons for which Allah pardons His believing servants saying: "When a believer commits a sin, he may be forgiven through ten means: Turning to Allah in Tawbah (repentance) which He accepts, for those whose Tawbah from a sin is accepted it is as if they had not sinned at all; making Istighfar (seeking forgiveness from Allah) so that Allah forgives them; performing good deeds that expiate bad ones; having believers offer Du`a' (supplication) and Istighfar on their behalf while they are living

and after they pass away; having believers grant them the reward of some of their deeds so that Allah accepts their Shafa`ah 'intercession'; Allah accepting the Shafa`ah of His Prophet Muhammad 'peace be upon him' for them; Allah afflicting them with some calamities that expiate their sins; Allah sending upon them Sa`qah 'blast' during Barzakh (period between death and the Resurrection) so that their sins are expiated; Allah trying them by some of the terrors of the Day of Resurrection so that they are forgiven; or that Allah The Most Merciful grants them His mercy. Whoever is not entitled to receive any one of these reasons for forgiveness should blame no one but himself." (Majmu` Al-Fatawa vol. 10 p. 45).

In addition, it is stated by Al-Hafizh Ibn Rajab in his explanation of the Hadith which reads: [\(Fever is a blow of Hell-fire, and when a believer has fever, this will expiate their portion of fire in the hereafter.\)](#) "Thus the Hadith tells that fever is a blow of Hell-fire and that if a believer is afflicted by it, this expiates their portion of fire in the hereafter. This means, and Allah knows best, that when a believer is afflicted by fever in this world, it expiates their sins and purifies them until they meet with Allah on the Day of Resurrection sinless and deserving to dwell in Allah's Jannah (Paradise). This applies only to believers who have sincere faith in Allah and have only sins that can be expiated by fever. However, there are many Hadith Mutawatir (a Hadith reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible) to the effect that diseases and difficulties expiate sins...

The Prophet (peace be upon him) mentioned that not being afflicted by fever and headache is a sign that a person is subject to be punished in Hell-fire and visa versa. It is thus related in Musnad and Nasa'i on the authority of Abu Hurayrah that the Prophet (peace be upon him) said to a Bedouin: "Have you been afflicted by Um Maldam?..." The wording of the Hadith is thus not confusing. The Bedouin who is mentioned in the Hadith was subject to be punished in Hell-fire for committing sins which were not expiated in this world. This was a matter of Ghayb (the Unseen) about which Allah (Exalted be He) informed His Prophet (peace be upon him). And Allah knows best.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Third question of Fatwa no. 18218

Q 3: Allah (Exalted be He) states in Surah (Qur'anic chapter) Hud regarding the dwellers of Hell-fire: (They will dwell therein for all the time that the heavens and the earth endure, except as your Lord wills. Verily, your Lord is the Doer of whatsoever He intends (or wills).) **He (Exalted be He) then followed the Ayah (Qur'anic verse) by mentioning the dwellers of Jannah (Paradise):** (abiding therein for all the time that the heavens and the earth endure, except as your Lord wills: a gift without an end.)

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Would you please tell us what is meant by Allah's Will which is mentioned in the two Ayahs (Qur'anic verses)?

A: The phrase "as your Lord wills" in the two Ayahs does not mean that believers will not abide in Jannah forever, or that the Kafirs (disbelievers) will not abide in Hell-fire forever. However, the purpose of such a phrase is to confirm that the Will of Allah (Exalted be He) dominates in all cases without exception. This is why Allah (Exalted be He) concluded the first Ayah, which speaks about those who are wretched, stating: (Verily, your Lord is the Doer of whatsoever He intends (or wills).)

It is noteworthy that making Kafirs to abide eternally in Hell-fire and believers to abide eternally in Jannah is one example of Allah's doing whatsoever He wills. Thus, after mentioning the Will of Allah, He (Exalted be He) informs us regarding those who are blessed that they are given: (a gift without an end.) i.e. continuous and never-ending.

Another view is held to the effect that the phrase "as your Lord wills" is mentioned to signify that the disobedient amongst the believers in Tawhid (Oneness of Allah) will be taken from Hell-fire after entering it for sometime. They enter Hell-fire initially because they are wretched, but they are less evil than the Kafirs. However, those who are blessed will all have a lasting reward that will never end, and this is the meaning of eternity.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Ahl-ul-Fatrah

The second question of Fatwa no. 16426

Q 2: is it correct that Ahl-ul-Fatrah (those to whom Da`wah has not reached in an uncorrupted manner) will be saved from Hell and that the parents of the Prophet (peace be upon him) were among them and will therefore be saved from Hell and enter Paradise? If this is not correct, how can we rebut this claim? What is the ruling of Islam on this claim? Please, advise!

A: Scholars held different opinions on Ahl-ul-Fatrah, and the preponderant opinion is that they will be tried on the Day of Resurrection; those who will respond to the order will be saved; and those who refuse will be doomed. This was authentically narrated on the authority of Al-Aswad ibn Sari` Al-Tamimi Al-Sa`di and others. Parents of the Prophet (peace be upon him) did not belong to Ahl-ul-Fatrah because the Arabs followed the faith of Ibrahim (peace be upon him), particularly the people in the lands of Hijaz. Later, Shirk (associating others with Allah in His Divinity or worship) reached them during the era of `Amr ibn Luhai Al-Khuza`i, but they were still practicing some rites of Ibrahim's faith, such as Hajj. For that reason, the Prophet's parents were not among Ahl-ul-Fatrah because this term refers to a people to whom the Da`wah of Allah's Messengers has not reached in an uncorrupted manner. It was authentically narrated that the Prophet (peace be upon him) replied to a man who asked him about the fate of his father, saying, [\(My father and yours are both in Fire.\)](#) Related by Muslim in his Sahih (authentic) Book of Hadith. It was authentically narrated that the Prophet (peace be upon him) asked the permission of Allah to

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visit his mother's grave, and he was granted it. He again asked permission to ask forgiveness for her, but it was not given to him. Allah (Glorified and Exalted be He) states, [\(It is not \(proper\) for the Prophet and those who believe to ask Allāh's Forgiveness for the Mushrikūn \(polytheists, idolaters, pagans, disbelievers in the Oneness of Allāh\), even though they be of kin, after it has become clear to them that they are the dwellers of the Fire \(because they died in a state of disbelief\).\)](#) This Ayah (Qur'anic verse) was revealed regarding Abu Talib and others who died in the state of Shirk after the start of Da`wah (the call to Islam).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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(Part No. 2; Page No. 501)

Belief in the Divine Decree and Predestination

Fatwa no. 14657

Praise be to Allah, Alone. Peace and blessings be upon the Last Prophet.

The Permanent Committee for Scholarly Research and Ifta' has read the query submitted to His Eminence the General Mufty by His Excellency Secretary General of the Chamber of Commerce and Industry in Jeddah, and referred to the Committee by the Secretariat General of the Council of Senior Scholars. The query number is 1139 and dated 9/3/1411 A.H. The questioner asked the following question:

The Chamber of Commerce and Industry in the Kingdom plays a constructive role and exerts efforts in settling many commercial issues and problems through reconciling between the disputing parties without resorting to the judicial authorities. The Chamber undertakes this task based on the great principle of the Shari`ah, namely, 'reconciliation is best,' and for the purpose of sparing the judiciary some of the large number of issues submitted to them. The Chamber also seeks to maintain the trade relations among national businessmen or among them and other businessmen abroad based on friendliness and mutual consent.

Accidents sometimes cause financial losses or psychological harm to others. These incidents might take place

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deliberately or out of negligence. They may be done due to unknown reasons or due to reasons that man has no connection to or expects such as the foundering of a ship, the breaking out of fire in a storehouse of gas cylinders and storms, or heavy rains that damage the goods.

When similar accidents are referred to the Chamber or some authorities seeking their consultation, the reports made contain a phrase signifying that the accident took place according to the Divine Decree and Predestination. They write it considering that the Divine Will is above everything.

We would like, Your Eminence, to give us a clear answer to be a Shar`y evidence on writing the phrase stating that the accident happened according to the Divine Decree and Predestination, particularly that some people contested it. Should this phrase be used only with matters that man has no control over? Can it be used with all cases along with mentioning the apparent reason afterwards?

We appreciate your Eminence's enthusiasm for the cause of Islam and ask Allah (Glorified and Exalted be He) to reward you with the best.

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

After the Committee studied the query, it gave the following answer:

Everything happens according to the Divine Decree and Predestination, as Allah (Glorified be He) says, ﴿Verily, We have created all things with Qadar (Divine Preordainments of all things before their creation as written in the Book of Decrees Al-Lauh Al-Mahfûz).﴾

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Also, the Prophet (peace be upon him) said, ﴿Every thing is decreed, even incapability and ability.﴾ Related by Muslim in his Sahih (authentic) Book of Hadith. Thus, there will be no blame if the reports contain a phrase signifying that a particular accident happened according to the Divine Decree and Predestination along with clarifying the direct reason, be it a human reason or any other reason. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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The fourth question of Fatwa no. 17882

Q4: If a person dies in an accident, is this his fate? Suppose a person was predestined to live seventy years, then had an accident and died at the age of thirty. Can this be considered his fate, or is this outside his fate? If this is his fate, why must the killer pay Diyah (blood money), or receive Had (ordained punishment for violating Allah's Law) in case of premeditated murder? If it is his fate, the person may kill anyone

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and if asked why they killed, they will say, it was the person's fate to die and all they mean is to relieve him of suffering the agonies of death.

A: a Muslim must believe in predestination. Whatever Allah wills happens, and all that He does not will, does not happen. Allah created all things, knew, predestined and willed everything. Man's fate in life has stages:

First: Fate is recorded in Al-Lawh Al-Mahfoudh (the preserved tablet).

Second: It is recorded in the phase of breathing the soul into the fetus during pregnancy.

Third: It is recorded on Laylat-ul-Qadr (the Night of Decree)

and it conforms with what is recorded in Al-Lawh Al-Mahfoudh (the preserved tablet). The teacher's saying that a person's death in an accident contradicts predestination is wrong. That the person is killed whether intentionally or unintentionally does not mean his death contradicts predestination. It is Allah (Glory be to Him) Who predestined everything, whether murder or death, as Allah (Glorified be He) stated: [﴿No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees \(Al-Lauh Al-Mahfûz\) before We bring it into existence.﴾](#) and: [﴿Verily, We have created all things with Qadar \(Divine Preordainments of all things before their creation as written in the Book of Decrees Al-Lauh Al-Mahfûz\).﴾](#) and: [﴿Know you not that Allâh knows all that is in the heaven and on the earth? Verily, it is \(all\) in the Book \(Al-Lauh-al-Mahfûz\). Verily that is easy for Allâh.﴾](#)

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Also in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) it is reported from Ibn Mas'ud (may Allah be pleased with him) from the Prophet (peace be upon him) that he stated: [﴿A fetus's livelihood, death, deeds, fortune and misfortune are written down while in his mother's womb,﴾](#) and in Sahih Muslim from `Abdullah ibn `Amr ibn Al-`As (may Allah be pleased with them) from the Prophet (peace be upon him) that he said: [﴿Allah had ordained the measures \(of quality\) of the creation fifty thousand years before He created the heavens and the earth, as His Throne was upon water.﴾](#)

The Ayahs (Qur'anic Verses) and Hadiths about fate are many, and the scholars of Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim main body) agreed upon this. Only Mu'tazilites and Al-Rafidah, may Allah treat them with what they deserve, contradict this.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



The first question of Fatwa no. 19359

Q 1: Some women claim that they work to secure their future and that of their children in case they are divorced

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or become widowed, as none knows what the future holds in store for them. Does this negate a Muslim's belief in Divine Decree and Predestination?

A: a Muslim believes in Divine Decree and Predestination. They believe that Allah has recorded their sustenance when the soul was first breathed into them in their mothers' wombs and that this sustenance will surely come to them. It is reported on the authority of `Abdullah ibn Mas`ud (may Allah be pleased with him) who narrated that the Messenger of Allah (peace be upon him) stated, [\("Indeed, humans are formed in the wombs of their mothers..." up till "Then Allah sends an angel who is ordered to record four things. He is ordered to record their \(i.e. the new creature's\) deeds, their term of life \(in this world\), their sustenance and whether they will be miserable or happy..."](#)) It is also related on the authority of Jabir ibn `Abdullah (may Allah be pleased with them both) who narrated that the Messenger of Allah (peace be upon him) said, [\("O people! Fear Allah and be reasonable in seeking sustenance, for none will die before receiving their full sustenance, even if it is late. So fear Allah and be reasonable in seeking sustenance. Take that which is lawful and abstain from that which is unlawful."\)](#) (Related by Ibn Majah in his "Sunan" book of Hadith, vol. 2, p. 725; and by Ibn Hibban in his "Sahih")

This belief does not contradict a Muslim's seeking

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livelihood and adopting the lawful means in their quest. However, a Muslim should not fully depend on them, but should sincerely believe that Allah Alone is the Provider of sustenance, Bestower of benefits and Protector from harm (Glorified be He).

People who claim they are securing their future and the future of their children are exceeding the proper limits by depending on themselves, their positions, and on the material world.

It is the duty of a Muslim to abstain from making these statements that negate their full reliance on Allah, hope from Him, and fear of Him. A Muslim should turn to Allah and supplicate to Him during adversity as well as prosperity, while adopting the lawful means of earning a living as the Messenger of Allah (peace be upon him) has commanded us.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



The first question of Fatwa no. 20109

Q 1: I was afflicted with a disease a year or more ago. Before that time, I was living with my family in our village, but I moved to Cairo, the capital where I work as an elementary school teacher. I was afflicted with typhoid fever and since my work provides health insurance, I was hospitalized. However, I did not receive the proper care and suffered as a result from a clot in my left leg. Later, my family members came to Cairo and accompanied me back to our village. Most of my fellow villagers received me saying that

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I brought this upon myself and had I stayed home and not moved to Cairo, nothing would have happened to me. Now I am confused although I believe in Allah's Divine Decree and Predestination. Please clarify this matter for me. is it true that a person can bring harm upon themselves by doing a certain act, or is it their predestination? How can I answer those who claim I was the cause of what befell me?

A: This is Allah's Divine Decree and Predestination and you should endure and never become impatient, for these diseases and afflictions are for the benefit of a believer. It is confirmed that the Prophet (peace be upon him) said, ["Amazing is the disposition of believers; for there is good for them in every affair; and this is not the case with anyone except a believer. If something good happens to them, they thank \(Allah\), thus there is good in it for them; and if they suffer an affliction, they endure patiently, and there is good in it for them."](#) (Related by Muslim)

The Prophet (peace be upon him) also stated, ["No disease, nor fatigue, nor affliction, nor grief, nor hurt, nor anguish befalls a Muslim, or even a prick from a thorn, without Allah expiating some of their sins for it."](#) (Related by Al-Bukhari and Muslim).

Moreover, you have to seek the lawful means of treatment, while maintaining your relationship with Allah, mentioning Him often and turning to Him. May Allah grant you well-being and compensate you for your affliction.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 2; Page No. 509)

The first question of Fatwa no. 18959

Q 1: The Prophet (peace be upon him) answered Jibril (Gabriel, peace be upon him) when he asked about Iman (Faith) stating, ("Iman is to believe in Allah... and to believe in Predestination, whether it is good or bad.") (Related by Muslim). It is also reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that the Prophet (peace be upon him) stated, ("Adam and Musa (peace be upon them) argued one another (in another narration 'There was an argument between Adam and Musa'). Musa said, 'O Adam! You are our father. You disappointed us and turned us out of Paradise.' Adam said to him: 'You are Musa. Allah favored you with His Speech (by talking directly to you) and wrote the Tawrah (Torah) for you with His own Hand. Do you blame me for something which Allah had ordained for me forty years before creating me?' This is how Adam confuted Musa, this is how Adam confuted Musa, this is how Adam confuted Musa.") In another narration by Imam Ahmad, he (peace be upon him) stated, "Adam confuted him."

How can we reconcile between, ("...and to believe in Predestination, whether it is good or bad,") and, ("You are our father. You disappointed us and turned us out of Paradise") and Adam mentioning Predestination when he said, ("Do you blame me for something which Allah had ordained for me forty years before creating me?") ?

The apparent meaning of the Hadith shows Musa's disbelief in Allah's Predestination and this is impossible. Please clarify the matter, and may Allah bless you!

A: Musa (peace be upon him) blamed Adam (peace be upon him) for the affliction that befell him and his offspring; which is driving them out of Paradise due to his sin. Musa did not blame Adam for committing the sin because Adam had performed Tawbah (repentance to Allah) and anyone who performs Tawbah is as pure as one who has not committed a sin. So Adam referred this affliction to Allah's Predestination which had taken place prior to the affliction. referring to Predestination as the reason for afflictions is permissible to

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prevent people from showing impatience and discontent. Allah (Exalted be He) states: (No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (Al-Lauh Al-Mahfûz) before We bring it into existence. Verily, that is easy for Allâh.) (In order that you may not grieve at the things that you fail to get, nor rejoice over that which has been given to you.) Allah also states: (No calamity befalls, but by the Leave [i.e. Decision and Qadar (Divine Preordainments)] of Allâh, and whosoever believes in Allâh, He guides his heart [to the true Faith with certainty, i.e. what has befallen him was already written for him by Allâh from the Qadar (Divine Preordainments)].) `Alqamah said, "It refers to a Muslim who knows that the affliction that has befallen them is from Allah. So they are content and they submit themselves to Allah." The Prophet (peace be upon him) stated, ("Cherish that which benefits you (in the Hereafter), seek help from Allah, do not lose heart, and if anything afflicts you, do not say, 'If only I had done that it would have been this or that,' but

say, 'Allah did that which He had ordained', because saying 'if' opens the (gate) for Satan's work.")
(Related by Muslim in his "Sahih" book of authentic Hadith).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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All praise be to Allah! This is the end of Volume Two, Group Two of the Permanent Committee Fatwas. Next is Volume Three.

It starts with Tafsir, Sciences of the Qur'an and the Sunnah.

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(Part No. 3; Page No. 5)

Tafsir, Qur'anic Sciences, and Sunnah

(Part No. 3; Page No. 6)

Fatwa no. 17796

Q: Allah (Exalted be He) says: ﴿ "Say (O Muhammad peace be upon him): "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it..." unless it be Maitah (a dead animal) or blood poured forth (by slaughtering or the like), or the flesh of swine (pork); for that surely is impure or impious (unlawful) meat (of an animal) which is slaughtered as a sacrifice for others than Allâh (or has been slaughtered for idols, or on which Allâh's Name has not been mentioned while slaughtering)...﴾ This Ayah (Qur'anic verse) emphasizes that the only animal whose meat is forbidden to be eaten is the swine as this is repeated in many other Qur'anic Ayahs. However, there is a Hadith which states: ﴿Allah has prohibited the eating of all fanged beasts, all the birds having talons and domestic asses' meat.﴾ Is there a contradiction between what is mentioned in the Qur'an and this Hadith (if it is Sahih [authentic]), as Qur'anic Ayahs can only be abrogated by another Ayah and as I know this Ayah is not abrogated -Allah knows best? I hope Your Honor would clarify this matter for us. May Allah guide and reward you!

A: There is no contradiction between the Ayah and the Hadith, for the Hadith mentions more prohibited things that the sacred Ayah does not mention. Allah (Exalted be He) states: ﴿And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it).﴾

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In another Ayah, He (Exalted be He) states: ﴿he allows them as lawful At-Tayyibât (i.e. all good and lawful as regards things, deeds, beliefs, persons, foods), and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods)﴾ This is also not because of Naskh (abrogation) as you thought; rather, for clarification of the rulings that are not mentioned in the Qur'an.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The First and second questions of Fatwa no. 16492

Q 1: some people claim that there is a historical side to the revelation of the Qur'anic texts, i.e., the Ayahs (Qur'anic verses) were revealed in certain situations and came to an end by the end of these situations; therefore, it is not permissible to apply Qiyas (analogy) to them. If this is correct, what about Ayat-ul-Ahkam (Qur'anic verses containing legal rulings)? What is the ruling on those who make this allegation?

A: The Nas (Islamic text from the Qur'an or the Sunnah) and the Shari'ah rulings are general for all people and all problems till the Day of Resurrection, for Allah (Exalted be He) states with regard to the Qur'an: [﴿that I may therewith warn you and whomsoever it may reach.﴾](#) He (Exalted be He) also states:

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[﴿Say \(O Muhammad صلى الله عليه وسلم\): "O mankind! Verily, I am sent to you all as the Messenger of Allāh﴾](#) and: [﴿This \(Qur'an\) is a Message for mankind \(and a clear proof against them\), in order that they may be warned thereby, and that they may know that He is the only One Ilāh \(God - Allāh\) - \(none has the right to be worshipped but Allāh\) - and that men of understanding may take heed.﴾](#)

This is an address to all people till the Day of Resurrection, for the Prophet (peace be upon him) stated: [﴿I am leaving you that which if you stick to you will not go astray: The Book of Allah and my Sunnah.﴾](#) There are so many other evidences. Accordingly, whoever restricts the Shari'ah to the past is considered Kafir (disbeliever) and Murtad (apostate).

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Q 2: Some people claim that everyone is entitled to interpret the Ayahs (verses) of the Qur'an according to their understanding and according to the context. They claim that the text is sacred, but understanding it is not sacred. For example, Ayat-ul-Kursi (the Qur'anic Verse of Allah's Throne, Surah Al-Baqarah, 2:255) and the Ayahs that speak about the Throne and the Hand of Allah. If this claim is false, who is entitled to interpret the Qur'an, and what is the extent of the sacredness of such interpretation?

We ask that you give us the Tafsir (explanation/exegesis of the meanings of the Qur'an) for this Ayah of Surah Al-`Imran,

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(it is He Who has sent down to you (Muhammad peace be upon him) the Book (this Qur'an). in it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of Al-Ahkâm (commandments), Al-Fara'id (obligatory duties) and Al-Hudud (legal laws for the punishment of thieves, adulterers)]; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials), and seeking for its hidden meanings, but none knows its hidden meanings except Allâh. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear Verses) are from our Lord." And none receive admonition except men of understanding.)

We hope you will clarify for us what is meant by Mutashabihat "Verses that are allegorical," and Muhkamat "Ayahs that are decisively clear"? Who are "the firmly grounded in knowledge" whom Allah entrusts with interpreting it and guides them to do this?

A: It is not permissible to give Tafsir, except for the scholars who are knowledgeable in Tafsir. It is not permissible to give tafsir of the Qur'an based on ignorance and whims. The Prophet (peace be upon him) said, **(Whoever interprets the Qur'an without knowledge, let him assume his seat in Hellfire.)** Reported by Al-Tirmidhi. Only the scholars can comprehend these texts, and no one should depend on their own understanding while they lack the required knowledge, as this would be saying things about Allah without knowledge, which Allah regards as more grievous than Shirk (associating others with Allah in His Divinity or worship). Allah (Exalted be He) says, **(Say (O Muhammad صلى الله عليه وسلم): "(But) the things that my Lord has indeed forbidden are Al-Fawâhish (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allâh for which He has given no authority, and saying things about Allâh of which you have no knowledge.")**

(Part No. 3; Page No. 10)

As for Ayat-ul-Kursy and the Ayahs that speak about the Throne and the Hand, these are considered of the matter of `Aqidah (creed) that accept no Ijtihad (juristic effort to infer expert legal rulings); rather, they are to be confirmed as they are without interpretation. The Mutashabihat are the general and absolute Ayahs, while the Muhkamat are those that explain in detail and specify them. As for "the

firmly grounded in knowledge," they are scholars who are specialists in Shari`ah and in understanding the Nas (Islamic text from the Qur'an or the Sunnah).

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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Fatwa no. 15886

Q: How do we reconcile the Hadith that states: Difference (of opinions) is a mercy (for the nation), and the Ayah that declares: (and do not dispute (with one another) lest you lose courage and your strength departs) However, I am not aware of the degree of the Hadith in terms of authenticity. May Allah reward you.

A: The Hadith is not Sahih (authentic). Differences of opinion are a trial and a test from Allah to His servants, not a mercy at all. Allah (Glorified and Exalted be He) states: (And He it is Who has created the heavens and the earth in six Days and His Throne was on the water, that He might try you, which of you is the best in deeds.)

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Allah also states: (Verily! We have made that which is on earth as an adornment for it, in order that We may test them (mankind) as to which of them are best in deeds. [i.e. those who do good deeds in the most perfect manner, that means to do them (deeds) totally for Allâh's sake and in accordance to the legal ways of the Prophet صلى الله عليه وسلم].) Whoever exerts himself to reach the truth regarding debatable juristic matters and is scholarly and insightfully qualified to exercising Ijtihad (juristic effort to infer expert legal rulings) then arrives at the truth shall receive a double reward, but if the opinion is incorrect, then only one reward is received. However, whoever debates matters without knowledge following their desires is sinful and will not be rewarded. Thus, the proofs of the Qur'an, the Sunnah, and the juristic views are reconciled. Allah (Exalted be He) states: (but they will not cease to disagree.) (Except him on whom your Lord has bestowed His Mercy (the follower of truth)) The Prophet (peace be upon him) stated: (If a judge gives a verdict according to the best of his knowledge and his verdict is correct (i.e. agrees with Allah and His Apostle's verdict), he will receive a double reward, and if he gives a verdict according to the best of his knowledge and his verdict is wrong, (i.e. against that of Allah and His Apostle) even then he will get a reward.) (Agreed upon by Al-Bukhari and Muslim).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 3; Page No. 12)

Fatwa no. 21069

Q: In our working field there is a department for teaching a set of subjects, such as military history, geography, management, research methods, etc.

This department is called the humanities department. Among the subjects taught are the Glorious Qur'an and Islamic culture. Is it permissible to include the Glorious Qur'an, which is the Divine Knowledge, as a subject among the courses of sciences of Humanities? I hope that you will enlighten us concerning this, may Allah reward you with the best reward.

A: The Noble Qur'an is the actual Word of Allah revealed to His Messenger Muhammad (peace be upon him) for the guidance of people to their Lord (Glorified be He). Allah (Exalted be He) said, ﴿Alif-Lâm-Râ. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. (This is) a Book which We have revealed unto you (O Muhammad صلى الله عليه وسلم) in order that you might lead mankind out of darkness (of disbelief and polytheism) into light (of belief in the Oneness of Allâh and Islâmic Monotheism) by their Lord's Leave to the Path of the All-Mighty, the Owner of all Praise.﴾ The Glorious Qur'an is from the knowledge of Allah which He bestows and teaches to His worshippers. This view is substantiated by one of the two interpretations of the following verse, ﴿But Allâh bears witness to that which He has sent down (the Qur'ân) unto you (O Muhammad صلى الله عليه وسلم); He has sent it down with His Knowledge﴾ This verse means that the Qur'an includes Divine Knowledge, Shari'ah rulings and foreseen information which are from Allah's Knowledge that He informed His worshippers of.

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Consequently, it is not allowable to include the Qur'an within the sciences of Humanities; for this gives the sense that the Noble Qur'an is from the work of humans, which entails putting it on equal footing with other secular sciences.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



(Part No. 3; Page No. 14)

claiming that The Qur'an was created

The first question of Fatwa no. 11864

Q 1: Some people say the Qur'an was created while others say that it is the Word of Allah. Two Muslim scholars differed concerning this issue; one of them argued that it is created while the other holds that it is the Word of Allah. I was not convinced with what I found in the book entitled Al-Haydah; would you kindly elaborate?

A: The Qur'an is the Word of Allah with its letters and meaning and it is not a creature. From Him it began and to Him it shall return. Allah (Exalted be He) stated: ﴿That (this) is indeed an honourable recitation (the Noble Qur'ân).﴾ ﴿In a Book well-guarded (with Allâh in the heaven i.e. Al-Lauh Al-Mahfûz).﴾ ﴿Which (that Book with Allâh) none can touch but the purified (i.e. the angels).﴾ ﴿A Revelation (this Qur'ân) from the Lord of the 'Alamîn (mankind, jinn and all that exists).﴾ and He also stated: ﴿Alif-Lâm-Mîm. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].﴾ ﴿The revelation of the Book (this Qur'ân) in which there is no doubt is from the Lord of the 'Alamîn (mankind, jinn and all that exists)!﴾ Moreover, Allah (Exalted be He) states: ﴿And truly, this (the Qur'ân) is a revelation from the Lord of the 'Alamîn (mankind, jinn and all that exists),﴾ ﴿Which the trustworthy Rûh [Jibrîl (Gabriel)] has brought down﴾ ﴿Upon your heart (O Muhammad صلى الله عليه وسلم) that you may be (one) of the warners,﴾ ﴿In the plain Arabic language.﴾ and: ﴿And if anyone of the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh) seeks your protection, then grant him protection so that he may hear the Word of Allâh (the Qur'ân)﴾ The Prophet (peace be upon him) would have them listen to the Qur'an.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



The first question of Fatwa no. 17521

Q 1: Imam Ahmad Ibn Hanbal stated in his book [Al-Sunnah]: "The Qur'an is the word of Allah, not created. So, whoever claims that the Qur'an is created is a Jahmite, i.e. a follower of the heretic sectarian Jahm ibn Safwan, and disbeliever." I would like to know from Your Honor why those who claim the Qur'an is created' are considered disbelievers and judged as so by Imam Ahmad (may Allah have mercy on him)?

A: The Qur'an is truly the word of Allah. It was sent down to our Prophet Muhammad (peace be upon him) as a revelation. Allah states: ﴿And if anyone of the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh) seeks your protection, then grant him protection so that he may hear the Word of Allâh (the Qur'ân)﴾ and: ﴿And this is a blessed Book (the Qur'ân) which We have sent down, so follow it and fear Allâh (i.e. do not disobey His Orders), that you may receive mercy (i.e. be saved from the torment of Hell).﴾ He (Exalted be He) also states: ﴿And (it is) a Qur'ân which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages (in 23 years).﴾ and there are many Ayahs in this context.

So the Qur'an is the word of Allah that is not created, and whoever says, 'it is created', is a disbeliever because the word of Allah is one of His Attributes and whoever claims that

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one of His Attributes is created is a disbeliever because the Attribute expresses the reality of the Self. Moreover, this false claim necessitates assimilation, i.e. likening Allah to His creation. Human beings did not speak until Allah created the faculty of speech in them. so whoever claims that the word of Allah is created likens Allah to His creation, Exalted is Allah above what they ascribe to Him! Allah is infinitely articulate according to His Will. We do not say that He did not speak until He created speech, nor was void of knowledge until He created knowledge. Evidently, the matter is clear for seekers of truth when Allah guides them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



The first question of Fatwa no. 19022

Q 1: what is difference between one who says: 'My articulation of the Qur'an is created' and one who says: 'The Qur'an is created'?

A: The difference between the two declarations is that claiming that the Qur'an is created is a statement of disbelief which takes one out of the fold of Islam. So the authoritative Muslim ruler must ask him to repent; if he repents and desists from saying this, he is forgiven; otherwise, he is subject to capital punishment after presenting the truth to him. Whoever claims this is similar to the heretics of pantheism, unionism, Jahmiyyah (a deviant Islamic sect denying some Attributes of Allah, claiming they are ascribed to people and cannot be ascribed to Allah) and Mu`tazilah (A deviant Muslim sect founded by Wasil ibn 'Ata') who claimed the creation of the Qur'an. Indeed, the Qur'an is the word of Allah, for articulation is one of Allah's Attributes. He (Glorified be He) is characterized with all Perfect Attributes and His Attributes are inherently inseparable from Himself.

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Thus, there exists no separation between Himself and His Attributes. Like His Self, His attributes differ from those of His creatures and so the speech of the Creator of mankind is unlike the speech of mankind. According to the consensus of scholars of the Predecessors, one who claims this false statement is a disbeliever.

Imam Ahmad ibn Hanbal (may Allah be merciful with him) said: 'Whoever claims that the Qur'an is created is a disbeliever, for the Qur'an is part of Allah's Knowledge and includes the Names of Allah. Thus, when a person says that knowledge is created, he is a disbeliever because he claims that Allah did not have knowledge until He created it.

Sufyan Al-Thawri (may Allah be merciful with him) said: Whoever claims that the saying of Allah ﴿O Mûsâ (Moses)! Verily it is I, Allâh, the All-Mighty, the All-Wise.﴾ is created, is a disbeliever and must be sentenced to capital punishment.

Similarly, Imam Malik, Ibn `Uyaynah, Yahya ibn Ma`in and others maintain that he is a disbeliever.

As for those who say the articulation of the Qur'an is created, it is an ambiguous statement that should be examined. If they mean the voice, it will be accepted; however, if they mean the words uttered, i.e. the Qur'an, it is falsehood. This is the doctrine of Al-Jahmiyyah and Al-Mu`tazilah. So, one must refrain from this general expression and be precise in order to avoid falling into what the heretics have fallen into.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
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Fatwa no. 18880

Praise be to Allah, after studying and carefully examining some books I have come to know that the Qur'an is the Word of Allah and was not created, contrary to the doctrine of some groups such as Mu`tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief). But, I found a very deceitful misconception that I did not know how to refute. I read one of the books of Ibn Al-Qayyim but I could not understand. This misconception is concerning Allah's (Glorified and Exalted be He) saying, [\(Allāh is the Creator of all things\)](#) The Noble Qur'an is a "thing" and they say that it is included in this verse. I hope that your Eminence could explain the purport of this Ayah (verse) and explain how to refute the misconceptions of those Bid`ah (innovation in religion) mongers. I appreciate your answer; may Allah reward you with the best.

A: The Noble Qur'an is not intended in this Ayah [\(Allāh is the Creator of all things\)](#) This is because the Glorious Qur'an is the Word of Allah and the words of Allah represent one of His Attributes which is not created; for the attributes follow the attributed. Allah, along with His Attributes including His Words, is the Creator of all things and anything other than Him is created. This is supported by the noble Ayah, [\(Surely, His is the Creation and Commandment.\)](#)

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Here, Allah (Glorified be He) separated between creation and commandment as indicated by the conjunction which [in Arabic] denotes difference; the commandment is carried out by words. Allah (Exalted be He) said, [\(Verily, His Command, when He intends a thing, is only that He says to it, "Be!" - and it is!\)](#) At this point, the misconception should be removed, In sha'a-Allah (if Allah wills).

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 18046

Praise be to Allah Alone and peace and blessings be upon the last Prophet.

The Permanent Committee for Scholarly Research and Ifta' reviewed the Fatwa request submitted to His Eminence the Mufti from the Undersecretary of the Ministry of Education, which was referred to the Committee from the Secretariat General of the Council of Senior Scholars with the number (3050) on 26/6/1416 A.H. The following question was posed:

Enclosed is the query submitted from the Education Department in Al-Bahah about the permissibility of considering Qur'an a "subject" among other curricula subjects

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that students study and which is often mentioned in the memos issued by the ministries and education departments.

We would like Your Eminence to indicate if it is permissible to refer to the Qur'an as an academic subject for study. What alternatives do you suggest for it? May Allah safeguard you!

The query of the Education Department of Al-Bahah reads: "The Ministry of Education and some education departments often send us memos which refer to the Qur'an as an academic subject. Since the word 'subject' refers to a created thing while the Qur'an represents the Words of Allah (Glorified be He), which are not created, it is considered to be inappropriate to use the word 'subject' when referring to it. Is it permissible to refer to the Qur'an in this way?"

After studying the query, the Committee answered:

There is no problem if you refer to the Qur'an as an academic subject when talking about curricula, because the word "subject" in the context of education refers to the branch that students study. For instance, we may say "subject of Tafsir (explanation/exegesis of the meanings of the Qur'an)," "subject of Hadith," and "subject of Al-Qur'an Al-Karim". In this sense, it does not mean the created item as said above. Thus, there is no blame on using it - all praise be to Allah.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



The second question of Fatwa no. 20053

Q 2: Imam Ahmad (may Allah be merciful with him) said in his Book "Al-Sunnah", "Anyone who says that our voices when reciting the Qur'an are created is a member of Jahmiyyah (a deviant Islamic sect denying some Attributes of Allah, claiming they are ascribed to people and cannot be ascribed to Allah)." However, Imam Abu Hanifah (may Allah be merciful with him) said in his book "Al-Fiqh Al-Akbar", "Our voices when reciting the Qur'an are created." Although scholars from among the Salaf (righteous predecessors) agreed that the Qur'an is the Speech of Allah and that it is not created, they differed on the voice of the person reciting the Qur'an; whether it is created (even though the servants' voices are created) or not created (even though the Qur'an, the Speech of Allah, is not created). I would like to know the truth as regards this issue and I need an explanation of the view of Shaykh-ul-Islam Ibn Taymiyyah and his scholar, Ibn Al-Qayyim (may Allah be merciful with them).

A: A Muslim's belief as regards the Qur'an should be the same as the belief held by Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim main body) and conform with the proof contained in the Qur'an and Sunnah (whatever is reported from the Prophet). A Muslim should believe that the Qur'an is the Speech of Allah in effect, letters, and meanings, and is revealed by Allah (Exalted be He), not created. It came from Allah (Exalted be He) and to Him it shall return. The Qur'an is the Speech of Allah (Exalted be He) wherever it is recited or recorded. Allah (Exalted be He) says:

﴿(It is) in Records held (greatly) in honour (Al-Lauh Al-Mahfûz),﴾ ﴿Exalted (in dignity), purified,﴾ Allah (Glorified be He) also says:

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﴿A Messenger (Muhammad صلى الله عليه وسلم) from Allâh, reciting (the Qur'ân) purified pages [purified from Al-Bâtîl (falsehood)].﴾ ﴿Wherein are correct and straight laws from Allâh.﴾ The Qur'an we recite is the Speech of Allah (Exalted be He). We recite it with our voices, but its Words are the Words of Allah and the voices are the voices of those who recite it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 12465

Q: does Naskh (abrogation) exist in the Qur'an? What does it mean? is it permissible to abrogate the Qur'an by the Sunnah? What is the difference between Naskh and Bada' (Initiation)? What is the meaning of the saying of Al-Zamakhshary: "They are only things which He reveals, but does not initiate"? Is every exception considered Naskh and vice versa?

A:

First: Naskh is permissible and has already taken place. Allah (Exalted be He) states: [﴿Whatever a Verse \(revelation\) do We abrogate or cause to be forgotten, We bring a better one or similar to it.﴾](#).

Second: Naskh is defined as: "The elimination of a legal ruling by subsequent legal evidence".

Third: It is permissible to abrogate Qur'an by Sunnah, for both are revelations from Allah (Glorified and Exalted be He).

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Allah (Exalted be He) states: [﴿Nor does he speak of \(his own\) desire.﴾](#) [﴿It is only a Revelation revealed.﴾](#)

Fourth: Al-Bada' means: The emergence after disappearance, or the initiation of an opinion that did not exist before. However, it is impossible to attribute both meanings to Allah (Glorified and Exalted be He), for they entail the existence of previous ignorance then the occurrence of knowledge, while Allah encompasses all things in (His) Knowledge. He (Exalted be He) states: [﴿No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees \(Al-Lauh Al-Mahfûz\) before We bring it into existence. Verily, that is easy for Allâh.﴾](#) When Allah (Glorified be He) abrogated some of His rulings by others, He was not subject to a sudden awareness of what was hidden from Him, or even established a new opinion, for He knows the abrogated and abrogating rulings even before prescribing them to His servants.

Furthermore, by Naskh Allah (Exalted be He) revealed to His servants what He already knew and not knowing something new according to the Phrase: "They are only things which He reveals, but does not initiate".

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



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respecting the Noble Qur'an

Fatwa no. 21889

Q: We would like you to instruct as to what our duties toward the Mus-haf (Arabic Qur'an) are and how we should respect it. What is the ruling on stretching one's leg towards it whether in the Masjid (mosque) or elsewhere?

A: It is obligatory to respect the honorable Mus-haf and it is prohibited to disrespect it in any way, such as entering the toilet while carrying it, placing it in an impure place, making it a pillow, stretching one's leg towards it, writing any part of it or hanging it in dirty or unrespectable places, writing it in newspapers as they are usually discarded carelessly, traveling with it to an enemy country, or giving it to a Kafir (disbeliever). If a part of the Mus-haf is worn out, it should be burnt or buried in a pure place.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



The second question of Fatwa no. 20196

Q 2: What is the ruling on writing Ayahs (Qur'anic verses) in the form of toys, for example?

A: writing Ayahs in the form of toys, birds, trees, or the like, writing them on decoration boards or plates, or writing them as

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a promotion of one's goods is prohibited and the person who does this is sinful. Actually, this involves disrespecting the Qur'an and making a sport with it. This also involves despising the Qur'an and making it liable to be thrown in inappropriate places once the things on which it is written are worn out after a long period of usage. These things might also be lost on being transferred from one place to another. Actually, Allah (Exalted be He) has not prescribed doing so as an act of worship. Moreover, Allah (Exalted be He) sent down the Qur'an to be a source of preaching, guidance, and a cure for inner diseases, and so that people might act in accordance with its rulings, believe in it, and recite it all day and all night. By doing so, they might increase their Iman (Faith) and have higher degrees in the Sight of their Lord.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 20475

Q: We would like to inform you that we are about to import thermal papers on which Qur'anic Ayahs (verses) and pictures of the Sacred Masjids are pictured in order to be posted on pottery produced by our factories as shown in the attached sample. Kindly, examine them and express your opinion on this.

A: It is not permissible to post Qur'anic Ayahs, any of Allah's Most Beautiful Names or pictures of the two Sacred Masjids on pottery or any other decorative products. In fact, it entails many potential dangers, including making Ayahs and Allah's Names liable to disrespect

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through putting them in inappropriate places. Likewise, people might seek their blessings and help and not seek Allah's. In addition, it is an innovated behavior that was never practiced by the Salaf (righteous predecessors) of the Ummah. Moreover, glorifying religious rituals stems from the heart whose effect appears on organs in the form of exerting efforts to put Shari'ah (Islamic law) into practice, establishing acts of worship and feeling angry when forbidden acts are committed, not in the form of inscriptions on walls or vessels.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 19535

Q: What is the legal decision on the decorations and ornaments where the Glorious Name "Allah" and the name of the Prophet "Muhammad" are engraved? I work in business and I have dealings with some Muslim brothers in some countries. They want to know whether the Glorious Name "Allah" should be written on the right side and the name "Muhammad" on the left side or not?

You will find three forms attached to this letter which I want to ask about. Is it permissible to imprint them on the excellent crystal and other ornaments? Please, advise. May Allah reward you.

A: It is not permissible to write "In the name of Allah, Most Gracious, Most Merciful" on ornaments and other decorative items, for the phrase "In the name of Allah, Most Gracious,

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Most Merciful" is an Ayah. To write it on such things exposes it to humiliation.

Also, it is not permissible to write the Glorious Name "Allah" on such things, because this may expose it to humiliation. Likewise, the name of the Prophet (peace be upon him) should not be imprinted on these things to protect it from degradation and prevent the overestimation prohibited by the Prophet (peace be upon him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



The first question of Fatwa no. 20022

Q: Some of the typographic workers print the Basmalah (Bismillah Al-Rahman Al-Rahim, i.e. In the Name of Allah, Most Gracious, Most Merciful) in the shape of an ostrich or other shapes. What is the ruling on this? Please, present your direction and advice regarding this. May Allah reward you with the best.

A: This mentioned act; i.e. writing the Basmallah (Bismillah Al-Rahman Al-Rahim) or other invocations in the shape of an ostrich or other birds is Munkar (disapproved of by Islamic law) for it involves disparagement of Allah (Glorified be He). So, people are not allowed to approve it or keep silent before it owing to a variety of things:

First: it includes picturing objects that have souls which is prohibited.

Second: it implies offense and abuse of Allah's Names and Attributes.

Third: this is a kind of playing with and belittlement of an Ayah (verse) from the book of Allah, namely Bismillah

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Al-Rahman Al-Rahim.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



The third question of Fatwa no. 20802

Q 3: Some paintings contain the Name of Allah and His Messenger and others contain the two testimonies of faith in the shape of a man in the sitting position between the two prostrations with his forefinger in the right hand raised. People hang these paintings on walls. Is it permissible to possess and hang these paintings in houses? What is the ruling on buying, selling and making them?

A: It is not permissible to write the Qur'an in the shape of a human or whatsoever, since this involves inappropriate handling of the Book of Allah (Glorified and Exalted be He).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 21605

Praise be to Allah Alone, and peace and blessings be upon the Last Prophet, Muhammad.

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To proceed:

The Permanent Committee for Scholarly Research and Ifta' has looked into the issue sent to His Honor the General Mufti from His Excellency the General Director of Awareness and Guidance Department under the General Presidency of the Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV), no. 9/2801, dated 1/6/1421A.H. The query which has been passed to them by the General Secretariat of the Council of Senior Scholars, no. 3291, dated 18/6/1421. His Honor was asked the following:

As for the letter sent by the head of the authority in Jeddah concerning the spread of decorative models in the form of Qur'anic Ayahs that are placed in some plazas of the city of Jeddah; needless to mention that these models are exposed to many kinds of degradation, let alone the misuse of the sacred Ayahs of the Qur'an for a purpose which they were not revealed. I would like to acquaint you with a previous Fatwa issued from the Permanent Committee in this regard, no. 2078.

Due to its critical importance, we hope that this issue will be referred to His Honor, the General Mufti, for a final decision, and all necessary procedures will be taken accordingly.

A: It is impermissible to make three-dimensional models of the Ayahs of the Qur'an, either for placing them in houses, offices or public squares, for many reasons:

Firstly, this was never done by the Prophet (peace be upon him) or any of his Sahabah (Companions of the Prophet) (may Allah be pleased with them).

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Furthermore, it was authentically reported that the Prophet stated, [\(Whoever performs an act which is not based on our Sharia'h, it is to be rejected.\)](#)

Secondly, this act undoubtedly entails the degradation and abuse of the Ayahs of Qur'an, and not taking the Qur'an seriously. Indeed, this is the act of those who are the greatest losers in respect to their deeds.

Thirdly, this is a misuse of the Qur'an and the purpose for which it was revealed, i.e. reciting, and acting upon its teachings, as well as a means of guidance to the righteous path.

Therefore, it is obligatory to cease production of such models in order to glorify the Qur'an and avoid what the sanctified Shar` (Law) has forbidden.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!



The first question of Fatwa no. 21607

Q1: I enclosed for Your Honor a clipping from a newspaper called Al-Madinah Al-Munawwarah published last week. I noticed that one of the owners of a supermarket in Jeddah advertised the opening of a new branch quoting a verse from the Holy Qur'an. It is Ayatul-Fatah (literally the verse of the opening: the first verse of Surah Al-Fatah). I think that this is a misuse of the Qur'an (the Speech of Allah, may He be Glorified and Exalted). I hope you will have a look at it in order to advise and guide legal authorities in particular, and companies and agencies in general,

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not to use Qur'anic Verses in advertisements in the future, if my opinion is correct.

A: It is not permissible to use the Glorious Qur'an in marketing and advertisement materials to promote the sale of goods etc., because this is considered abuse of the Qur'an and using it in other than the purpose for which Allah revealed it. It may also involve misrepresentation of the meanings of the Holy Qur'an and misquotation as mentioned in the question. This verse was revealed regarding Al-Hudaybiyah Treaty, and not to celebrate opening new shops and supermarkets. We must glorify the Noble Qur'an by reciting, contemplating, understanding, and acting by it and avoiding abusing it and using it for commercial purposes.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



The first question of Fatwa no. 18000

Q: What is the ruling when a certain topic is raised or a specific dialog runs during which some relevant Qur'anic Ayahs (verses) are cited? For example, a teacher may face a problem and when a student asks what has happened, she answers citing Allah's saying, ﴿No calamity befalls, but by the Leave [i.e. Decision and Qadar (Divine Preordainments)] of Allāh﴾ Is

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there any sin in this?

A: The majority of jurists deemed it permissible in general to quote Qur'anic Ayahs in one's words in order to make them sound better. This only applies as long as they are used for a purpose that does not go beyond the limits of Shari`ah. But, if it is a prohibited or detestable saying, it will not be permissible to cite Qur'anic Ayahs, such as the speaking of Bid`ah (innovation in religion) mongers and those who indulge in obscene talk.

More elaborately, quoting Qur'anic Ayahs can fall into one of three possible cases, as mentioned by Al-Suyuty:

The first: acceptable citation, in the case of sermons, preaching and agreements.

The second: allowable, in the case of messages and stories

The third: rejected, which is again of two types:

First: quoting words which Allah ascribed to Himself, then the speaker ascribes them to himself,

Second: including an Ayah in an inappropriate or immoral context.

Al-Suyuty said, "This classification is right and I advocate it."

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 16104

Q: Enclosed with this Fatwa request are stories sold in the markets

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and bookshops. After looking into them, we found that characters of animals and insects are presented as reciting Ayahs (Qur'anic verses). This is a deliberate distortion of the Ayahs as you will notice in the stories. I hope you will explain the ruling on such stories and express your disapproval of their distribution. The two stories titled (Invasion of Germs) and (Immigration of Starlings) were referred to the Publishing and Translation Department in the Chairmanship for revision and were sent back with letter number 871/11 on 5/8/1413 A.H. which reads as follows:

The mentioned stories were revised and the following was found: The two stories are from a series especially written for children between the age of seven and twelve and they teach physical sciences. The copy rights are reserved for the company (Medlevant) located in Switzerland. Although the two mentioned stories include useful information for children, it is noticed that they present germs and birds reciting the Ayahs and this is considered abuse of the Glorious Qur'an. This may imply to children that it is permissible to play with the words of the Qur'an in daily life situations. It may also alienate them from the world of reality when they believe that such creatures can speak. Since the publishing company is a non-Muslim company, it is possible that they may have the evil intention of deliberately distorting the Ayahs of the Qur'an.

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A: After examining the information mentioned above about the two mentioned stories, one of which titled (Immigration of Starlings) and the other (Invasion of Germs), and after reading the texts of the two stories, the Committee found that in some of their chapters animals, germs, and birds are presented reciting Ayahs. This involves lying and showing contempt and disrespect of Allah's Speech, violating His Rulings overtly, encouraging younger generations to do this, raising doubts in their hearts, and the like of such evil purposes. Allah (Glorified be He) revealed the Glorious Qur'an in a clear Arabic tongue to His Prophet (peace be upon him) in order to guide both humans and Jinn (creatures created from fire). Allah has ordered them to act upon the Qur'an, and recite and listen to it. Subsequently, writing, recording, marketing, and circulating these stories are abominable acts that are not permissible. It is the duty of Muslim rulers to prevent such stories in order to protect the Qur'an from abuse and save Muslims' `Aqidah (creed) from any possible distortions.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



The first question of Fatwa no. 19420

Q 1: We want to make some notebooks and write Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) or some Adhkar (invocations and Remembrances said at certain times on a regular basis) on their covers. These notebooks will be sold to students. Is this permissible?

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A: It is not permissible to write the Qur'an in a way that exposes it to insult, and writing an Ayah (Qur'anic verse) on the covers of the students' notebooks involves belittling the Qur'an and exposing it to insult. These notebooks may be thrown away and end up in the trash or similar evil actions. Thus, it is not permissible for you to do so.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 19691

Q: Some calligraphers write the Exalted Name over the back of the cars which are subjected to be covered in dirt. Please, give us a Fatwa on that so that we may know the truth.

A: It is not permissible for calligraphers, painters or others to write the Exalted Name of Allah or one of His beautiful Names and Attributes on the back of the car or whatsoever. Similarly, the owner of the car is not permitted to do that under any pretext, such as decoration, seeking blessing, using it as a means of reminding and admonition or for any other purposes the common and ignorant people think of. This is an act of Bid'ah (innovation in religion) that has no origin in the Qur'an or Sunnah, and Allah does not make it an act of worship. Moreover, writing Qur'an in that way entails insult to the Names and Attributes of Allah and not keeping them above inappropriate handling. Perhaps, this

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leads the person to Shirk (associating others with Allah in His Divinity or worship) when he uses it as an amulet that brings about good and wards off evil merely by writing it.

Allah does not teach us his Names and Attributes to be written on sets, notices or cars. Had this been permissible, Allah's Messenger (peace be upon him) would have guided us to it.

Rather, Allah (Glorified and Exalted be He) revealed His Names and Attributes to inform His slaves of Him so that they affirm them as He revealed in the Qur'an or to His Messenger (peace be upon him) and believe in all perfection and majesty they convey. Muslims should also give Allah His due praise and supplicate to Him in easy and hard times by virtue of His Names and Attributes.

Every Muslim must believe in these Names, realize them in their creed and work and keep them in letter and spirit. A Muslim should attribute them to Allah properly without Tahrif (distortion of the meaning), Ta'til (denial of Allah's Attributes), Tamthil (likening Allah's Attributes to those of His Creation), Takyif (questioning Allah's Attributes) or Tashbih (comparison), and guard their sanctity against abuse and inappropriate things. Allah (Exalted be He) says, **(And (all) the Most Beautiful Names belong to Allâh, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do.)**

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 17967

Q: I own a series of stores in Khamis Mushait. We have printed our trade name, "The family of `Abdul-Rahman" on the plastic bags. However, a seeker of knowledge told us that this is not permissible as these bags might be thrown in unsuitable places. He also added that this is an act of Kufr (disbelief). Alhamdu lillah [All praise is due to Allah], we did not mean to desecrate Allah's Name. On the contrary, we did this with good intentions as this has been our trade name since a long time ago. If this is an act of Kufr, we repent to Allah from such an act.

We agreed to write to you seeking your opinion in this regard for we trust your knowledge.

A: You should change the trade name printed on the plastic bags because it includes one of the Exalted Names of Allah which is Al-Rahman (the Most Merciful). Keeping the Name of Allah as a trade name subjects it to desecration. It would be better for you to find another name that is free from this. May Allah grant you success!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



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Fatwa no. 19917

Q: This is a flier which I doubt its validity for publication. I got it from some Muslim brothers and I found in it some sentences that, according to me, make fun of the Din (religion) of Islam. Therefore, I refer it to you to know your opinion concerning it. I know that this flier is distributed among people; hence, I hope you could publish the reply in Al-Buhuth Al-Islamiyyah Magazine as soon as possible. May Allah protect you! I hope you may also direct a message to the publisher. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: The Committee has studied the said report, published by the collection office of Mr. Talal ibn Hasan Al-Iskandrany, in Dammam, which includes on one cover promotional phrases for the office and on the other cover the title "Favorite Dish". It reads as follows: Favorite Dish: Ingredients: one kilo of humility, one liter of forbearance, pieces of good judgment and patience.

Preparation: Prepare yourself to be clean from hatred and grudge, and full of faith and good deeds.

Put the "plate" of piety and faith in front of your eyes with regard to your dealings with those around you.

"Mix" fear and god-consciousness together, then "pour" patience and forbearance on

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the mixture.

Do not forget to put forgiveness when having the upper hand and tolerance at the end of the "mixture."

Put the mixture in the "oven" of self-control, preferably "simmer" them.

Lighten the "fire" of anger, for a blazing fire may burn the value of faith.

Wait for one hour in seclusion and count yourself for what you did.

"Spice" this with goodwill and repentance, so that the "meal" will be free from impurities.

Note: You could remove unpleasant smells by Dhikr (Remembrance of Allah). After an hour, get the "food" out of the "oven", and you will find it heavy in Mizan (the Scales for weighing deeds).

The Committee's answer was as follows: The owner of the said office should remove the writings on the second cover under the name of "Favorite Dish", for this implies contempt of Dhikr and Shari`ah proprieties. This may lead to ridiculing Islam. This way has nothing to do with the way the Salaf (righteous predecessors) used to call to goodness. Accordingly, the owner of the shop and whoever gets a copy of this flier should destroy it.

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May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!



The first question of Fatwa no. 19620

Q 1: I often find clips of newspapers and magazines scattered in the streets and alleys in which the Name of Allah or Ayahs (Qur'anic verses) are typed. Should I stop my car to gather these clips whenever I find them?

A: If you see some papers thrown in the street with the Name of Allah or some Ayahs of the Qur'an written on them, you should take them to a pure place or burn them.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



The second and third questions of Fatwa no. 21775

Q 2: How can one dispose of worn-out copies of the Mus-haf (Qur'an, the Book)?

A: The worn-out copies of Mus-hafs should be burned or buried in a pure place, in order to protect it from desecration, as the Sahabah (Companions of the Prophet, may Allah be pleased with them)

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did with the copies of the Mus-haf they dispensed with, when the Mus-haf was transcribed in the time of 'Uthman (may Allah be pleased with him).

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Q 3: are the copies of the Qur'an written in Braille for the blind equally as sacred as those written in arabic letters for those who can see?

A: The Mus-haf (Arabic Qur'an) written in Braille does not have the same ruling of the Mus-haf written in Arabic letters.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



The fourth question of Fatwa no. 17290

Q 4: One may find papers or slips of paper that contain the Name of Allah or His Words (the Qur'an). Is it permissible for him to burn them on the pretext that he cannot endure to see the Words of Allah thrown in the street or in impure places?

A: Anyone who finds papers on which Ayahs (Qur'anic verses) or the Name of Allah are written may burn them in order to keep them from contempt or may bury them in a pure place.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



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Fatwa no. 15917

Q 3: What should a Muslim do with regard to the small pieces of paper on which Qur'anic Ayahs (verses) and the Hadith of the Messenger (peace be upon him) are written and which are thrown in the streets and roads?

A: If you find any piece of paper or newspaper containing Qur'an verses or Hadith of Allah's Messenger (peace be upon him) or anything about Allah or the Sunnah of His Messenger (peace be upon him) or Allah's Names or Attributes, you must take it, bury it in pure land where no people tread or you may burn it. You must not leave it or throw it on the ground; because this is considered abuse of the Qur'an.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 21562

Q: Expired pre-paid phone cards are thrown on the streets. Sometimes, these cards are trodden on although they bear the testimony of Tawhid (monotheism). What is the legal ruling in this regard?

A: The deliberate disrespect or abuse of these cards on which any kind of Allah's dhikr (Remembrance of Allah), Ayahs (Qur'anic verses), or Names are written and throwing them away to be trodden upon is emphatically Haram.

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This may amount to Kufr (disbelief), because it is obligatory to glorify Allah (Exalted be He), His Qur'an and Names. Allah (Glorified be He) states: [﴿Thus it is \[what has been mentioned in the above said Verses \(27, 28, 29, 30, 31\) is an obligation that mankind owes to Allâh\] and whosoever honours the Symbols of Allâh, then it is truly from the piety of the hearts.﴾](#) Allah also states concerning those who mock and offend Islam, [﴿If you ask them \(about this\), they declare: "We were only talking idly and joking." Say: "Was it at Allâh \(عز وجل\), and His Ayât \(proofs, evidence, verses, lessons, signs, revelations\) and His Messenger \(صلى الله عليه وسلم\) that you were mocking?﴾](#) [﴿Make no excuse; you disbelieved after you had believed.﴾](#) In light of this, it is impermissible to write any words of Allah's Dhikr on such cards that are commonly liable to degradation. Whoever does this should be punished in order to honor that which Allah has made sacred.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 12212

Q: My friend owns a printing press and he has a non-Muslim employee working for him. Sometimes, the clients ask the non-Muslim employee to photocopy some Ayahs (Qur'anic verses) to be placed in their books. So, my friend pulled out a part from the Mus-haf (Arabic Qur'an). Is it permissible for the

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non-Muslim employee to touch a page from the Mus-haf? It is worth mentioning that he touches a page and not the whole Mus-haf. If this is not permissible, what should my friend do if the clients insist on photocopying the Ayahs while it is not permissible for a non-Muslim to touch the Mus-haf? May Allah safeguard you and keep you in good health! Amen!

A: It is not permissible for a non-Muslim to touch the Mus-haf to photocopy some of its pages for the clients.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



The thirty fifth question of Fatwa no. 12087

Q 35: Is it permissible to give a non-Muslim a translated version of the Qur'an that has the Arabic text on the opposite page?

A: There is nothing wrong with giving non-Muslims a version of the translation of the Qur'an, for the ruling applies to the translation, not the Arabic text. Moreover, this is a way of conveying and imparting the message of Islam.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



The second question of Fatwa no. 20095

Q 2: Is it permissible to give a non-Muslim who is interested in Islam, but has not yet embraced it, a copy of the translation of the Noble Qur'an along with a copy of the entire Qur'an such as those published at the King Fahd Qur'an Printing Complex?

A: There is nothing wrong with giving a non-Muslim expected to convert to Islam the books of Tafsir (explanation/exegesis of the meanings of the Qur'an) and the translation of the Qur'an in his language, even if the Qur'an is separated from the tafsir and translation, as the ruling in this case is associated with the Tafsir and Translation.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 14588

Q: As you know, we have a special place reserved for bookshops where religious and literary books are sold. During this period, the sales of the Noble Qur'an

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to members of the American army have increased. The question is: is it permissible to sell the Book of Allah to those people despite the fact that around 99% of them are non-Muslims. When I asked them what they purchased the Qur'an for, some of them said they bought it for their Muslim friends in the USA while others took it as a souvenir. I hope you will tell me whether it is permissible to sell the Book of Allah to them or not. Answer me, may Allah benefit you.

A: It is not permissible to sell a copy of the Qur'an to disbelievers for it was authentically reported on the authority of `Abdullah ibn `Umar (may Allah be pleased with them) that Allah's Messenger (peace be upon him) [\(Forbade traveling with \(a copy of the\) Qur'an to the land of the enemy.\)](#) According to another narration, the Prophet (peace be upon him) said, [\(That is out of fear that the enemy will get hold of it \[and tamper with it\].\)](#) In another narration he (peace be upon him) said, [\(I am afraid that it might fall into the hands of the enemy \[and they tamper with it\].\)](#) Al-Fadl ibn Ziyad said, "I asked Abu `Abdullah, meaning Imam Ahmad, about pawning a Mus-haf (Arabic Qur'an) to Dhimmys (protected non-Muslims living under Islamic rule). He said, "No, [\(the Messenger of Allah \(peace be upon him\) forbade traveling with \(a copy of the\) Qur'an to the land of the enemy, lest it should fall into their hands.\)](#)" Imam Al-Nawawy said, "Our companions said, 'Disbelievers should not be prevented from hearing the Qur'an but they should be prevented from touching it.'" As for teaching them the Qur'an, there are two opinions. The second of these opinions is that it is not lawful. Moreover, it is not permissible to sell a Mus-haf to them even if they are expected to embrace Islam. In his book Tarh Al-Tathrib (Removing the Reproach) Imam Al-Nawawy stated that it is forbidden to sell a Mus-haf to disbelievers lest they should degrade it. There is no difference among scholars over the prohibition of that. It is stated in Al-Mughny by Ibn Qudamah that it is not permissible to make it possible for the disbelievers to purchase a Mus-haf, books of Hadith of the Messenger of Allah (peace be upon him) or books of Fiqh (Islamic jurisprudence). If this happens,

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the purchase is invalid because it involves disparagement of the Qur'an.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'



The first question of Fatwa no. 20384

Q: One of my Non-Muslim workers has converted to Islam. A few hours later, he asked for a Mus-haf and a translation to read. After a few days, he asked to go and perform `Umrah (lesser pilgrimage). My question is: Should I let him touch the Mus-haf and travel to Allah's Sacred Land, or wait a year or more until he becomes a true Muslim, and I am sure that has sincerely embraced Islam?

A: If you are sure concerning his Islam, it is permissible for you to give him a Mus-haf to read and accompany him to perform Hajj or `Umrah. You will be rewarded for this Insha'a Allah, for the Prophet (peace be upon him) stated: [﴿"Whoever calls others to follow guidance, their reward will be equivalent to those who shall follow them \(in righteousness\)﴾](#) And [﴿Allah helps His servant as long as the servant helps their fellow brothers﴾](#).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The third question of Fatwa no. 18148

Q 3: What should a person do with the Mus-haf (Arabic Qur'an) from which they recite the Qur'an when its pages are torn, especially that it cannot be thrown into a dustbin? Should it be buried or burnt? Please substantiate your answer with evidence.

A: It is not permissible to throw the Mus-haf in the dustbin when its pages are torn. It should be buried in a clean place or burnt so that it might not be subjected to desecration. This is what the Sahabah (Companions of the Prophet (may Allah be pleased with them)) did during the caliphate of `Uthman (may Allah be pleased with him) when they gathered the original Mus-hafs which `Uthman (may Allah be pleased with him) distributed throughout the Islamic countries and burnt the other copies.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 20067

Q: We, your sons at Al-Muntada Al-Islami (The Islamic Forum) would like to print copies of the Qur'an as one of our da`wah and educational activities in Africa and distribute them to Muslims there, as the number of copies of the Qur'an is so scarce that one may find only one copy of the Qur'an in a whole Muslim village.

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Most people read from wooden slates on which the Qur'an is written. We would also like to distribute some teachings of the Salafi `Aqidah (creed) and important legal rulings in different languages, as their knowledge of Arabic is limited. This will help much in spreading Shari`ah teachings that are useful for Muslims in these countries, because they will be printed along with the copies of the Qur'an that most Muslims seek to own. Thus, it will also help in spreading and being accepted by the largest possible number of people. It is the habit of some publishers to attach Al-Qa`idah Al-Bagdadiyyah, some rulings of Tajwid (The study of the rules and principles of reciting the Qur'an in accordance with the established rules of pronunciation and intonation) and the supplication upon finishing recitation of the Qur'an at the end of the Mus-haf.

However, there are two problems that we fear:

First: Opening the door for other institutions that may spread Bid`ah (religious innovation) to do the same and place instructions and rulings against the Sunnah. By doing this, we will open a door to evil.

Second: Some ignorant reciters may believe that these instructions are part of the Mus-haf, as they are printed at the end of the Mus-haf. To deal with this problem, we

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will print these instructions in another color and place a separator to show that the following instructions are not part of the Mus-haf. Perhaps, this will help people to distinguish these instructions from the Mus-haf.

Our question is: What is the permissibility of this project? Is it included in the Prophetic prohibition of writing down the Sunnah lest it is mixed with the Qur'an? Do you encourage the beginning of such useful and positive projects for Muslims, bearing in mind the necessary precaution for protecting Allah's Book against deviation? Please, advise.

A: The general rule adopted by the entire Ummah, i.e. Muslim Community, is to avoid adding any additions to the Book of Allah whether introductions, additions, or anything else to maintain the Mus-haf in its original form without any change, alteration, or addition. Therefore, we advise you not to do what you have mentioned.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and his Companions!



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Arabic script of the Mus-haf

Fatwa no. 16709

Q: Allah (Exalted be He) says: ﴿If then they answer you not, know then that it [the Revelation (this Qur'ân)] is sent down with the Knowledge of Allâh and that Lâ ilâha illa Huwa: (none has the right to be worshipped but He)! Will you then be Muslims (those who submit in Islâm)?﴾

In the Arabic text of this Ayah (Qur'anic verse) the words (قَالَمْ) [according to standard modern Arabic, they are written قَالَن لَمْ] are written with the letter (ن) dropped by merging it into the first letter of the subsequent word (ج), which is not the case in other occurrences throughout the Qur'an. I would like your Eminence to comment on the reason of omitting that letter from such an Ayah in particular.

A: Muslim scholars unanimously agreed on the obligation of recording the Mus-haf in the `Uthmany script, and it is not permissible to write it in different scripts. Therefore, scholars paid meticulous care to the rules and criteria of calligraphy in separate chapters of books dealing with the sciences of the Qur'an such as Al-Itqan by Al-Suyuty (may Allah be merciful with him) and in whole books authored on the topic such as Iqadh Al-A`lam bi Wujub Itiba` Rasm Mus-haf `Uthman Al-Imam by Muhammad Al-Khadir Al-Maliky (may Allah be merciful with him). These rules of the `Uthmany script include the rule of separation and succession that applies to the Ayah no.14 in Surah Hud, which reads: ﴿If then they answer you not﴾ The Arabic text of this Ayah is written without the letter (ن) - a case which is not available elsewhere in the Qur'an.

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Scribes of the Mus-haf (Arabic Qur'an) unanimously agreed on that way, as stated in the book entitled Al-Masahif by Ibn Abu Dawud (may Allah be merciful with him).

Scholars of Qira'at (recitation styles) tried to find some secrets behind the different ways of scribing the Qur'an, but the researching competent scholars of Qira'at held that we should abide by these rules without endeavoring to discover the secrets. That is because Qur'an is miraculous in letter and spirit, and this difference pertains to miracles of the Qur'an in letter.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 18618

Q: We are a group of students who want to study the rules of recitation according to the Reading of Warsh from the narration of Al-Azraq. The Mus-hafs we have contain the rules of this recitation. However, during our study we need to write down some rules on the margins of the Mus-haf in order to remember them instantly while reciting the Qur'an in the manner it was revealed, as Allah (Exalted be He) says, [﴿And recite the Qur'ân \(aloud\) in a slow, \(pleasant tone and\) style.﴾](#) For example, Allah says, [﴿Why do you not trust us with Yûsuf \(Joseph\)﴾](#) We underline the word [Ta'mannah i.e. (trust us)] and beside it in the margin we write that the said word contains the rule of Ishmam (moving one's lips in a voiceless manner Dammah while reciting certain words in the Qur'an)

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and Al-Rawm (uttering only part of the letter sound at stoppage).

1. Is it permissible to write on the margins of the Qur'an?

It should be noted that we read in the endnote written by Shaykh Al-Hudhayfy in the Mus-haf distributed by King Fahd Complex that there is Ijma` (consensus) among the early Muslim generations that nothing should be written down in the Mus-haf except the Ayahs (Qur'anic verses) of the Qur'an.

We have noticed in this Mus-haf that the number of the Ayahs is not written for the previous reason. Taking the impermissibility of this matter for granted, what is the suggested way whereby we can learn the rules of recitation according to the narration of Warsh?

2. Is it permissible to write down briefly the causes of the revelation of some Ayahs and their Tafsir (explanation/exegesis) on the margin of the Mus-haf or not?

3. Is it permissible to write the verse number of some Ayahs for the sake of counting or clarifying the archaic words in terms of the way they are written and uttered?

As in the case of placing the number 3 above the word (Ayah) of the Ayah (Qur'anic verse): [﴿We shall attend to you, O you two classes \(jinn and men\)!﴾](#) as an example of it being mentioned three times in the Qur'an.

A: The general rule adopted by the Ummah i.e. Muslim nation, since the early Muslim generation is to save the Qur'an from any additions and preserve its script known to

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all Muslims without any additions or omissions.

We advise you, accordingly, to abandon writing anything on the margins of the Mus-haf. You may record your notes on separate papers with the name of the Surah and the number of the Ayah. In this way, you honor the Book of Allah and record what benefits and helps you understand the rules of recitation.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family



Fatwa no. 16787

Q: a person attached a piece of paper to the Noble Qur'an. The following is written on it: How to perform Sujud-ul-Tilawah (Prostration of Recitation). It is permissible to say Takbir (saying: "Allahu Akbar [Allah is the Greatest]") before performing Sujud-ul-Tilawah, because there is a Hadith that is authentically reported from Ibn `Umar (may Allah be pleased with them) which confirms this. It does not mention saying Takbir nor Taslim (salutation of peace ending the Prayer) when rising from Sujud-ul-Tilawah. However, if the person performs Sujud-ul-Tilawah in Salah (Prayer), they must say Takbir before prostration and before rising from it, because the Prophet (peace be upon him) used to do so in Salah every time he prostrated or rose from prostration. During Sujud-ul-Tilawah, it is permissible to say any Du`a' (supplication) that is permissible to be said during prostration in Salah due to the generality of the Hadith which indicate this. For example, you can say: ﴿O Allah! It is to You that I prostrate myself and it is in You that I affirm my faith, and I submit to You. My face is submitted before One Who created and shaped it, and opened his faculties of hearing and sight with His Might and Power. Blessed is Allah,

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the Best of Creators.﴾ (Muslim related in his Sahih (authentic) Book of Hadith that the Prophet (peace be upon him) used to say this Du`a' during prostration in Salah.)

A: It is not permissible to attach anything to the Qur'an, because the basic rule is that nothing should be attached to it. The copies of the Qur'an that have been passed down to us from earlier Muslim generations have nothing attached to them. Therefore, you have to remove the attached paper from the copies of the Qur'an that you mentioned.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 18420

Q 1: There is a Hadith that states that the Prophet (peace be upon him) said to Jibril (Gabriel), "From where do you receive the Qur'an?" He said, "O Muhammad! There is a hand that is extended to me through covers and gives me the Qur'an; I do not know where it comes from." Some people heard this Hadith from shaykhs. Is it Sahih (authentic)?

A: This Hadith was fabricated by atheists who claimed that it was reported from the Prophet (peace be upon him). You should clarify this to those who are convinced of this Hadith, so that they are not deceived by the intention of the atheists.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18516

Q: What is the meaning of "Idarah Al-Qur'an" that is deemed to be an act of Bid`ah (innovation in religion) in some books? In our institute, the tutor starts to recite some Ayahs of the Qur'an, then the students complete reciting one after another in order to teach them and correct their recitation; is this a kind of Idarah Al-Qur'an?

A: It is a good act to teach the Noble Qur'an and supervise this affair. Great reward is expected for those who observe it. However, Idarah Al-Qur'an as defined by Imam Al-Nawawy signifies the gathering of a group together and reciting the Qur'an successively one after another i.e. one of them recites a tenth or a portion of the Qur'an and then stops and another resumes recitation and so on. It is permissible.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 21652

Q: It is well known that it is the duty of every Muslim to stand up to anyone who tries to defame Islam as much as they can. Thus, a Muslim should not accept any degradation or contempt to Allah's Book, for the Noble Qur'an is the Word of Allah (Glorified and Exalted be He)

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revealed to His Messenger (peace be upon him). It is not a kind of poetry. Therefore, a Muslim can never accept the comparison of the Qur'an to poetry.

I would like to inform you that two years ago Professor Baha' Al-Din Salim `Ayish, a Palestinian professor and a member of the Board of Teaching at the Arabic Language department at the Faculty of Teachers, Riyadh, was entrusted with teaching the prosody course at the faculty. He compiled a book on the subject and sold it to the students despite that there are plenty of good available books in this regard at bookstores. However, this book has a serious defect, for the writer mentions the poetic measurement in his book and gives examples of it with some Ayahs of the Noble Qur'an that match with the rhythm claiming that Allah's Words (Glorified and Exalted be He) are poetry. He teaches and implants this in the students' minds imitating the sayings of the Kuffar (disbelievers) of Quraysh mentioned by Allah, ﴿Or do they say: "(Muhammad صلى الله عليه وسلم) is a poet! We await for him some calamity by time!"﴾ Allah (Glorified and Exalted be He) cleared His Prophet and His Word from the charge of poetry. He says, ﴿And We have not taught him (Muhammad صلى الله عليه وسلم) poetry, nor is it suitable for him. This is only a Reminder and a plain Qur'ân.﴾

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The writer of the book might not be blamed due to his lack of religious awareness. However, the head of the Department is to blame for assigning the teaching of this subject to this teacher despite the existence of a brilliant Saudi professor in this field.

Defending Allah's Book and caring for our children, I put this matter before your Eminence hoping that you will take the necessary measures towards the head of the Department and the book.

A: All Muslims are in agreement that the Prophet (peace be upon him) is the most eloquent among the sons of Adam, and that he (peace be upon him) was denied saying poetry for Allah says, ﴿And We have not taught him (Muhammad صلى الله عليه وسلم) poetry, nor is it suitable for him.﴾ They are also in agreement that the lofty eloquence of the Noble Qur'an is a miracle given to him (peace be upon him), which affirms the truth of his Prophethood. They are also in agreement that the Noble Qur'an is free from poetry. Allah says, ﴿It is not the word of a poet﴾ The Qur'an does not include a single complete Ayah that has a complete metrical line of verse. However, reading the mentioned book "Al-Tatbiq Al-`Arudhy" (Rhythmic Application), I found on pages (36, 40, 45, 49, 53, 57, 61, 68), that some parts of Ayahs are in correspondence with a hemistich of some meters,

not a perfect line of verse. Again, on page (71), an Ayah is given as an example for hemistich of verse line. Moreover, on page (65), an Ayah is given as an example for Al-Mutaqarib meter. However, he adds to the Ayah an extra letter that does not belong to it.

Citing these examples, the writer says: "It is strange to find this meter in some Ayahs of the Qur'an such as His Saying: ...etc."

To summarize, what the author mentions is but part of an Ayah that only corresponds with a half line of verse, not a complete one. Allah (Glorified be He) revealed His Book with all of his Surahs and Ayahs but no Surah or Ayah is found in rhyme with a complete line of verse. Indeed, this is one of the forms of the inimitability of the Qur'an.

Thus, the book is a source of confusing the minds of readers in general and students in particular. So, the Committee recommends prohibiting the circulation of the mentioned book. Furthermore, it is not permissible to teach it to the students, out of preserving Allah's Book (Exalted be He) and protecting the `Aqidah (creed) of Muslims from delusion and doubt. Moreover, the author should omit the parts concerned with the previous matter from the book and not be deluded by those who did the same before and their acts were discarded by scholars.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 18436

Q: Please let me know whether the following Hadith is authentic or not and who the narrator is. "Whoever respects the people of the Qur'an will be honored by Allah and whoever shows no respect to them Allah will degrade him."

A: This Hadith was not authentically reported from the Prophet (peace be upon him). The following one may replace it sufficiently, as the Prophet (peace be upon him) said, [\(It is out of reverence to Allah to respect an aged Muslim, and the one who commits the Qur'an to memory and the one who does not exaggerate pronouncing its letters nor forgets it after memorizing, and to respect the just ruler.\)](#) Related by Abu Dawud on the authority of Abu Musa (may Allah be pleased with him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 14599

Q 1: Allah (Glorified and Exalted be He) says: ﴿Verily, We have sent it (this Qur'ân) down in the night of Al-Qadr (Decree).﴾ **The Prophet (peace be upon him) informed us that Laylat-ul-Qadr (the Night of Decree) is**

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sought during the last ten days of Ramadan, when he said, ("Look for it (Laylat-ul-Qadr) in the last ten (nights).") Taking this into account, why do some people say that the Qur'an was revealed during the 17th night of Ramadan?

A: the Qur'an as a whole was sent down to Bayt Al-`Izzah (the House of Glory) in the lowest heaven during Laylat-ul-Qadr in Ramadan. Allah (Exalted be He) says: ﴿The month of Ramadan in which was revealed the Qur'ân, a guidance for mankind﴾ He also says: ﴿Verily, We have sent it (this Qur'ân) down in the night of Al-Qadr (Decree).﴾ Then the Qur'an was revealed to the Prophet (peace be upon him) in portions according to the situations and conditions throughout 23 years. It is related by Imam Ahmad with his Sanad (chain of narrators) on the authority of Wathilah ibn Al-Asqa` (may Allah be pleased with him) who narrated that the Messenger of Allah (peace be upon him) said, ﴿The scriptures of Ibrahim (peace be upon him) were sent down on the first night of Ramadan, Tawrah (Torah) was sent down on the sixth of it, the Injil (Gospel) on the thirteenth of it, and Allah sent down the Qur'an on the twenty-fourth of Ramadan.﴾ It is also related by Al-Bukhari on the authority of Ibn `Abbas (may Allah be pleased with them both) that the Messenger of Allah (peace be upon him) said, ﴿Look for it (Laylat-ul-Qadr) in the last ten (nights); on

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the night when nine, seven or five nights remain out of the last ten nights (i.e. 21, 23, 25, respectively).﴾ In addition, it is related in the (Sahih) book of authentic Hadiths by Muslim that it was revealed during the 27th night of Ramadan. Some people say that Laylat-ul-Qadr is the 17th night of Ramadan, since it was the day when they fought the Battle of Badr. It is related by Abu Dawud in his "Sunan" on the authority of Ibn Mas`ud (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, ﴿Look for it (Laylat-ul-Qadr) in the 17th night of Ramadan.﴾ However, this Hadith is debatable because the Sanad has Hakim ibn Sayf. The soundest opinion is that Laylat-ul-Qadr is sought during the last ten nights of Ramadan and preferably the odd ones.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'



The first question of Fatwa no. 11816

Is it right that the Glorious Qur'an was revealed in seven different ways and why?

A: Yes, it is right that the Glorious Qur'an was revealed in seven different ways.

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It was authentically reported on the authority of `Umar ibn Al-Khattab (may Allah be pleased with him) that the Prophet (peace be upon him) said, [\(This Qur'an has been revealed in seven different ways, so recite of it whichever \(way\) is easier for you \(or read as much of it as may be easy for you\)\).](#) Related by Imam Ahmad, Al-Bukhari, Muslim, Abu Dawud, Al-Nasa'y and Al-Tirmidhy. There are many Hadith related in this regard through different key narrators and with different words. We refer you to the first part of Tafsir of Ibn Jarir Al-Tabary and the books on the ways of recitation of the Qur'an. So, read them to know what is meant by the seven different ways and the wisdom behind revealing the Qur'an in these ways.

May Allah grant us success! May the peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



The first question of Fatwa no. 11003

Q 1: Which of those two Ayahs (Qur'anic verses) ﴿This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion.﴾ (Surah Al-Ma'idah, 5: 3) and ﴿And be afraid of the Day when you shall be brought back to Allâh. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.﴾ (Surah Al-Baqarah 2: 281) was the last

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to be revealed to the Messenger of Allah (peace be upon him)?

A: The last Ayah revealed was Allah's Saying: ﴿And be afraid of the Day when you shall be brought back to Allâh.﴾ It was related by Al-Nasa'iy on the authority of Ibn `Abbas (may Allah be pleased with them) that the last Ayah revealed was ﴿And be afraid of the Day when you shall be brought back to Allâh. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.﴾

As for His Saying: ﴿This day, I have perfected your religion for you﴾ it was revealed during the Farewell Hajj on the Day of `Arafah (9th of Dhul-Hijjah). It was related by Al-Bukhari, when commenting on this Ayah, from Qays on the authority of Tariq ibn Shihab who said: ﴿The Jews said to `Umar: You recite an Ayah which, if it had been revealed in relation to us, we would have taken that day as a feast. Thereupon, `Umar said, "I know the day on which it was revealed and where it was revealed and where the Messenger of Allah (peace be upon him) was when it was revealed. It was revealed on the Day of `Arafah when we were in `Arafah."﴾

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 15212

Q: Please be advised that we are going to make New Year calendars that include Ayahs (Qur'anic verses). They are going to be distributed in every country around the world. Please advise whether it is permissible to write Ayahs on the calendars or not.

A: It is not permissible to write Ayahs on calendars. This exposes them to degradation, as the papers are eventually thrown on the ground or in the wastebasket.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 13353

Q: We noticed in the letters sent by Dar Al-Amanah Company that the logo of the company is "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]),"

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in addition to Allah's Saying: ﴿Verily, Allâh commands that you should render back the trusts to those to whom they are due﴾ It is written in the form of a logo, and Allah's Name and the Ayah (Qur'anic verse) are written inversely in an ornamented style.

Is it permissible in Shari`ah (Islamic law) to use the Ayahs and Names of Allah in this way? If it is not permissible, please warn the companies against writing the Ayahs in this way and using them for commercial or personal purposes. May Allah reward you with the best!

A: It is not permissible to use a Qur'anic Ayah as a company's logo. The Qur'an cannot be used as a title for a shop, as this entails disrespecting it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 13600

Q 1: A man lives near the Masjid (mosque) and when the time of Salat-ul-Tarawih (special supererogatory night Prayer in Ramadan) was due he was in the bathroom and heard the Qur'an. Is there any blame on him or not?

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A: There is no harm in listening to the Qur'an from another reciter while being in the toilet.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 13361

Q: is it permissible for a person who is Junub (in a state of major ritual impurity) to mention Allah (Glorified and Exalted be He)?

A: It is permissible for a person who is Junub to mention Allah (Glorified and Exalted be He) without reciting the Qur'an. It was authentically reported that the Prophet (peace be upon him) used to mention Allah (Exalted be He) at all times. Only a Junub person is prevented from reciting the Qur'an. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 13420

Q 3: Is it permissible to bring the Qur'an into the bedroom and recite it while one is in bed before sleeping? Is it permissible to keep the Mus-haf (Arabic Qur'an) in an iron box in the bedroom?

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A: It is permissible for a person to recite the Qur'an in the bedroom and while lying on one's bed unless they are Junub (in a state of major ritual impurity). A person can also recite the Qur'an in the bedroom provided that they have performed Wudu' (ablution).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 21050

Q: We teach religion to first year primary students who are six or seven years old. In the Qur'an lesson, the pupils hold the Mus-haf (Arabic Qur'an) to follow up, so that they learn the alphabetic letters. Should all of them perform Wudu' (ablution) before the Qur'an lesson or only those who have reached the age of seven? Please advise in detail and mention the evidence on this. May Allah protect you.

A: Those who have reached the age of seven should be asked to perform Wudu' to hold the Mus-haf. As for those who are under the age of seven, they should not hold the Mus-haf according to the saying of the Prophet (peace be upon him), [\(None should touch the Qur'an except one who is Tahir \(ritually pure\).\)](#) There is no harm in writing Ayahs of the Qur'an for them on a board for the purpose of learning.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



The third question of Fatwa no. 21173

Q 3: We know that touching the Mus-haf (Arabic Qur'an) without having performed Wudu' (ablution) is not permissible for it is mentioned in the Noble Qur'an that (Which (that Book with Allâh) none can touch but the purified (i.e. the angels).) Yet, some people say that a Muslim is Tahir (ritually pure); so it is permitted for them to touch the Mus-haf and recite it without having performed Wudu'. Likewise, students at school can recite it without having performed Wudu'. Please answer us. May Allah reward you best with the best!

A: The correct opinion is that it is not permissible to touch the Mus-haf unless after having Taharah (ritual purification). This is because of Allah's Saying: (Which (that Book with Allâh) none can touch but the purified (i.e. the angels).) In the letter which the Prophet (peace be upon him) wrote to `Amr ibn Hazm, it was mentioned that (No one should touch the Qur'an unless they are Tahir...) This is the opinion of the Four Imams (Abu Hanifah, Malik, Al-Shafi`y, and Ahmad) and other scholars. School students are included in this ruling and if they are too young, they should be taught this behavior with the Qur'an so as to be accustomed to respecting the Qur'an.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



The first question of Fatwa no. 16025

Q 1: To show the high status of the Qur'an, Allah (Exalted be He) says: [﴿Which \(that Book with Allâh\) none can touch but the purified \(i.e. the angels\).﴾](#) Is it prohibited to touch the Mus-haf (Arabic Qur'an) without performing Wudu' (ablution)?

A: It is not permissible to touch the Mus-haf with no barrier unless the person is in a state of Taharah (ritual purification), whether of major or minor ritual impurity. The Prophet (peace be upon him) said: [﴿None should touch the Qur'an except one who is Tahir \(ritually pure\).﴾](#)

It is not permissible for a person who is Junub (in a state of major ritual impurity) to recite the Qur'an from a Mus-haf or by heart because the Prophet (peace be upon him) did not recite the Qur'an while he was in this state.

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Fatwa no. 16886

Q: Is it permissible to recite the Qur'an without having performed Wudu' (ablution)? Is it permissible to carry the Mus-haf (Arabic Qur'an) or search for any Ayah (Qur'anic verse) in it without having performed Wudu' (ablution)?

A: First, it is not permissible for a person who has not performed Wudu' to recite from the Mus-haf. According to a Hadith Marfu' (a Hadith narrated from the Prophet with a connected or disconnected chain of narration) which was narrated on the authority of `Amr ibn Hazm, the Prophet (peace be upon him) said: [\("No one should touch the Qur'an except one who is Tahir \(ritually pure\)."\)](#)

Second, it is permissible for a person who has not performed Wudu' to carry the Mus-haf using a holder. It is also permissible to turn its pages using a stick, sleeves, and so on as this is not regarded as touching the Mus-haf.

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The second question of Fatwa no. 17844

Q 2: In his book: *The Bride's Boon*, p. 389, the author Mahmud Mahdy Al-Istanbuli mentions in the footnote placed on line twelve [in the Arabic edition]: "As for touching the Qur'an, it is not Haram (prohibited) for a person who is Junub (in a state of major ritual impurity) or a menstruating woman to touch. However, it is preferable to touch it while in a state of Taharah (ritual purification). As for Allah's saying,

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﴿That (this) is indeed an honourable recitation (the Noble Qur'ān).﴾ ﴿In a Book well-guarded (with Allāh in the heaven i.e. Al-Lauh Al-Mahfūz).﴾ ﴿Which (that Book with Allāh) none can touch but the purified (i.e. the angels).﴾ the pronoun in "Yamassuhu" i.e. touch it, refers to the Al-Lawh-ul-Mahfuzh (the Preserved Tablet), not the holy Qur'an and THE PURIFIED refers to the angels. As for the Hadith that states, ﴿None should touch the Qur'an except one who is pure﴾, it refers to Al-Mu'min (the believer). According to a report narrated in the Sahih of Al-Bukhari: ﴿Verily, a believer is never defiled.﴾ Kindly provide us with the answer regarding the opinion mentioned above.

A: What is mentioned in the said book concerning the permissibility of touching the Qur'an by ritually impure persons is not true, because it contradicts the direction the Prophet (peace be upon him) dedicates in his teachings written to `Amr ibn Hazm where he states: ﴿None should touch the Qur'an except one who is [ritually] pure.﴾ Moreover, the well versed Imams unanimously agreed on that as related by Shaykh-ul-Islam Ibn Taymiyyah (may Allah be merciful with him).

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The third question of Fatwa no. 20374

Q 3: If I am reciting the Qur'an from the Mus-haf (Arabic Qur'an) and I feel some intestinal gases, should I expel them while holding the Mus-haf or should I put the Mus-haf aside and stop reciting?

A: Passing wind nullifies Wudu' (ablution) according to the Ijma' (consensus of scholars). Thus, if you do so while reciting the Qur'an, your Wudu' is nullified

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and you are no longer in a state of Taharah (ceremonial purification). Consequently, you are not permitted to continue holding the Mus-haf; instead you should put it in a Tahir (ceremonially pure) place and it is not lawful for you to touch it until when you are in a state of complete Taharah from major and minor ceremonial impurity. This is because Allah (Exalted be He) states: [«Which \(that Book with Allâh\) none can touch but the purified \(i.e. the angels\).»](#) Also, it was authentically reported from the Prophet (peace be upon him) that he said: [«None should touch the Qur'an except one who is Tahir.»](#) You are permitted to recite the Qur'an by heart without touching the Mus-haf if you are not Junub (in a state of major ceremonial impurity). This is because it was authentically reported from the Prophet (peace be upon him) that: [«Nothing prevented him \(peace be upon him\) from reciting the Qur'an, except Janabah \(major impurity related to sexual discharge\).»](#) (Related by Imam Ahmad in his Musnad (Hadith compilation), Al-Tirmidhi, Abu Dawud, Al-Nasa'i, and Ibn Majah)

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Fatwa no. 18676

Q: What are the etiquettes of reciting the Glorious Qur'an?

A: Etiquettes of reciting the Qur'an include:

1. A Muslim should recite the Qur'an for the sake of Allah without Riya' (showing-off) or seeking a reputation. He should not request money for his recitation since he dedicates his worship to Allah.
2. He should seek refuge with Allah from the accursed Satan

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when he starts reciting the Qur'an and say "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]" when his recitation starts from the beginning of the Surah (Qur'anic chapter). Surah Al-Tawbah is an exception.

3. It is recommended for the person who recites the Qur'an to be in the state of Wudu' (ablution). Wudu' becomes obligatory when he recites the Qur'an from a Mus-haf (Arabic Qur'an). The Prophet (peace be upon him) said, [\(None should touch the Qur'an except one who is \[ritually\] pure.\)](#)

4. It is preferable for the person who recites the Qur'an to be in a proper sitting position and wear proper clothes, and his face should be towards the direction of Qiblah. He should choose a proper place that suits the Qur'an.

5. It is preferable for the Muslim to recite the Qur'an with submission, humbleness, carefulness and reflection on its Ayahs (Qur'anic verses). He should recite it totally pondering on what he reads without interrupting his recitation by unnecessary talk.

6. It is recommended that a Muslim recites the Qur'an in a beautiful tone and clear pronunciation of the letters and diacritical marks, paying attention to the rules of Tajwid (art of Qur'anic recitation) as much as possible.

7. One should not disturb people in or outside Salah (prayer) by reciting the Qur'an very loudly.

8. One should not recite the Qur'an very rapidly to the extent that the listener can not understand the recitation or excessively lengthen its vowels in a way that spoils the utterances. This is not the purpose of reciting the Qur'an; so one should adopt a moderate way.

9. While reciting the Qur'an one should not copy singers, recital of Christians or the wailing of priests - all these are not permissible.

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10. One should stop his recitation when yawning until he closes his mouth out of respecting Allah. That is because a Muslim who recites the Qur'an is talking to his Lord, while yawning comes from Satan.

11. Whenever one comes to an Ayah that talks about mercy, he should stop and ask Allah of His bounty. Whenever he comes to an Ayah that conveys punishment and threat, he should stop and seek refuge with Allah from that. Whenever he comes to an Ayah that implies Tasbih (glorification of Allah), he should stop and glorify Allah. This is done when a Muslim recites Qur'an outside the

obligatory Salah.

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The fourth question of Fatwa no. 18426

Q4: Is it permissible for one to recite the Qur'an while lying down or leaning on something because it is hard for them to sit?

A: It is permissible to recite the Qur'an while sitting, standing or lying because there is no textual proof that specifies a certain position in which the Qur'an should be recited.

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The third question of Fatwa no. 10530

Q 3: Praise be to Allah, I am well-versed in reciting the Qur'an in compliance with the rules of recitation of the Qur'an so much that people who hear my recitation may say that it is the first time they hear the Qur'an out of admiration of my recitation. Moreover, I am skilled at the different methods of Qur'an recitation. At times, i may recite the Qur'an in a way that is strikingly similar to islamic songs keeping that the Qur'an has its specific way of recitation. Is it permissible for me to recite the Qur'an in this way taking into account that it does not sound like the forbidden songs at all?

A: It is allowable for a man to beautify his voice when reciting the Qur'an and likewise a woman if she is not heard by Ajanib (men lawful for the woman to marry). However, it is not permissible to recite the Qur'an the same way as Islamic songs even if it does not sound like the forbidden songs.

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The third question of Fatwa no. 10569

Q 3: I have heard that the one who recites the entire Qur'an will receive a great reward. Unfortunately, this year I had to study. I would sit in the afternoon and recite the Surahs (Qur'anic chapters) included in my curriculum. I only recited a limited number of Surahs which are in my Qur'an curriculum. Will I receive the reward of reciting the entire Qur'an although I recited just a number of Surahs during the afternoon?

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A: the reward of reciting the Qur'an is great, whether you recite the whole Qur'an or not. Allah will reward you however according to the portions you recite, be it during the day or night.

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Fatwa no. 13408

Q: Is it true that anyone who does not recite the entire Qur'an over the course of 30 days is considered among those who have abandoned the Qur'an?

A: It is permissible for a Muslim to recite as much as they can from the Qur'an, as Allah (Exalted be He) states: [﴿And I am commanded to be from among the Muslims \(those who submit to Allāh in Islām\).﴾](#) [﴿And that I should recite the Qur'ān﴾](#) It is also permissible to recite the whole Qur'an in less than 30 days as the Salaf (righteous predecessors) would do. However, anyone who recites the whole Qur'an in more than a month is not considered among those who abandon the Qur'an.

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The first question of Fatwa no. 11491

Q 1: Is it permissible to recite the entire Qur'an in less than three days?

A: It is permissible to recite the whole Qur'an in less than three days, if it is recited

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according to the Shar`i (Islamically lawful) prescription. However, it is better to complete the recitation of the Qur'an in more than three days. It is confirmed that the Prophet (peace be upon him) said to `Abdullah ibn `Amr ibn Al-`As (may Allah be pleased with them both), ["Recite the whole Qur'an in one month's time."](#) I said: "But I have power (to do more than that)." We kept arguing until he (peace be upon him) said: "Then finish the recitation of the Qur'an in seven days, and do not finish it in less than this period." I said, "I have power (to do more than that)." He said, "Recite it in three days, for anyone who finishes the recitation of the Qur'an in less than three days does not understand it." (Agreed upon by Al-Bukhari and Muslim, and the wording is of Abu Dawud)

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The first question of Fatwa no. 18611

Q 1: I read in Ibn Qudamah's book "Mukhtasar Minhaj Al-Qasidin" that Amir Al-Mu'minin (The Commander of the Believers), `Uthman ibn `Affan, used to recite the whole Qur'an in one Rak`ah (unit of Prayer). It also states that Imam Al-Shafi'i used to complete the recitation of the whole Qur'an twice a day. Furthermore, I have read that the Messenger of Allah (peace be upon him) did not allow `Abdullah ibn `Amr ibn Al-`As to complete the recitation of the Qur'an in less than three days. Are these narrations authentic?

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A: It is confirmed that the Prophet (peace be upon him) forbade reciting the whole Qur'an in less than seven, five or three nights. It is related that some of the Salaf (righteous predecessors) used to finish the recitation of the whole Qur'an in less than that, and scholars hold different views regarding the prohibition. Al-Nawawi (may Allah be merciful with him) said, "It depends on the person. It is permissible for anyone who has a good understanding and intellect to finish the recitation during the period that allows them to contemplate the Qur'an and reflect upon its meanings. The same applies to those who have knowledge such as scholars and those responsible for Islamic and public affairs of Muslims. It is permissible for them to finish the recitation of the Qur'an during the period that does not hinder understanding it. However, anyone else who does not have as much knowledge, it is better for them to increase the period of recitation as much as they can without becoming bored or reciting hastily without understanding".

Other scholars consider the prohibition refers to making it a habit of reciting the whole Qur'an in less than three days. Al-Hafizh Ibn Rajab (may Allah be merciful with him) said, "The prohibition refers to continuously reciting the whole Qur'an in less than three days. As for blessed times, such as during Ramadan and especially the nights when Laylat-ul-Qadr (the Night of Decree) is sought, and blessed places such as Makkah for those who enter it other than its residents, it is desirable to recite as much Qur'an as possible to benefit from the time and place. This is the opinion adopted by Imam Ahmad, Ishaq and other Imams (founders of a School of Jurisprudence). It is also supported by the conduct of other scholars".

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The third question of Fatwa no. 10351

Q: when reciting the Qur'an outside Prayer, is it better to recite it loudly or secretly?

A: When reciting the Qur'an outside Prayer, if audible recitation will not disturb others, it is up to the person to consider which is best for them; audible or inaudible recitation so they may gain understanding and contemplation of the meaning of the Noble Qur'an.

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The second question of Fatwa no. 10740

Q2: During the school year and exams, I find no time to recite the Qur'an. This makes me very unhappy because I am aware of the bad consequences of this. Even when I have time, the devil tempts me to get involved in worldly matters.

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It should be noted that I recite the Qur'an regularly during Ramadan. I seek your guidance, may Allah bless you. I would like to know the steps I should take to please Allah (may He be Praised and Exalted). May Allah reward you in this world and in the Hereafter for what you do for us and all the believers.

A: A Muslim should be keen on reciting the Qur'an during ramadan and other months as well. One should contemplate, understand, and act upon its meanings as much as they can according to the Statement of Allah (Exalted be He): [\(So keep your duty to Allâh and fear Him as much as you can\)](#) and according to the statement of the Prophet (peace be upon him): [\(When I command you to do anything, do of it as much as you possibly can.\)](#)

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The fifth, sixth, and eighth questions of Fatwa no. 9328

Q 5: When a person comes to the Masjid (mosque) before Adhan (call to Prayer), offers the obligatory Salah (prayer), sits to recite the Qur'an and the Mu'adhin (a caller for prayer) calls for Salah while he is reciting; which is better to recite subvocally while the Mu'adhin calls for prayer until he ends the fourth time of Takbir (saying: "Allahu Akbar" i.e. Allah is the Greatest) of the first part of Adhan, then he stops reciting and follows the Mu'adhin

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from the beginning except when the Mu'adhin says: "Hay `Ala Al-Salah" and "Hay `Ala Al-Falah". He would then follow the Mu'adhin until he completes Adhan to get the two rewards: the reward of following the Mu'adhin and that of the recitation done at the beginning of Adhan? or should a person follow the Mu'adhin in Adhan and stop recitation?

A: It is an act of Sunnah to stop recitation and repeat after the Mu'adhin word by word. The Prophet (peace be upon him) says: "When you hear the Mu'adhin, repeat what he says" (Agreed upon by Bukhari and Muslim).

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Q: Thanks and praise are due to Allah Who helps a person continue to recite the Qur'an and most times a person may read all of the Qur'an every week or every two weeks. However, if a person concludes reading the Qur'an on Tuesday or Thursday, they stop at the Al-Mu`awwidhatayn (two last Surahs of the Qur'an) and begin with surah Al-Fatihah and Al-Baqarah. Then, on the night of Friday (i.e. Thursday night) after Maghrib (Sunset) Prayer they read Al-Mu`awwidhatayn and say the supplication of concluding reading the Glorious Qur'an so as to obtain the virtues of Thursday and the night of Friday and, if Allah wills and with His Mercy, the supplication of the Angels on the night of Friday as related in the Hadith. The question now is: What about delaying concluding reading the Qur'an until Thursdays and Fridays? Is it an act of Bid`ah (innovation in religion) and are a person's intentions and Ijtihad (juristic effort to infer expert legal rulings) null and void? Answer me,

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may Allah reward you with the best of this world and the blessings of the Hereafter!

A: The act of Sunnah in this case is to conclude reading the Qur'an and not delay reading Al-Mu`awwidhatayn to Friday or any other day. So, he should conclude his reading until he reaches the last Surah of the Qur'an then he can invoke Allah with the supplications included in the Qur'an after praising Allah and His Messenger (peace be upon him). This is correspondent to the way of Salaf (Righteous Predecessors -may Allah confer mercy upon them). Then, he starts again from Al-Fatihah and so on.

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Q 8: If a Muslim enters the Masjid (mosque) and offers Tahiyat-ul-Masjid (two-unit-Prayer to greet the mosque), and then finds, near his right or left side, a man reciting the Qur'an; should he greet him or not? He fears disturbing the reciter by greeting him and thus committing a sin. Yet, if he does not greet him, the latter may harbor ill feelings. The Prophet (peace be upon him) said, [«Spread the greeting 'Al-Salamu alaykum \(Peace be unto you\)' among you.»](#) as related in the Hadith. The reciter may not know that the person has not greeted him out of fear of disturbing him. So, which is better; to greet the reciter at once or wait until the Iqamah (call to start the Prayer) is called? May Allah reward you with the best of this world and the Hereafter, and may He extend your life! Amen.

A: The Sunnah practice (whatever is reported from the Prophet) is to greet the reciter at once, according to what is mentioned in the Sahih (authentic) Hadith talking about the merit of greeting and shaking hands with Muslims upon meeting them.

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The second question of Fatwa no. 19596

Q 2: I heard from seekers of Islamic knowledge that anyone who recites the Qur'an without knowing its Tafsir (explanation/exegesis) is a sinner. Your Eminence, what is your opinion concerning this, given that I do not know Tafsir?

A: Reciting the Qur'an, even without understanding its meaning, is considered of the righteous deeds which are rewarded. However, when the Muslim reflects upon what he recites and thinks deeply about the meanings of Allah's Words, his reward is greater and he is going to be more affected by it. The claim of the said person is a clear fault from which he should repent to Allah (Exalted be He).

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The second question of Fatwa no. 15856

Q 2: is the reward for reciting the Qur'an and Dhikr (Remembrance of Allah) based on contemplating it or just on recitation without understanding or contemplation?

A: Reciting the Qur'an along with contemplating it is greater in reward, for this combines a reward for recitation and a reward for contemplation. Allah (Exalted be He) says, [﴿that they may ponder over its Verses﴾](#) When a Muslim recites it without understanding or contemplating its meaning, he will get a reward for the recitation. The Prophet (peace be upon him) says,

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[﴿Anyone who recites a letter from the Book of Allah will receive a Hasanah \(good deed\), and the Hasanah is multiplied by ten.﴾](#)

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Fatwa no. 20624

Q: I am a sick man and I had a stroke that left me with a speech defect. I find difficulty in pronouncing the letters of the Qur'an and sometimes the meaning changes. Therefore, I recite without pronouncing it out loud for fear of mispronunciation. Am I to be blamed for mispronunciation that results from speech defects?

A: You can recite the Qur'an according to your ability for Allah (Exalted be He) says, ﴿So keep your duty to Allâh and fear Him as much as you can﴾ The Prophet (peace be upon him) says in the Sahih (authentic) Hadith,

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﴿And anyone who falters while reciting the Qur'an, and finds it difficult for him, will have a double reward.﴾

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The second question of Fatwa no. 14229

Q 2: What is the ruling on listening to the Qur'an while working?

A: It is permissible to listen to the Qur'an while working.

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The second question of Fatwa no. 10530

Q 2: sometimes, I am busy at work and I want to listen to the Qur'an

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instead of listening to songs. Is it permissible for me to listen to the Qur'an while working, although I will not be attentively listening to it? Or should I only listen to it when I have time dedicated to listening to the Ayahs (Qur'anic verses)?

A: Allah (Great is His Praise) has ordered Muslims to listen attentively to the Qur'an, when it is recited, ﴿So, when the Qur'ân is recited, listen to it, and be silent that you may receive mercy. [i.e. during the compulsory congregational prayers when the Imâm (of a mosque) is leading the prayer (except Sûrat Al-Fâtihah), and also when he is delivering the Friday-prayer Khutbah]. (Tafsir At-Tabari).﴾ Thus, Muslims are required to listen to the Qur'an attentively and contemplate its meanings as much as they can to attain the good.

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Fatwa no. 11241

Q 1: In my workplace, I listen to Qur'an tapes and make Khatmah (completing of one reading of the whole Qur'an) in ten days. Will the reward be equivalent to the tenfold reward given to a person who makes Khatmah through reciting from the Mus-haf (Arabic Qur'an)?

A: The reward mentioned in the Hadith narrated on the authority of `Abdullah ibn Mas`ud (may

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Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: [\(Anyone who recites a letter from the Book of Allah will receive one Hasanah \(good deed\) for it and the Hasanah is recorded as ten times its like. I do not say that 'Alif Lam Mim' is a letter, but 'Alif' is a letter, 'Lam' is a letter, and 'Mim' is a letter.\)](#) Related by Al-Tirmidhy. This is the reward of anyone who recites the Qur'an.

Allah (Glorified and Exalted be He) knows the reward of listening to the Qur'an. Great reward is hoped for anyone who listens to the Qur'an and acts according to it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
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Second question of Fatwa no. 20355

Q 2: Allah (Exalted be He) states: ﴿So, when the Qur'ân is recited, listen to it, and be silent that you may receive mercy. [i.e. during the compulsory congregational prayers when the Imâm (of a mosque) is leading the prayer (except Sûrat Al-Fâtihah), and also when he is delivering the Friday-prayer Khutbah]. (Tafsir At-Tabari).﴾ **Does the command to listen to Qur'an in this Ayah (Qur'anic verse) imply obligation or encouragement?**

A: It is legislated for every Muslim that when hearing the Qur'an outside the Salah (Prayer) to listen to it and be silent in order to receive the mercy of Allah (Glorified be He) and to be aware of the admonitions from the Qur'an as Allah (Exalted be He) states: ﴿So, when the Qur'ân is recited, listen to it, and be silent that you may receive mercy. [i.e. during the compulsory congregational prayers when the Imâm (of a mosque) is leading the prayer (except Sûrat Al-Fâtihah), and also when he is delivering the Friday-prayer Khutbah]. (Tafsir At-Tabari).﴾ A Muslim must not abandon

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listening to the Qur'an and busying one's self with other things while one is able to listen to it. Doing so deliberately exposes one to being described as one who has the characteristics of Kafirs (disbelievers) whom Allah (Glorified be He) mentions their turning away from the Qur'an saying: ﴿Listen not to this Qur'ân, and make noise in the midst of its (recitation) that you may overcome.﴾

However, while in Salah it is Wajib (obligatory) on a Ma'mum (a person being led by an Imam in Prayer) to listen and be silent when the Imam (the one who leads congregational Prayer) recites Qur'an in the Jahri Salah (Prayer recited out loud), in Jumu`ah (Friday) Prayer, during Khutbah (sermon), in the Two `Eid Prayers, etc. Evidence for this is the Ayah mentioned above and the Hadith that is related by Imam Muslim in his Sahih (authentic) Book of Hadith on the authority of Abu Musa Al-Ash`ari (may Allah be pleased with him) who said that the Messenger of Allah (peace be upon him) stated: ﴿Imam is appointed only to be followed; so when he recites takbir, you should also recite that, and when he recites (the Qur'an), keep silent.﴾ It is noteworthy to mention that Ashab-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) related a Hadith similar to it on the authority of Abu Hurayrah (may Allah be pleased with him). However, a Ma'mum must recite Surah Al-Fatihah in the Jahri Salah even if the Imam is reciting Qur'an for it is Wajib on the Imam, Ma'mum, and Munfarid (a person who performs Prayer alone) to recite Al-Fatihah. This is proven by a Sahih Hadith that is reported from the Prophet (peace be upon him) who stated: ﴿The prayer of whoever does not recite Surah Al-Fatihah is invalid.﴾ The generality of this Ayah is made specific by this Hadith and the Hadith quoted earlier for the obligation of listening to the recitation of the Imam. This is a way of reconciling between the Sahih established proofs as it is also narrated by `Ubadah ibn Al-Samit (may Allah be pleased with him) that he said: ﴿We were behind the Messenger of Allah (peace be upon him) at the Fajr (Dawn) Prayer, and he recited (the passage), but the recitation became difficult for him.

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Then when he finished, he said: 'Perhaps you recite behind your imam?' We replied: 'Yes, it is so'.

He said: 'Do not do so except when it is Fatihat al-Kitab 'Surah Al-Fatihah' for he who does not recite it is not credited with having prayed'. ﴿ (Related by Al-Imam Ahmad, Al-Tirmidhi, and Abu Dawud with a good chain of narrators).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The second question of Fatwa no. 17775

Q 2: Thanks to Allah, I recite the Qur'an daily. When I have free time, I listen to the Qur'an recited by my favorite reciters; will I be rewarded for listening to it? will those who recite or hear the Qur'an without understanding its meanings be rewarded? Define and exemplify the types of the Qur'anic recitation?

A: Reciting and listening to the Glorious Qur'an are permissible and rewarded but recitation is better than listening. Moreover, recitation with reflection and contemplation is better than that without them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fifth question of Fatwa no. 21139

Q 5: does an unlettered person who hears the Qur'an from the radio get the same reward of the reciter?

A: Reciting and hearing the Qur'an are among the duties of believers in this world and they are of the best acts of worship. Many Ayahs and Hadith exhort Muslims to either recite the Qur'an themselves or listen to it being recited by others. A person may listen to the Qur'an from a reciter, radio broadcasting, or a recorded tape. All these forms of listening are rewarded. The listener should reflect and be humble at listening to the Qur'an and act accordingly. This is the main goal of revealing the Qur'an, not just listening as many people do. Allah is the One Who is sought for help.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 13451

Q: Is it permissible for me to recite the Qur'an while people are not listening. Some Muslims say, "Do not raise your voice while reciting the Qur'an for we do not listen to you and thus you commit a sin." Is their saying right and what should I do concerning this? Do I commit a sin?

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A: The Glorious Qur'an is the best Dhikr (Remembrance of Allah) for it is the Word of Allah (Glorified and Exalted be He). Allah commands us to recite the Qur'an, listen to it, contemplate it and act according to it. However, if the people around do not listen to the Qur'an due to any reason while being recited, it will not be permissible for the reciter to raise his voice when reciting the Qur'an. This is because raising one's voice with recitation while those around are not paying attention does not achieve any benefit.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 18689

Q: Praise be to Allah Alone and peace and blessings be upon the Last Prophet. To commence:

The Permanent Committee for Scholarly Research and Ifta' has reviewed the letter submitted to the General Mufti from his Excellency, the director of the Islamic University in Madinah no. 301 on 18/1/1417 A.H. and referred to the Committee by the Secretariat General of the Council of Senior Scholars no. 626 on 29/1/1417 A.H. The question is as follows:

Attached to the letter a query sent by Al-Nu`man ibn `Abdullah Zubayr about a recitation of the Qur'an according to Warsh style, that he heard an Imam reading in the Masjid of the University. He attributed to your Eminence a comment on some Qira'at (recitation styles)

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that states: "In lectures, Salahs and people's gatherings, the reciter should read the Qur'an in the recitation style of Hafs. It is enough for the person to learn the art of Qira'at in educational institutions, circles of the Qur'an or the like."

The issue was referred to the Dean of the Student Affairs Dr. `Awad ibn Ahmad Sultan Al-Shihry with his comments attached to it. I wish your Eminence will read this and give us your point of view.

A: After the Committee studied the query, it gave the following answer:

It is not permissible for the Imam of the Masjid or the reciter to recite the Qur'an in Salah or people's gatherings except in the common recitation style that people know in the relevant locality, whether people of that locality read the Qur'an according to Hafs, Warsh, Qalun or any other recitation style transmitted by Tawatur (a significant number of narrators whose agreement upon a lie is impossible). That is to avoid distracting and confusing the common people. However, if a man recites the Qur'an in one of the various recitation styles when he is alone or in circles of knowledge for the purpose of learning and teaching this art, it will be good and enough.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 16499

Q 3: should a person who recites from the middle of a surah say Basmalah i.e. Bismillahi Al-Rahman Al-Rahim (in the name of Allah, Most Gracious, Most Merciful) or just say: Isti`adhah i.e. A`udhu Billahi Min Al-Shaytan Al-Rajim (I seek refuge with Allah from the outcast Satan)?

A: Anyone who recites the Qur'an beginning with the middle of a Surah should start with Isti`adhah and recite without Basmalah. Allah, the Exalted, says, [﴿So when you want to recite the Qur'ân, seek refuge with Allâh from Shaitân \(Satan\), the outcast \(the cursed one\).﴾](#)

As for a person who recites from the beginning of a Surah, he should say Isti`adhah and Basmalah except in the beginning of Surah Al-Tawbah where Basmalah should not be said.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 11843

Q 3: is it obligatory on me to recite the Qur'an according to the rules of Tajwid (recitation of the Qur'an)?

A: Muslims should learn the book of Allah (Glorified and Exalted be He) from a knowledgeable person who is acquainted with the correct way of reciting the Qur'an.

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The second question of Fatwa no. 10616

Q 2: What is the ruling on making mistakes while reciting the Qur'an?

A: A Muslim has to do his best to recite the Qur'an in the best and right manner. However, it is pardonable to make a mistake unwillingly while learning how to recite it.

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The third question of Fatwa no. 14469

Q 3: Is it not permissible to recite ayahs (Qur'anic verses) in a converse order? For example, may I say, "And at the earth, how it was spread out? And at the mountains, how they were firmly set? And at the heaven, how it was raised high? (They do not believe)"

A: It is not permissible to recite the Qur'an in such a manner. Actually, Ayahs are divinely ordered and thus one may not recite them in an order different from that of the Qur'an.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fourth question of Fatwa no. 16021

Q 4: What is the opinion of Your Eminence regarding qira'at (recitation style) Hadr (reciting the qur'an rapidly yet following the rules) that is widespread in Saudi Arabia and the melodious recitation that is widespread in Egypt and which is characterized by protraction?

A: It is a prerequisite to recite the Qur'an in the proper and right way at a slow pace. It is also recommended to recite it in a good voice. Actually, Hadr is a good style for reciting the Qur'an. However, melodious and very slow paced recitation is not permissible as it resembles singing. In fact, the Qur'an should be far above from being recited as such.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20258

Is it permissible to recite the Qur'an inversely in Salah (Prayer), outside Salah or when memorizing the Qur'an?

A: It is not permitted to recite the Ayahs or the words of the Ayah of the Qur'an inverted; rather they must be recited as ordered in words and place between other Ayahs as they are in the Glorious Qur'an. The order of the Ayahs of the Qur'an is Tawqifi (bound by a religious text and not amenable to personal opinion) as related from Allah's Messenger (peace be upon him). The Sahabah (Companions of the Prophet), may Allah be pleased with them, received

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the order of the Ayahs of the Noble Qur'an from Allah's Messenger (peace be upon him) and agreed to that. Thus, it is not allowable to recite Ayahs of the Qur'an in a reversed order whether in Salah or outside Salah.

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Q 2: Sometimes, an Ayah (Qur'anic verse) is very long. Is it permissible to pause before ending the Ayah to take a breath while reciting in Salah (Prayer), elsewhere, or during memorization?

A: There is no objection to pausing while reciting an Ayah to take a breath if there is a need for this, whether this occurs during Salah or anywhere else. However, if the meaning of the Ayah is not complete, or is disrupted because of this pause or because of beginning with what follows after this pause, it is preferable to repeat a part of the Ayah which would complete its meaning.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The sixth question of Fatwa no. 5042

Q 6: Is the form of Du`a' (supplication) upon completing the recitation of the Qur'an that is ascribed to Ibn Taymiyyah valid? According to the Sunnah, what should be done upon completing the recitation of the Noble Qur'an?

A: We know of no authentic foundation for ascribing this Du`a' to Shaykh-ul-Islam Ibn Taymiyyah. Furthermore, we did not read it in any of his books. However, it is widely ascribed to him. There is nothing wrong with it. It is also permissible for a Muslim to say other supplications, for there is no evidence in respect of singling out a certain Du`a' to be said upon completing the recitation of the Qur'an.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



The first question of Fatwa no. 13400

Q 1: upon completing reciting the entire Qur'an, I gather my family and say the known supplication of concluding the recitation of the Qur'an while they say "Amen." After finishing this collective supplication, each one supplicates to Allah for himself. Is this act Mustahab (desirable), which I should keep doing or is it a Bid`ah (innovation in religion), which I should leave? Should I say the supplication of concluding the recitation of the Qur'an for myself only? Or should I give up the supplication of concluding the recitation of the Qur'an and recite the Qur'an only?

Enlighten us with your Fatwa, may Allah reward you with the best!

A: The Glorious Qur'an is the best Dhikr (Remembrance of Allah) for it is the Word of Allah (Glorified and Exalted be He). Allah commands us to recite the Qur'an, contemplate it and act according to it. Supplicating to Allah after performing Dhikr makes it more likely for the invocations to be answered. Many of the Salaf (the Righteous Predecessors) used to do this including Anas ibn Malik (may Allah be pleased with him). Thus, there is no blame in gathering one's family and saying the supplications as this makes it more likely for the invocations to be answered.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
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The fourth question of Fatwa no. 10494

Q 4: is it permissible for a Muslim not to memorize anything but Surah Al-Fatihah and Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) without any attempt to memorize more Surahs?

A: A Muslim should recite the Qur'an frequently with contemplation and act according to its teachings. A Muslim should also memorize as much as he can of the Qur'an and then repeat recitation of the memorized portion over and over in order not to forget it. Indeed, this contains great benefit.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The second question of Fatwa no. 13093

Q 2: I love to recite and memorize the Qur'an but whenever I remember Riya' (showing-off), I fear to commit it, so I stop memorizing for fear of that; could you kindly advise?

A: Seek Allah's help, be sincere to Allah, and start memorizing the Book of Allah without hesitation. Resist and ward off the satanic insinuations, for they are tricks that drive people away from doing good deeds.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 15360

Q: What is the legal ruling on a Muslim youth who wants to memorize the Qur'an but can not do it except in the following manner: he stays up late after performing `Isha' (Night) Prayer until Fajr (Dawn) Prayer, then he continues memorizing until nine o'clock and then sleeps. Thus, he misses Zhuhr (Noon) congregational Prayer that he sometimes offers at two or three o'clock in the afternoon or combines with `Asr (Afternoon) Prayer at the time of the later one. As for the rest of the Salahs, he performs them in congregation and never goes late. This manner of memorization had effective results, so he managed to memorize sixteen Juz's (a Juz' represents 30th part of the Qur'an) during six months only. He wants to continue until he completes the memorization of the Qur'an. I denied his neglect of the congregational Zhuhr prayer and delaying it beyond its due time. However, he argued that when he sleeps at night, he can not memorize during the daytime as he is so preoccupied. Moreover, he says that his memorization is even better when he performs Qiyam-ul-Layl (standing for optional Prayer at night) reciting the memorized Surahs as well as performing Fajr prayer in congregation. He tried so many times to memorize during the daytime but to no avail. He also said that he only resorted to this method for the purpose of memorizing the Qur'an. We know that his intention is good but what is the legal ruling in this regard?

A: Memorizing the Qur'an is a remarkable deed that is required from all Muslims in general and

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from the seekers of knowledge in particular. Indeed, it is very easy for anyone who has a sincere intention. As for what the questioner said that this Muslim youth stays up late to memorize the Qur'an in addition to some hours of the day after which he sleeps and accordingly misses Zhuhr Prayer and sometimes delays it until the time for `Asr Prayer is due, this is not permissible. He is only making things harder for himself and neglects obligations i.e. performing Salah at its due time. Indeed, memorizing the Qur'an is a recommended act and the obligations should not be overlooked for the attainment of recommended acts. Instead, he may dedicate certain times during the night or daytime in a way that does not conflict with the performance of the obligatory acts. Furthermore, staying up the whole night is a Makruh (reprehensible) matter and contradictory to the Sunnah of the Prophet (peace be upon him) who said, [\(By Allah, I am more submissive to Allah and more afraid of Him than you; yet, I do pray and sleep, I fast and break my fast and I also marry women. So anyone who does not follow my tradition in religion is not from me \(not one of my followers\).\)](#) (Agreed upon by Al-Bukhari and Muslim)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 16302

Q: I heard a Hadith reported from the Messenger (peace be upon him), which states what means that anyone who memorizes the whole of the Ever-Glorious Qur'an shall intercede with Allah for seven people of their family. Is this a Sahih (authentic) or Da'if (weak) Hadith?

I heard such Hadith from an Imam (the one who leads congregational Prayer) in a Masjid (mosque). This urged me

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to memorize the Qur'an, due to the death of a dear person, hoping that Allah would avail us of what He has taught us. Allah is the One Who guides to the Straight Path. Please guide me in this regard. May Allah reward you with the best!

A: This is a Hadith Marfu' (a Hadith narrated from the Prophet with a connected or disconnected chain of narration) reported on the authority of 'Aly ibn Abu Talib (may Allah be pleased with him) and reads as follows: *"Anyone who recites and memorizes the Qur'an and regards what it makes lawful as lawful and its unlawful as forbidden (i.e. they act according to it), Allah will admit them into Jannah (Paradise) and will accept their intercession on behalf of ten such persons of their family who are doomed to enter the Fire."* (Related by Ahmad in his Musnad (Hadith compilation), Al-Tirmidhy, and Ibn Majah)

The source of its Sanad (chain of narrators) according to them is Abu 'Umar ibn Sulayman, the reciter of the Qur'an and the scholar of 'Asim. However, he is Matruk (a narrator whose Hadith transmission was discarded due to unreliability) although he is a leading scholar in the science of Qira'at (recitation styles). Thus, this Hadith is not authentically reported from the Prophet (peace be upon him).

There are many texts of the Sunnah that are Sahih and are authentically reported from the Prophet (peace be upon him) with regard to the merits of the Ever-Glorious Qur'an and of reciting it, the great rewards which Allah (Exalted be He) has promised for those who recite it, and the etiquettes of its recitation. Many scholars wrote several books about this subject. May Allah make us of the memorizers of the Qur'an who abide by its teachings! Amen.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 16107

Q: which is better; to listen to the Qur'an or to recite it? What is the ruling in this regard?

A: Both reciting the Ever-Glorious Qur'an and listening to it are of the good deeds. The Prophet (peace be upon him) heard the Qur'an from Ibn Mas'ud and others. However, reciting the Ever-Glorious Qur'an is greater, for the Prophet (peace be upon him) said: [«Anyone who recites a letter from the Book of Allah will receive a Hasanah \(good deed\), and the Hasanah is multiplied by ten. I do not say that Alif-Lam-Mim is \(considered as\) a letter, rather Alif is a letter, Lam is a letter, and Mim is a letter.»](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, and his family and Companions!

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The first question of Fatwa no. 18849

Q 1: is it Fard (obligatory) to memorize the Ever-Glorious Qur'an?

A: Memorizing the Ever-Glorious Qur'an is a collective obligation. It is not obligatory upon every individual in the Ummah (Muslim nation) to memorize it. However, memorizing the Qur'an is one of the best deeds that draw a person closer to Allah. In addition, it is greatly rewarded provided that the Muslim acts upon its rulings and abides by its Hudud (limits).

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



The second question of Fatwa no. 18413

Q 2: I hope I could memorize the Ever-Glorious Qur'an; but I can not because I have many problems so I do not have time for reciting; what should I do?

A: Allah (Exalted be He) has made easy the means that help memorizing His Ever-Glorious Qur'an, so you should follow such means. The best means is to learn the Qur'an at the hands of one of the trustworthy scholars, who can instruct you, correct your mistakes and point out the meaning to you. We advise you to recite the Qur'an as much as possible, for this entails a great reward and guides you to all goodness, as Allah (Glorified be He) says, [\(Verily, this Qur'ân guides to that which is most just and right\)](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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(Part No. 3; Page No. 105)

The first question of Fatwa no. 19756

Q 1: Some young men and I have started to memorize the Qur'an, but some of us do this without knowing the rules of Tartil (slow recitation of the Qur'an) or the Tafsir (explanation/exegesis of the meanings of the Qur'an). Is this act permissible?

A: Muslims are required to memorize the Qur'an in a way that is free from Lahn (incorrect recitation due to mispronunciation of letters or grammatical mistakes). However, memorizing the Qur'an according to the rules of Tajwid (art of Qur'anic recitation) is recommended, if possible.

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The second question of Fatwa no. 21674

Q2: What is your advise in order for us to remember what we have unfortunately forgotten of the Qur'an due to preoccupation with worldly affairs? is the reward of listening to the Qur'an on a cassette player equal to the reward of reciting it oneself?

A:

First: One of the most important means that helps in memorizing the Qur'an is repetition of the sections of the Qur'an, studying them, reciting them often, invoking Allah (Glorified be He) to help one do this, and doing good deeds and abandoning sin.

Second: Listening to the Qur'an, whether from someone reciting it or from recorded tapes,

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brings the person a great reward, but reciting it oneself is greater in reward.

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The fourth question of Fatwa no. 19282

Q 4: One of my teachers advised me not to get engaged in memorizing the Qur'an without having a shaykh in order to avoid making mistakes. Is this true?

A: It is better to learn and memorize the Qur'an at the hand of a good reciter who can recite well if this is possible and if it is not, you should try to recite the Qur'an in the way you are able because of Allah's Saying: [﴿Allâh burdens not a person beyond his scope.﴾](#) The Prophet (peace be upon him) said: [﴿"The person who recites the Qur'an with difficulty and falters in it shall have a double reward."﴾](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 3; Page No. 107)

Fatwa no. 20279

Q: I am a teacher of Qur'an in a circle for memorizing the Qur'an in a Masjid (mosque) in Makkah Al-Mukarramah. I have a question which I wish your Eminence to send its answer to the Islamic Propagation Office in Makkah Al-Mukarramah. The question is: i teach children the short Surahs (Qur'anic Chapter) of the Qur'an. They say what they memorize from memory in the following order; Surah Al-Nas then Surah Al-Falaq then Surah Al-Ikhlās and so on until Surah Al-Duha for example. Is there any blame in reading the Qur'an according to this order?

A: There is no harm in doing so.

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Second question of Fatwa no. 17115

Q 2: When I recite Ayat-ul-Kursi (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255), should I stop at Allah's statement: (And He is the Most High, the Most Great.) or should I recite the following Ayah (Qur'anic verse) of (There is no compulsion in religion.) to its end?

A: Ayat-ul-Kursi is only Allah's statement: (Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists).)

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to the end of the Ayah which is Allah's statement: (And He is the Most High, the Most Great.)

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The second question of Fatwa no. 13012

Q 2: the people in charge of Qur'an memorization lessons at a charitable school give prizes as incentives. They reward the students with tapes of scholars' lectures or Mus-haf (Arabic Qur'an) to encourage them to memorize the Qur'an. What is the ruling on such gifts? It is worth mentioning that some people claim that students only memorize the Qur'an for the sake of gaining these prizes, and this leads to not being sincere to Allah with regard to their intention. Please advise, may Allah reward you the best!

A: It is permissible to offer monetary prizes to students to encourage them to memorize the Qur'an. However, the students' attention should be directed to the necessity of having sincere intentions with regard to memorizing the Qur'an and then they can think of the prizes. Accordingly, receiving these gifts should not be the reason for memorizing the Qur'an.

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(Part No. 3; Page No. 109)

The first question of Fatwa no. 11837

Q 1: I memorized the entire Qur'an when I was 9 years old. I learned its Tajwid (art of Qur'anic recitation) and rulings and reciting it continuously. Then, after a long period of negligence, I forgot many portions of it. Allah blessed me with a job here and I was able to perform Hajj. Upon my return, I started memorizing the Qur'an again. All praise be to Allah, I am about to finish memorizing half of the Qur'an with Tajwid. Will I incur a sin for the period during which I was negligent of the Qur'an?

A: If the reality is as you mentioned, there is no harm on you.

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The third question of Fatwa no. 16855

Q 3: I had memorized some Surahs (Qur'anic chapters), but after a while I became busy and forgot some of them. I try hard not to forget but in vain.

I read the Hadith where the Prophet (peace be upon him) stated, [\("The gravest sin of my people is forgetting the Qur'an."\)](#) In addition, one of the Muslim scholars said that memorizing one Surah or one Ayah (Qur'anic verse) and forgetting it is a major sin. What is the degree of authenticity of the previous Hadith? Am I excused or not?

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A: we know of no evidence supporting the authenticity of this Hadith mentioned in the question threatening those who forget the Qur'an or parts of it or relating it from the Prophet (peace be upon him). Yet, it is necessary to revise the Qur'an regularly and recite it often, for the Prophet (peace be upon him) encouraged and exhorted doing this.

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The second question of Fatwa no. 13405

Q 2: I wanted to work at a Masjid (mosque) to teach children memorization of the Qur'an. I urged the parents and they did send their children. The problem is that my mother reproached me saying I have nothing to do with others as long as I offer my prayers and rely on Allah. She asked me to leave other people's children alone. So I explained to her the great reward of teaching the Qur'an, but she was not convinced. She asked me why I wanted to sit with young children and be seen with them giving people reason to laugh at me. She said that people will go around saying I was sitting with the children of so-and-so. What should I do? Please enlighten me, and may Allah enlighten you!

A: teaching the Glorious Qur'an to children in the Masjid is a noble deed and you should be praised for doing it. It is confirmed that the Prophet (peace be upon him) stated, [﴿"The best among you are those who learn the Qur'an and teach it."﴾](#) So continue your efforts to teach children having a sincere intention. Try to convince your mother by talking kindly and leniently to her telling her about the excellence of what you are doing.

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The second question of Fatwa no. 14586

Q 2: I work at Al-Sahara' School where we teach the Qur'an to children in return for fees. Is it permissible to take fees in return for teaching the Qur'an beside other subjects such as math, history, etc.? I teach the Qur'an without Tajwid (art of Qur'anic recitation), is this permissible? Please, advise us.

A: It is permissible to take fees for teaching the Qur'an besides the other subjects.

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Second question of Fatwa no. 20108

Q 2: Some of my neighbors send their children to me to have them memorize the Qur'an. Though I do not ask them, they give me some money as a kind of help. I refuse to take it,

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but they insist I take it saying that it is only a gift. I truly seek the reward of Allah, but they send the money with their children as a fixed salary even though I do not ask them to do so. Could you please tell me what the ruling on this is? May Allah reward you.

A: The basic ruling is that it is permissible to receive a fee for teaching the Qur'an. This is because of the generality of the Hadith of the Prophet (peace be upon him): [\(You are most entitled to take wages for availing others of Qur'an.\)](#) (Related by Al-Bukhari in his Sahih 'authentic' Book of Hadith).

Accordingly, it is permissible for you to accept the money which is given to you by the guardians of the children as a sort of a gift for teaching and helping the children memorize the Qur'an. Doing so will not deprive you of the abundant and great reward of Allah for your concerned efforts, so long as you have a faithful intention to act sincerely in the cause of Allah (Exalted be He) and are keen to teach the children virtuous manners.

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The second question of Fatwa no. 16149

Q 2: is it permissible for a Qur'an teacher to stipulate certain fees for his job?

A: It is permissible for a Qur'an teacher to take money in return for teaching others the Qur'an, especially when he is in need. The Prophet (peace be upon him) said: [\("Verily, the most worthy \(job\) in return for which you can take money is \(teaching\)](#)

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[the Book of Allah."](#)

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The first question of Fatwa no. 20305

Q 1: Here in Pakistan, in Deir city, some people go from one house to another to recite Qur'an on the 23rd night of Ramadan. They especially recite Surahs (Chapter of the Qur'an) Ya-Sin, Al-`Ankabut, and Ta-Ha in return for a sum of money. What is the ruling on this matter?

A: This is an act of Bid`ah (innovation in religion) that has no origin in the Qur'an and the Sunnah. It is obligatory to quit it and warn people against it. The Prophet (peace be upon him) said, [«Anyone who does an action which is not in accordance with this matter of ours \(Islam\), will have it rejected.»](#) and: [«Every novelty \(introduced to religion\) is a Bid`ah and every Bid`ah is an error.»](#) Related by Muslim in his Sahih book of Hadith.

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The second question of Fatwa no. 14409

Q 2: What is the ruling on taking money in return for reciting the Qur'an? Is there a special event that falls due on the fortieth day or one year following the death of a person as people in Egypt believe? Was this common

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in the era of the Prophet (peace be upon him) or was it introduced by the later generations?

A: reciting the Qur'an for the souls of the dead or reciting it in the graves or hiring someone to recite it is an act of Bid`ah (innovation in religion) and is not permissible. Neither the Prophet (peace be upon him) nor his Companions did so. It was authentically narrated that the Prophet (peace be upon him) used to extend Salam and ask forgiveness for the dead, and Muslims are commanded to imitate him. The Prophet (peace be upon him) said, [«Do not make your houses graves, for verily Satan flees from the house in which Surah Al-Baqarah is recited.»](#) This Hadith signifies that Qur'an should not be recited in the graves. Similarly, people's gathering to visit the graves following forty days or one year after someone's death is also an act of Bid`ah that has no origin in the Islamic Shari`ah. In fact, this habit took place at the time when the Ummah (Muslim nation) was ignorant and weak.

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The third question of Fatwa no. 18224

Q 3: In Morocco, most of the memorizers of the Qur'an say supplications in behalf of some people

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in return for a sum of money. They may also recite the Qur'an in behalf of the dead and on occasions, such as wedding ceremonies, in return for money. Moreover, the number of supplications and Ayahs they say and recite depends on the money they receive. What advice should be given to these people? Indeed, they have gone astray and have led others astray, for on some occasions Dhikr (Remembrance of Allah) may be combined with the beating of drums and the playing of pipes. What is the ruling on those who invite them to attend their weddings?

A: It is not permissible to recite the Qur'an in return for a payment and have this as a profession. This is because recitation of the Qur'an is an act of worship and a pious act that brings the person closer to Allah (Exalted be He). Acts of worship are not to be a means for obtaining worldly gains. Allah (Exalted be He) says: [﴿Whosoever desires the life of the world and its glitter, to them We shall pay in full \(the wages of\) their deeds therein, and they will have no diminution therein.﴾](#) [﴿They are those for whom there is nothing in the Hereafter but Fire﴾](#) In addition, it is not permissible to combine Dhikr with the sounds of Duff (a tambourine-like instrument without bells), musical instruments, and pipes since this involves disparagement of Dhikr and combining it with forbidden matters. Such habits are ascribed to the Sufis who have gone astray from the right path.

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Fatwa no. 20853

Q: I am a Qur'an reciter and I participate in evening shows during Ramadan. The fee that I receive is not more than twenty Egyptian pounds for one show, including the expenses of the speaker. However, one of my colleagues told me that the recitation that I do is Haram (prohibited) and accordingly the fee that I receive is Haram. He quoted the Hadith of the Prophet (peace be upon him): [\(Recite the Qur'an and do not ask for worldly benefits through it, and do not make it as a way of earning your living\)](#) in support of his view.

- What is the ruling on this?
- Is the Hadith referred to above Sahih (authentic)?
- What is the ruling on reciting on condition that one receives a certain fee?
- What is the ruling on reciting Qur'an on evening shows which are held in Ramadan?
- Is the reciter considered sinful for participating in such shows?

A: This act that you do is impermissible. This is because it is considered Bid`ah (innovation in religion) and a way of helping others in sin and transgression. Moreover, it is Haram to receive a fee for reciting Qur'an on such shows of Bid`ah, or on behalf of deceased people.

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As for the hadith in question, Al-Hafizh in his Book Al-Fath declared it as being related by Ahmad, and Abu Ya`la with a good chain of narrators.

Therefore, you must make Tawbah (repentance to Allah), give up reciting Qur'an in such shows, and draw closer to Allah by reciting Qur'an in the Mashru` (Islamic legal) way. Verily, whoever leaves something for sake of Allah; He (Exalted be He) will compensate them with something better than what they left.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 21039

Q 1: You advised us that saying "Sadaqa Allahu Al-`Azim" (Allah the Greatest is the Most Truthful) at the end of recitation of the Qur'an is a Bid`ah (innovation in religion) and that it was not practiced at the time of the Prophet (peace be upon him). All this is clear; may Allah reward you with the best. However, what about writing this phrase in the Mushaf (Arabic Qur'an) which, we know, have been printed under the supervision of learned scholars in religion and language? Did not they know that this phrase is written in the end of the Mus-haf? We appreciate your advice. May Allah reward you with the best!

A: The reference in religious matters is the evidence whether mentioned in the Qur'an or the Sunnah (whatever is reported from the Prophet) directly or indirectly. As for the attempts of Ijtihad (juristic effort to infer expert legal rulings) made by religious scholars in which they contradict clear evidence of the Qur'an and Sunnah because of not knowing them or considering them unauthentic or misinterpreting them or such reasons, they cannot be considered legal excuses for any person to depart from authentic religious evidence and adopt those scholars' views. In fact, a person has to accept religious evidence and ignore any other contradicting views, with all due respect to religious scholars for whom we should make Du`a' (supplication) and whom we should avoid defaming. We advise you to read the book

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(Raf`u Al-Malam `An Al-A'imah Al-A`lam) by Shayk-ul-Islam Ibn Taymiyyah (may Allah be merciful with him). Accordingly, writing "Sadaqa Allahu Al-`Azim" at the end of the Mus-haf is a Bid`ah introduced to religion and there is no origin for it. Thus, this phrase has to be removed from the Mus-haf if found in any of its copies.

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The first question of Fatwa no. 12568

Q1: Is recording the recitation of the Qur'an on cassette tapes lawful or not?

A: Recording Quran that is recited correctly without grammatical mistakes nor prolongation of vowels that changes the meaning of the verses, is permissible whether the recitation is recorded on cassette tapes like that of the Imams of the Sacred Masjid (mosque) in Makkah, and the recitations of Sheikh Al-Hudhayfi, and Al-Husari. There is no harm in this.

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Fatwa no. 16163

Q: Some education departments are asking about the possibility of tape-recording the Noble Qur'an in an ascending order. This means to tape-record the Qur'an starting with

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Al-Fatihah, since it is the opening chapter of the Qur'an, and then Surahs Al-Nas, Al-Falaq, Al-Ikhlās, Al-Masad, Al-Nasr, Al-Kafirun, and so on until reaching Surah Al-Baqarah. Each tape should include the curriculum of one class. This idea has originated because of some teachers' concern to make the Qur'an available on tapes so that the students would be able to listen to it during their leisure times. Another reason for this idea is to enable the family to follow up their children's curricula (whenever they need to), for they can then listen to the correct recitation accompanied by Tajwid (art of Qur'anic recitation) and Tartil (slow recitation of the Qur'an), which also takes into consideration the students' capabilities and readiness to learn. Respected shaykh, as you may know, formal schools, Qur'an memorization centers, and the Halaqah (learning circles) of shaykhs and scholars teach the Qur'an by starting with the short Surahs and going on in an ascending order until Surah Al-Baqarah. We all memorized the Qur'an as such and we never heard of an honorable scholar who objected to this teaching method. However, while discussing this issue with some colleagues (may Allah reward them the best), they objected and justified their point of view by stating that teaching the Qur'anic Surahs in an ascending order is a self-imposed reality because this is more beneficial for the students and because there is no other option. It is difficult, and almost impossible, to start memorizing the Qur'an from its very beginning. On the other hand, tape-recording the Qur'an is not necessary and the students' benefit is not dependable on it. In fact, it is only a means to help them in their study. After many deliberations, we thought of presenting the issue to Your Eminence

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to tell us your opinion on the permissibility of tape-recording the curriculum of each class in an ascending order because of the reasons already detailed. We regard these reasons as the best means to enroot the love of Qur'an in the students and their families and also to help them perfect its recitation and contemplate its meanings.

May Allah grant success to us all!

A: It is not permissible to tape-record the Qur'an in a reverse Surah order, by starting with Surah Al-Nas and ending with Surah Al-Baqarah, because the Surahs were given the current order due to the efforts exerted by the Sahabah (Companions of the Prophet (may Allah be pleased with them)) during the era of `Uthman (may Allah be pleased with him). Muslims have been using this order since then, even when teaching the Qur'an to their children. This order is fixed and it will not change even if we memorize the Qur'an starting with the short Surahs of the Mufassal (the last 65-70 chapters of the Qur'an). Accordingly, tape-recording the Qur'an in a reverse order opposes what the Sahabah and their successors used to do and may lead to other risks. It is, thus, obligatory to keep

the Qur'an in the same order of its Ayahs (Qur'anic verses) and Surahs, as passed from one Muslim generation to another, whether when writing or tape-recording it.

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The sixth question of Fatwa no. 16099

Q 6: A friend told me that anyone who reads the meanings of the Qur'an in English will

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have no reward, is this true?

A: The Qur'an can only be recited in Arabic, the language in which it was revealed, because it is miraculous and no other language has its equivalent vocabulary. There is nothing wrong with translating the meanings of its words to those who need it and the translation shall take the same ruling as Tafsir (explanation/exegesis of the meanings of the Qur'an).

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The first question of Fatwa no. 10825

Q 1: Is it permissible to punish those who do not follow the Qur'an?

A: The ruler should discipline them by what they legally deserve, according to the extent of their neglecting to follow the Qur'an and Sunnah (whatever is reported from the Prophet).

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Fatwa no. 19588

Q: What is the ruling on some people who sway from right to left and backwards and forwards whilst reciting the Qur'an? Please advise, may Allah reward you!

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A: swaying whilst reciting the Qur'an is one of the habits which should be abandoned. It contradicts the etiquettes required when reciting the Qur'an. When reciting or listening to the Qur'an, a person should listen carefully and not play with things so that the listener and the reciter ponder over the meanings of the Qur'an and their hearts be attuned to Allah (Glorified and Exalted be He). Scholars mentioned that this is one of the habits of the Jews when reciting their Book and we are forbidden to imitate them.

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The second question of Fatwa no. 13445

Q 2: Is it permissible for Muslims to read the Injil (Gospel) to know how far it is distorted?

A: It is not permissible for a believer to read the Tawrah (Torah) and Injil, even though they were distorted and changed and Allah (Glorified be He) has given Muslims what is best, which is the Noble Qur'an that has been preserved from any change or distortion. Moreover, the Shari'ah (Islamic law) has abrogated all other earlier laws, and it is the perfect, the greatest, and the most useful to the Servants of Allah. Allah (Exalted be He) states: [﴿This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion.﴾](#)

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Allah (Glorified be He) addressed His Prophet (peace be upon him) stating: [﴿Then We have put you \(O Muhammad صلى الله عليه وسلم\) on a \(plain\) way of \(Our\) commandment \[like the one which We commanded Our Messengers before you \(i.e. legal ways and laws of the Islâmic Monotheism\)\]. So follow you that \(Islâmic Monotheism and its laws\), and follow not the desires of those who know not. \(Tafsir At-Tabarî\).﴾](#) It was authentically reported from the Prophet (peace be upon him) that he saw `Umar ibn Al-Khattab holding some pages of the Tawrah. He, thus, became angry and said: [﴿Are you doubtful regarding it \(Islam\) O Ibn Al-Khattab? By Him in Whose Hand is my life, I have brought it to you plain and pure... By Him in Whose Hand is my life, if Musa \(Moses\) was alive he would have followed me.﴾](#) (Related by Imam Ahmad in his Musnad (Hadith compilation)).

We, thus, advise you to increase your recitation of the Qur'an, take care of it, and act according to its teachings, for it will definitely suffice you from reading the earlier books revealed by Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 20703

Q 1: The Messenger of Allah (peace be upon him) said: ("It would be said to the reciter of the Qur'an, 'Recite and ascend; recite here as you did in the worldly life, for your position (in Paradise) is determined by the last Ayah (Qur'anic verse) you recite.'")

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On the authority of `Aly ibn Abu Talib (may Allah be pleased with him) who narrated that the Messenger of Allah (peace be upon him) said: ("Anyone who recites the Qur'an and memorizes it and regards what it makes lawful as lawful and its unlawful as forbidden (i.e. they act according to it), Allah will admit them into Jannah (Paradise) and will accept their intercession on behalf of ten such persons of their family who are doomed to enter the Fire.") **Regarding the first Hadith, when would it be said to the reciter of the Qur'an "recite;" would it be in this world or on the Day of Resurrection? Would the reward which is mentioned in the two Hadith be given only to those who know the Qur'an by heart or would it be given to every Qur'an reciter even if they do not know the Qur'an by heart?**

A: The first Hadith was related by Imam Ahmad, Abu Dawud, and Al-Tirmidhy on the authority of `Abdullah ibn `Amr (may Allah be pleased with them both). Al-Tirmidhy commented, "This is a Hadith Hasan Sahih (authentic Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish)." However, it would be said to the reciter of the Qur'an "Recite and ascend" on the Day of Resurrection when they enter Jannah.

The second Hadith was related by Imam Ahmad and Al-Tirmidhy also with a wording similar to that which is mentioned in the question. Al-Tirmidhy commented on this latter Hadith by saying, "It is a Hadith Gharib (a Hadith with a single narrator usually at the beginning of the chain of narration) and we know of it only through this narrator. Its Sanad (chain of narrators) is not Sahih. Moreover, Hafs ibn Sulayman, who is one of the narrators of this Hadith, is a Da`if (weak) narrator." Besides, the same Hadith was related by Ibn

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Al-Jawzy in his book Al-`Ilal Al-Mutanahiyah as being narrated on the authority of `Aishah. Al-Jawzy then said that Al-Khatib said, "All the narrators of this Hadith are trustworthy except Al-Saqty and it is a Hadith Munkar (rejected Hadith reported by a weak narrator whose narration conflicts with an authentic Hadith)." In addition, the concerned Hadith was related by Al-Dhahaby in his book Al-Mizan while mentioning the biography of Ahmad ibn Muhammad ibn Al-Husayn Abi Hanash Al-Saqty. Al-Dhahaby said: "It was said that he fabricated a Hadith." Al-Dhahaby then quoted the concerned Hadith with the same Sanad mentioned above. Also, Ibn Hajar said in his book Al-Taqrīb regarding Hafs who is included in the Sanad of the Hadith, "He is Hafs ibn Abu Dawud Al-Qary, the companion of `Asim. He is also called Hafis and he is Matruk (a narrator whose Hadith transmission was discarded due to unreliability) though he is versed in the rulings of recitation of the Qur'an."

Since the Hadith is not Sahih as mentioned above, we do not need to explain its words. Undoubtedly, anyone who recites the Qur'an, acts perfectly upon it, and keeps on doing so will win the pleasure of

Allah (Exalted be He) and His Jannah and be in the higher ranks of Jannah with the pious and honorable angels. The Qur'an will also be an intercessor for anyone who acts upon it, whether they know the Qur'an by heart or not. A proof for the foregoing is a Hadith which was related by Imam Muslim and Ahmad on the authority of Abu Umamah Al-Bahily who said that he heard the Messenger of Allah (peace be upon him) saying: [﴿"Recite the Qur'an, for on the Day of Resurrection it will be an intercessor for those who recite it."﴾](#)

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Fatwa no. 20878

Q: In kindergarten, female teachers teach the children some short Surahs (Qur'anic chapters) and explain the meaning of some ayahs (Qur'anic verses) using sensory means to illustrate the meaning. For instance:

- In Surah Al-Qari`ah for the Ayah in which Allah (Exalted be He) says, (like carded wool.) we show the children some wool.
- In Surah Al-`Adiyat, we show the children pictures of some horses.
- In Surah Al-Zalzalah, we bring the children a piece of wood on which we put some grains of sand and shake them in order to explain the meaning of Al-Zalzalah (earthquake).
- In the story of Adam's creation (peace be upon him) from clay, we show the children a lump of clay.

Is it permissible for us to do that knowing that most of the female teachers have little knowledge about Tawhid-ul-Asma' wal-Sifat (Oneness of Allah's Names and Attributes)? Please advise.

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May Allah reward you with the best!

A: You must stop explaining the meaning of the Qur'an in the way mentioned above for the following reasons:

First: Muslims in the past and present did not adopt that way in explaining the Glorious Qur'an. Scholars unanimously held that the Qur'an is to be explained through writing and orally, which were proved to be sufficient for the person whom Allah willed to guide and benefit.

Second: Using pictures of animates is not permissible in the first place, so what will the case be if they are used to explain the words of Allah (Exalted be He)?

Third: This action involves belittling the sanctity of the Qur'an and taking its sublime meanings lightly. Moreover, it is a link to playing games with the explanation of the meaning of the Qur'an through using new ways that Allah (Glorified be He) did not ordain.

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The third question of Fatwa no. 18072

Q 3: The Messenger of Allah (peace be upon him) said: ("Do not make your houses graves, for verily Satan does not enter a house in which Surah Al-Baqarah is recited.") **Does this refer to reciting Surah Al-Baqarah only once when a person buys a new house, or each year,**

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or each night? Is it sufficient to listen to the recitation on a cassette recorder?

A: There is no specified number of times for reciting Surah Al-Baqarah, but the Hadith indicates the permissibility of performing Salah (Prayer) and the recitation of the Qur'an in houses so as to protect them from Satan who does not approach houses in which Surah Al-Baqarah is recited. Furthermore, not fixing a certain number of times for reciting this Surah signifies the desirability of reciting it frequently so as to ward off Satan and seek the great reward associated with that, as you will earn a good deed for every letter you recite, and a good deed gets a tenfold reward, as mentioned in another Hadith.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 18637

Q 3: what about the authenticity of the following Hadith: The Prophet (peace be upon him) said concerning Surahs (Qur'anic Chapters) of Banu Israel (The children of Israel) i.e. Al-Isra', Al-Kahf, Ta-Ha, Maryam and Al-Anbiya': (They are among the first revealed Surahs and the first which I memorized from the Qur'an.)

A: The Hadith referred to is narrated by Imam Al-Bukhari and is attributed to Ibn Mas'ud (may Allah be pleased with him) as a Hadith Mawquf (words or deeds narrated from a Companion of the Prophet that are not attributed to the Prophet). He (Ibn Mas'ud) said regarding Surahs of Banu Israel, Al-Kahf and Maryam: (They

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are among the first revealed Surahs and the first which I memorized from the Qur'an.)

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The fifth question of Fatwa no. 10938

Q 5: I heard a Hadith and I do not know if it is authentic. Please confirm it. 'Whoever recites Surah Ya-Sin in the morning asking [Allah] for his need, his need will be fulfilled.

A: As far as we know, the mentioned Hadith is not authentic.

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The first question of Fatwa no. 20414

Q 1: Is it true that reciting some Surahs of the Qur'an and contemplating them such as Surah Ya-Sin has a great reward and benefit than other Surahs? What are these benefits?

A: different superiority of the Ayahs and Surahs of the Qur'an is well confirmed in the Sunnah such as the virtue of Surah Al-Fatihah, Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255), Surah Al-Ikhlās and others taking into account that all these Surahs are the Word of Allah. The superiority of some individual Surahs and Ayahs is attributed to their respective virtues and because of the confirmation of their excellence by the Sunnah. This superiority must be taken for granted and there is no room for Ijtihad (exerting efforts to reach the truth). As for the excellence of Surah Ya-Sin, we do not know a Sahih (authentic) Hadith reported from the Prophet (peace be upon him) in this regard. Allah knows best.

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The first question of Fatwa no. 18565

Q 1: I have read a Hadith narrated on the authority of Abu Hurayrah (may Allah be pleased with him) that (anyone who recites Surah al-Dukhan every night, seventy thousand angels will ask forgiveness for him until the morning.) Related by

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Al-Tirmidhy and Al-Asbahany. I have also read a Hadith on the merits of Surah Al-Waqi`ah. So, I observe reading them every night. What is the ruling on this matter? I am afraid that those two Hadith are Da`if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators).

A: It was authentically reported that a person should recite Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) once, Surah Al-Ikhlās, and Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) three times before going to sleep. This should be done along with Tasbeeh (saying: "Subhan Allah [Glory be to Allah]"), Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]") thirty three times and also Takbir (saying: "Allahu Akbar [Allah is the Greatest]") thirty four times. In Sha'a-Allah (if Allah wills), this will suffice.

As to the hadith pertaining to the daily recitation of Surah Al-Dukhan and Surah Al-Waqi`ah, they are all Da`if and Mawdu` (fabricated Hadith). They were narrated on the authority of `Umar ibn `Abdullah ibn Abu Ja`tham who used to fabricate the Hadith and attribute them to the trustworthy narrators.

They were also reported on the authority of Hisham ibn Ziyad Abu Al-Miqdam who used to fabricate Hadith and cannot be taken as proof. They were also reported from Fadalāh ibn Jubayr on the authority of Abu Umamah. In fact, Fadalāh did not receive Hadith from Abu Umamah and he reported a Hadith which Abu Umamah did not narrate.

Moreover, they were reported from Tarif Al-Sa`dy who is a weak narrator. In addition, they were reported on the authority of Ahmad Al-Yamamy who was a liar,

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`Abdul-Qudus ibn Habib who was Matruk (a narrator whose Hadith transmission was discarded due to unreliability), Muhammad ibn `Abdul-Rahman Al-Qurashy Al-Jad`any whose report is rejected. Therefore, these Hadith cannot be taken as proof and it is not permissible to act according to them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 18623

Q 2: After reading some Hadith on the merits of reciting Surah Al-Waqi`ah and Al-Hadid in which the first wards off poverty and the second brings about the peace and blessings of angels, I committed myself to recite them. Is there any wrong with this practice?

A: Reciting the Glorious Qur'an is permissible anytime. however, specifying certain Surah to be recited every night requires specific legal evidence. Thus, when reliable evidence is found, it is permissible. This is the case with reading Ayat-ul-Kursi (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255), Surah Al-Ikhlās, and Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) after every prayer and before sleeping, and the repetition of Surah Al-Ikhlās and Al-Mu`awwidhatayn thrice after Al-Maghrib (Sunset) and Fajr (Dawn) prayers and before sleeping.

As for the merits of Surah Al-Waqi`ah and Al-Hadid, it is narrated that [\(Whoever recites Surah al-Waqiah every night will never be afflicted with poverty.\)](#) However, it is

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a fabricated report narrated from Ahmad Al-Yamami from Ibn `Abbas. Al-Suyuti wrote it in his book: "Dhayl Al-Ahadith Al-Mawdu`ah": Ahmad Al-Yamamy is a liar. The Hadith was also narrated from Abu Shuja` from Ibn Mas`ud who is a weak narrator. Al-Dhahabi wrote: Its chain of transmission contains Abu Shuja` who is an unknown narrator.

As for the claim that reciting Surah Al-Hadid brings about peace and blessings from the angels, this is not true. In fact, there is no reliable report from the Prophet (peace be upon him) in this regard. A Muslim should recite the Qur'an frequently, for each letter has its due reward. According to the authentic report of Al-Tirmidhi in his Jami` on the authority of Ibn Mas`ud (may Allah be pleased with him) who said, the Prophet (peace be upon him) stated: [\(Whoever reads a letter from the Qur'an will receive a hasanah \(good deed\) for it \(i.e. its recitation\), and the hasanah is multiplied by ten. I do not say that Alif-Lam-Meem is one letter but Alif is a letter, Lam is a letter, and Meem is a letter.\)](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 10511

Q 7: It was narrated on the authority of `Aly (may Allah be pleased with him) that: ( anyone who recites Surah (Qur'anic Chapter) al-Qadr after `Isha' (Night) Prayer seven times, Allah will cure him from every disease and seventy-thousand angels will ask forgiveness for him. Anyone who recites it on Friday before the Salah (Prayer)

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three times, Allah will add to the record of his good deeds the number of those who perform Jumu`ah Prayers on that day.) **Some other merits were also mentioned, but no more will be mentioned here. May you explain the meaning of the Hadith, if authentic? When should the Surah be read exactly; before Fajr (Dawn) Prayer or before any Salah?**

A: Al-Kinany mentioned this Hadith completely in his book Tanzih Al-Shari`ah on the authority of `Aly (may Allah be pleased with him) and commented: "Muhammad ibn Ahmad ibn Ibrahim Abu Al-Tayyib Al-Makhramy is Al-Baghdadi Al-Shafi`y who is mentioned in the book Al-Mizan and Lisan Al-Mizan, who had gone to Morocco and declared the ideology of Al-Mu`tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief) that ended with him in exile, otherwise, he is an unknown narrator. The Hadith was also narrated on the authority of Muhammad ibn Humayd Al-Kharraz who is a Da`if (weak) narrator from Al-Hasan ibn `Aly ibn Abu Sa`id Al-`Adawy who is a liar and from Muhammad ibn Sadaqah who is an unknown narrator.

Thus, the Hadith is not Sahih (authentic) because its Sanad (chain of narrators) includes the narrators mentioned above.

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The third question of Fatwa no. 11311

Q 3: We read the following in a booklet entitled: Min Wasaya Al-Rasul (Some of the advices of Allah's Messenger - peace

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be upon him): (Anyone who recites Surah Qul Huwa Allahu Ahad (meaning Surah Al-Ikhlās) ten times, a house will be established for him in Paradise.) **Is this Hadith Sahih (authentic) mentioned in the authorized compilations of the Hadith or not? Please explain this, may Allah protect you!**

A: We do not know any reference to this Hadith.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 20917

The questioner raises some questions about the virtues and merits of some Ayahs (Qur'anic verses) and Surahs of the Qur'an. His questions come as follows:

Q 1: is Al-Fatihah the heart of the Qur'an, the greatest of its Surahs and the Al-Sab`-ul-Mathany (Seven Oft-repeated Verses) and the glorious Qur'an?

A: It has been authentically reported in Sahih Al-Bukhari and other books on the authority of Abu Sa`id ibn Al-Mu`alla, (may Allah be pleased with him) that he said: [﴿I was performing the Salah \(prayer\) when the Prophet \(peace be upon him\) passed by and called me, but I did not go to him until I had finished my Salah. When I went to him, he said, "What prevented you from coming?" I said, "I was performing Salah." He said, "Did Allah not say: ﴿Answer Allāh \(by obeying Him\) and \(His\) Messenger when he \(صلى الله عليه وسلم\) calls you to that which will give you life﴾ Then he added, "Shall I tell you of the most superior Surah in the Qur'an before I leave the Masjid \(mosque\)?" When the Prophet \(peace be upon him\) was about to go out,](#)

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[I reminded him. He said, "It is Al-Hamdu-Lillahi Rabbi-l-`Alamin i.e. All praise and thanks are Allāh's, the Lord of the `Alamîn \(mankind, jinn and all that exists\). It is the seven Mathany i.e. frequently repeated verses, and the Grand Qur'an given to me.﴾](#)

As for saying that the Fatihah is the heart of the Qur'an, we do not know any legal evidence from the Sunnah to support this.

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Q 2: surah Al-Baqarah was revealed from under the `Arsh (Allah's Throne). Anyone who recites it in their house at a night, Satan will not enter (the house) for three nights. Is this right?

A: It is authentically reported in Sahih Muslim and other books of Hadith on the authority of Abu Hurayrah (may Allah be pleased with him) that Allah's Messenger (peace be upon him) said, «Do not make your houses (like) graves, for verily Satan stays away from a house in which Surah Al-Baqarah is recited (according to another wording of the Hadith; flees from the house in which Surah Al-Baqarah is recited)» According to another narration: «The house where it (Surah Al-Baqarah) is read is not entered by Satan.» With regard to this Surah being revealed from under Al-`Arsh, there is no proof on this.

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Q 3: ayat-ul-Kursi (the Qur'anic Verse of Allah's Chair, Surah al-Baqarah, 2:255) is the best ayah in the Book of Allah. It is equivalent to reciting one quarter of the Qur'an and whoever recites it after each Salah, will be admitted to Jannah (Paradise).

A: According to the report of Muslim in his Sahih on the authority of Ubay ibn Ka'b (may Allah be pleased with him) the Messenger of Allah (peace be upon him) stated: ﴿O Abu Al-Mundhir, do you know which Ayah in the Book of Allah is the greatest? I said: Allah and His Messenger know best. The Prophet said: O

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Abu Al-Mundhir, do you know which Ayah in the Book of Allah is the greatest? I said: ﴿Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists).﴾ Upon that, the Prophet (peace and blessings of Allah be upon him) said, "Congratulations on your knowledge, O Abu Al-Mundhir! ﴿

According to the report classified as authentic by a group of scholars and narrated by Al-Nasa'i, Al-Tabarani, Al-Dia' Al-Maqdesi in his collection "Al-Ahadith Al-Mukhtarah" i.e. the Chosen Hadiths, and others on the authority of Abu Umamah, may Allah be pleased with him, that the Messenger of Allah (peace be upon him) stated: ﴿Whoever recites Ayat-ul-Kursy (Ayah no. 255 of Surat Al-Baqarah) after every obligatory Salah will have nothing to prevent him from entering Paradise but his death﴾

As for Ayat-ul-Kursy equaling one quarter of the Qur'an in reward, we know of no legal evidence for that.

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Q 4: the Prophet (peace be upon him) said, "Anyone who recites the last two Ayahs (Qur'anic verses) of Surah Al-Baqarah at night will be sufficient for them."

A: This is a Hadith Sahih (authentic Hadith) related by Al-Bukhari, Muslim, and others on the authority of Abu Mas'ud (may Allah be pleased with him).

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Q 5: It is said that the Messenger of Allah (peace be upon him) used to recite, every night, the two Ayahs (Qur'anic verses) 189 and 200 of Surah (Qur'anic chapter) Al `Imran. Al-Darimy reported on the authority of `Uthman ibn `Affan that he said: Anyone who recites the end of Al `Imran at night, it is as if he makes Qiyam-ul-Layl (standing for optional Prayer at night). What is your opinion in this regard?

A: We know of no basis affirming that the Prophet (peace be upon him) used to recite the two Ayahs 189 and 200 of Surah (Qur'anic chapter) Al `Imran every night.

What was narrated on the authority of `Uthman (may Allah be pleased with him) was recorded by Al-Darimy in his Sunan as Mawquf (Hadith narrated from a Companion of the Prophet that are not attributed to the Prophet). Al-Darimy said that Is-haq ibn `Eisa narrated this Hadith from Ibn Lahi`ah from Yazid ibn Abu Habib from Abu Al-Khayr on the authority of `Uthman. Ibn Lahi`ah is not a reliable narrator. The Isnad (chain of narrators) of the Hadith is Da`if (weak).

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Q 6: On the authority of Ibn Mas`ud that the Messenger of Allah (peace be upon him) said, ( anyone who offers Fajr (Dawn) Prayer in congregation, sits in his Musalla (a place for Prayer) and recites the first three ayahs (Qur'anic verses) of Surah (Qur'anic chapter) al-an`am, allah appoints seventy angels to do Tasbih (saying: "Subhan allah [Glory be to allah]") on his behalf and to ask Allah's Forgiveness for him until the Day of Resurrection.) What is the degree of authenticity of this Hadith?

A: This Hadith is attributed by Al-Suyuty in Al-Dur Al-Manthur to Al-Daylami. We could not find it to consider its Sanad (chain of narrators). Therefore, Allah knows best its validity.

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Q 7: (Anyone who memorizes the first ten Ayahs (Qur'anic verses) of Surah Al-Kahf will be protected

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from the trials of the Dajjal (the Antichrist).) **Reported by Muslim.** (Anyone who reads the last ten Ayahs of Surah Al-Kahf will be protected from the trials of the Dajjal.) **Reported by Al-Nasa'y.** Another Hadith was reported by Al-Hakim and considered as Sahih (authentic) on the authority of Abu Sa'id that the Prophet (peace be upon him) said, (anyone who reads Surah al-Kahf on Friday, there will be light for him between this Friday and the next one.)
What are the degrees of authenticity of these Hadith?

A: The well known narration is "Anyone who memorizes the first ten Ayahs of Surah Al-Kahf." As for the other narration about the last ten Ayahs of Surah Al-Kahf, it is Shadh (a Hadith narrated by a trustworthy narrator, not in line with the narration of other trustworthy narrators in terms of wording, chain of narrators, or both).

As for the Hadith of Abu Sa'id (may Allah be pleased with him), it is Hadith Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish), and considered Sahih by Al-Hakim.

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Q 8: ﴿The Prophet (peace be upon him) **used to recite in Fajr (Dawn) Prayer on Friday "Alif, Lam, Mim, Tanzil..." (Surah Al-Sajdah) and "Has there not been over man..." (Surah Al-Insan).**﴾ **On the authority of Ibn `Umar: The Messenger of Allah (peace be upon him) said,** ﴿Anyone who recites ﴿Blessed be He in Whose Hand is the dominion﴾ (Surah Tabarak) and "Alif, Lam, Mim, Tanzil" (Surah Al-Sajdah), between Maghrib (Sunset) Prayer and `Isha' (Night) Prayer, is like one who performs Qiyam-ul-Layl (standing for optional Prayer at night) during Laylat-ul-Qadr (the Night of Decree).﴾ **What is the degree of authenticity of these Hadith?**

A: As for the first Hadith, it is reported by Al-Bukhari, Muslim

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and others.

As for the second Hadith, attributed to Ibn `Umar, it is not authentically reported from the Prophet (peace be upon him).

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Q 9: (1. If anyone recites Surah Ya-Sin, it will be recorded for him as reciting the Qur'an ten times.)

2. (If anyone recites Surah Ya-Sin in a night, his sins will be forgiven in the morning.)

3. (Recite (Surah) Ya-Sin over your dead.)

4. (I wish that it (Surah Ya-Sin) is instilled in the heart of every person in my Ummah (Muslim nation).) **What is the degree of authenticity of these Hadith?**

A: 1. The first Hadith is reported by Al-Tirmidhy, Al-Darimy and Al-Bayhaqy. It is ranked as Da`if (weak) by Al-Tirmidhy who said: This is Hadith Gharib (a Hadith with a single narrator usually at the beginning of the chain of narration).

2. The second Hadith is very Da`if, reported by Abu Ya`la, Al-Darimy and Al-Bayhaqy in Shu`ab Al-Iman.

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3. The third Hadith is Da`if. Nothing in this sense is authentically reported from the Prophet (peace be upon him).

4. As for the fourth Hadith, it has never been reported that the Prophet (peace be upon him) said it.

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Q 10: What is the degree of authenticity of this Hadith? (Whoever recites Yasin and Al-Saffat on Friday, and then asks Allah, He will answer his request).

A: It has never been reported that the Prophet (peace be upon him) stated this.

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Q 11: The Messenger of Allah (peace be upon him) said, (if anyone recites Ha-Mim (Al-Dukhan) on Thursday night or on Friday, Allah will build for him a house in Paradise.)

A: This Hadith is related by Al-Tabarany in his book Al-Mu`jam Al-Kabir. Its Sanad (chain of narrators) includes Fadalah ibn Jubayr who is a weak narrator. This view is mentioned by Al-Haythamy in His book Majma` Al-Zawa'id.

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Q 12: The Messenger of Allah (peace be upon him) stated: ([whoever reads the last Ayahs of Surah \(Qur'anic chapter\) Al-Hashr on the day or at night and died on that day or night, Allah will admit him to Paradise](#)) What is the degree of authenticity of this Hadith?

A: This is a fabricated Hadith narrated by Ibn `Adi in Al-Kamil and Al-Baihaqi in Al-Shu`ab on the authority of Sulaym ibn `Uthman Al-Fawzi from Muhammad ibn Ziyad Al-'Alhani from Abu 'Umamah. Ibn `Adi said in the biography of Sulaym ibn `Uthman: He reported from Muhammad ibn Ziyad Al-'Alhani Hadiths Munkar (rejected Hadiths reported by a weak narrator whose narration conflicts with an authentic Hadith).

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Al-Dhahabi said in Al-Mizan, Sulaym ibn `Uthman who narrated from Muhammad ibn Ziyad Al-'Alhani is not a trustworthy narrator.

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Q 13: (if anyone recites Surah Al-Waqi`ah every night, he will not be afflicted with poverty.) What about the degree of authenticity of this Hadith?

A: This Hadith is related by Al-Bayhaqy in his book Shu`ab Al-Iman and others. Imam Ahmad, Abu Hatim, Al-Daraqutny and others unanimously hold the view that it is a Da`if (Weak) Hadith.

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Q 14: 1. The Messenger (peace be upon him) said, (a Surah of the Qur'an which has only thirty ayahs (verses) interceded for a man until his sins were forgiven – Tabaraka alladhy bi yadihy al-mulk (Surah Tabarak).)

2. (It is the preventive and rescuer from the torment of the grave.) Are these Sahih (authentic) Hadith?

A: 1. As for the first Hadith, it is related by Imam Ahmad, Abu Dawud, Al-Tirmidhy who graded it as Hasan (good). In addition, Al-Nasa'y, Ibn Majah, Ibn Hibban, Al-Hakim in his Mustadrak and others graded it as Sahih (Authentic).

2. As for the second Hadith, it is related by Al-Tirmidhy on the authority of Ibn `Abbas from the Prophet (peace be upon him). Al-Tirmidhy said: It is Hasan and Gharib (a Hadith with a single narrator usually at the beginning of the chain of narration). Al-Bayhaqy also related the Hadith in his book

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Shu`ab Al-Iman and said: Yahya ibn `Amr is the only one who related the Hadith and he is a weak narrator but the meaning of the Hadith is supported with other Hadith. Allah knows best.

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Q 15: The Messenger of Allah (peace be upon him) said: (anyone who wants to witness the Day of Resurrection as if they are seeing it should recite: (When the sun is wound round and its light is lost and is overthrown.) and (When the heaven is cleft asunder.) and (When the heaven is split asunder,))

A: The Hadith was related by Imam Ahmad, Al-Tirmidhy, Al-Tabarany, and others on the authority of `Abdullah ibn Bahir Al-Qas who narrated that `Abdur-Rahman ibn Yazid Al-San`any informed him that he heard Ibn `Umar saying: "The Messenger of Allah (peace be upon him) said..." and mentioned the Hadith. Al-Tirmidhy commented: This is a Hadith Hasan Gharib (a good Hadith that is strange to come from this chain of narration). Al-Hakim said: It is Sahih in terms of its Sanad (chain of narrators).

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Q 16: On the authority of `Aly (may Allah be pleased with him) that he said: ( the Messenger of Allah (peace be upon him) used to love Surah Al-A`la) What is the degree of authenticity of this Hadith?

A: This Hadith was related by Imam Ahmad in his Musnad on the authority of

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Waki` from Isra'il from Thuwayr ibn Abu Fakhitah from his father from `Aly (ibn Abu Talib). This is a weak chain of narration because Thuwayr ibn Abu Fakhitah is a very weak narrator. This was stated by Al-Haythamy in his book Majma` Al-Zawa'id.

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Q 17: 1. On the authority of Abu Hurayrah who narrated that Allah's Messenger (peace be upon him) said: ("Anyone who recites it (i.e. Surah Al-Zalzalah) one night it is as if they have recited half of the Qur'an.")

2. On the authority of Anas (may Allah be pleased with him) who narrated that Allah's Messenger (peace be upon him) said: (Anyone who recites "When the earth is shaken" (i.e. Surah Al-Zalzalah) it is as if they have recited half of the Qur'an.")

A: 1. The first Hadith was related by Ibn Al-Sunny on the authority of `Ubays ibn Maymun who said: Yahia ibn Abu Kathir narrated from Abu Salamah ibn `Abdul-Rahman from Abu Hurayrah (may Allah be pleased with him) who said that the Prophet (peace be upon him) said: ("Anyone who recites at a night (When the earth is shaken) it is as if they have recited half of the Qur'an. Anyone who recites (Say: (O Muhammad صلى الله عليه وسلم to these Mushrikûn and Kâfirûn): "O Al-Kafirûn (disbelievers in Allâh, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in Al-Qadar)! it is as if they have recited a quarter of the Qur'an. Anyone who recites (Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.) it is as if they have recited one-third of the Qur'an.") `Ubays ibn Maymun is a Da`if (weak) narrator, but there are other narrations which give the Hadith more reliability.

2. The second Hadith was related by Al-Tirmidhy in his book "Al-Jami`". He said: Muhammad ibn Musa Al-Harshy Al-Basry narrated from Al-Hassan ibn Salam ibn

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Salih Al-`Ijly from Thabit Al-Bunany from Anas ibn Malik who said that Allah's Messenger (peace be upon him) said a Hadith similar to the previous Hadith narrated on the authority of Abu Hurayrah. However, the phrase "at a night" was omitted. Actually, this Sanad (chain of narrators) includes Al-Hasan ibn Salam whose status is unknown. Anyway, there are other narrations for this Hadith.

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Q 18: The Messenger of Allah (peace be upon him) said, ﴿ "Can one of you not read a thousand Ayahs every night?" They said, "Who can afford this O Allah's Messenger?" He (peace be upon him) said, "Can one of you not read ﴾ (The mutual rivalry (for piling up of worldly things) diverts you, ﴿ ?) What is the degree of the authenticity of this Hadith?

A: We do not find any reference of this saying to the Prophet (peace be upon him).

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Fatwa no. 18720

Q: Please, give us a Fatwa (legal opinion issued by a qualified Muslim scholar) on the meaning of the following Ayah (Qur'anic verse): ﴿And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth.﴾ Would you please explain the meaning of the phrase "generations after generations on earth"? How can we match the previous Ayah and the following one: ﴿And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).﴾

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Actually, I have been confused regarding the goal for which humankind is created. Which is given priority; is it worshipping Allah, populating the earth, or both? What is the relationship between worshipping Allah (Exalted be He) and populating the earth?

A: Allah's Saying: ﴿Verily, I am going to place (mankind) generations after generations on earth.﴾ means a species who will live in succeeding generations and centuries. In the same regard, Allah (Exalted be He) says: ﴿And it is He Who has made you generations coming after generations, replacing each other on the earth.﴾ He (Glorified be He) also says: ﴿and makes you inheritors of the earth﴾ Moreover, He says: ﴿And if it were Our Will, We would have [destroyed you (mankind) all, and] made angels to replace you on the earth. [Tafsir At-Tabarî].﴾ This is in addition to other Ayahs to the same effect.

As for Allah's Saying: ﴿And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).﴾ it means that Allah have created them only in order to worship Him. Therefore, Allah tests them through His Commandments and then rewards them with good for the good deeds they do and punishes them for the evil deeds they do.

Having known the meaning of both Ayahs, your confusion can easily be removed. The first Ayah indicates that the human species will live in succeeding generations on earth. However, the second Ayah highlights the goal for which Jinn (creatures created from fire)

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and humans are created, that is, to worship Allah Alone. Accordingly, the wisdom behind creating them is to worship Allah (Exalted be He) and to live in succeeding generations.

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The second question of Fatwa no. 18424

Q 2: What is the tafsir (explanation/exegesis) of the following Ayah: ﴿Enjoin you Al-Birr (piety and righteousness and each and every act of obedience to Allâh) on the people and you forget (to practise it) yourselves, while you recite the Scripture [the Taurât (Torah)]! Have you then no sense?﴾

A: This Ayah was revealed concerning the children of Israel, as indicated by the previous Ayahs. This verse is addressed to them as Allah reprimanded them for their deviant behavior and malicious wrongdoings. The Jews claimed belief in the Torah and acting accordingly. They called for following the goodness it preaches and for the obligation of obeying Allah (Exalted be He) and avoiding sins. Nevertheless, they acted contrary to what they were calling to. The Qur'an stresses their scorn by ascribing them figuratively to forgetfulness as a way of showing their utter heedlessness and indifference. Truly, a person never deprives himself of good or likes that others win it before him. So, if the Jews had followed the guidance of the Torah, they would have believed in the Message of Muhammad

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(peace be upon him), because his description and the tidings of his Prophethood are mentioned therein. They rejected these Ayahs out of arrogance and envy, and altered their meanings, although they recognized him (peace be upon him) as they recognized their own children due to the knowledge they had.

It is also said that this Ayah was revealed concerning the Jewish rabbis who used to advise people secretly to believe in the Message of our Prophet (peace be upon him), but they would not do so themselves. Thus, they enjoined good on people and willfully neglected it.

As for the Tafsir of His statement: ﴿while you recite the Scripture [the Taurât (Torah)]!﴾, it means that they knew of its teachings which others whom they enjoined to follow Muhammad did not know. There is a great difference between those who act out of ignorance of its benefit and others who neglect an act while knowing the benefit of what they abandon.

Regarding Allah's statement, "Have you then no sense?" it means: Have you no reason to prevent you from the foul course you adopt which leads to evil consequences. Indeed, whoever has the least amount of sense will not claim the perfect knowledge of the book and guide people to follow its directions and then himself forsake following and holding fast to its commandments and prohibitions.

This address, even though it is directed to the Jews, is a lesson for others to be on guard, lest they should meet with a similar end.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



The second question of Fatwa no. 19146

Q 2: Could you please explain the following Ayah (Qur'anic verse): ﴿ verily, those who believe and those who are Jews and Christians, and Sabians, whoever believes in Allâh and the Last Day and does righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve. ﴾ ?

A: After explaining the conditions of those who oppose Allah's Commands and commit sins and the punishment that Allah (Glorified be He) has promised them in the Ayahs that preceded this one, Allah (Exalted be He) tells in this Ayah that anyone who did good deeds from amongst the past nations and obeyed Him will be rewarded. The same will apply to all people until the Day of Resurrection; anyone who follows the illiterate Messenger and Prophet Muhammad (peace be upon him) will attain happiness and eternal reward in Jannah (Paradise). They will neither have any fear of what they will have in the future, nor will they grieve for what they leave behind. To gain more beneficial knowledge regarding the concerned Ayah, you may refer to Tafsir (exegesis of the meanings of the Qur'an) of Ibn Kathir and other books of Tafsir.

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The fourth question of Fatwa no. 21025

Q 4: Allah (Exalted be He) said, (thus We have made you a Wasat (just) (and the best) nation, that you be witnesses over mankind) What is the kind of witness the Muslim Ummah (nation based on one creed) will bear before its Creator on the Day of Resurrection? What is its form and how can it be carried out?

A: The Noble Ayah means that Allah (may He be exalted) chooses this Ummah and makes it just and benevolent. He, glory be to Him, bestows on it such knowledge, discretion, justice and kindness as were not endowed on any other Ummah. Thus, the Muslim Ummah bears witness over other nations due to its impartiality and adherence to justice. Only the Muslim Ummah can validate or invalidate people of other religions. The one it deems as acceptable will be accepted and the one it deems as rejected will be rejected. On the Day of Resurrection, Allah will ask His Messengers (peace be upon them) about the proclamation of the Divine messages revealed to them and likewise the aberrant nations whether their Prophets conveyed the messages to them. These nations will claim that their Prophets did not convey the Divine messages. In this time, prophets (peace be upon them) will ask the Muslim Ummah to witness in their favor. The Muslim Ummah will witness that the prophets conveyed their messages. This is authentically reported

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in Sahih Al-Bukhari. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 10637

Q 3: I would like to know the interpretation of the blessed Ayah (Qur'anic Verse): (and if it were not for allah checking [some] people by means of others, the earth would have been corrupted)

A: The Ayah means that were it not that Allah makes the proponents of truth resist the proponents of falsehood, and the righteous resist the immoral, the immoral people and followers of falsehood would have dominated the earth and would have tyrannize the righteous. So it is by Allah's Grace and Blessings for the two Worlds of man and Jinn that He made it lawful for followers of His true religion who reform the earth to fight against the immoral ones such unbelievers, tyrants and transgressors. Therefore the proponents of truth fight the proponents of falsehood all the time and Allah will grant them victory as long as they defend the truth and want to reform the earth.

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The first and second questions of Fatwa no. 10701

Q 1: The Tafsir of Ibn Kathir comments on the statement of Allah: ﴿ **and (remember) when Ibrâhîm (abraham) said, "My Lord! Show me how You give life to the dead..."** ﴾ that Al-Bukhari recorded a Hadith Sahih (authentic Hadith) in which the Prophet (peace be upon him) stated: ﴿ "We are more liable to be in doubt than Ibrahim (Abraham - peace be upon him)." ﴾ Would you please explain what is meant by this Hadith? In the explanation of this Hadith, it is said that the Prophet (peace be upon him) denied that Ibrahim had doubts. How can this be although the Ayah means that Ibrahim was experiencing a phase of doubt before attaining perfect Iman (Faith)?

A: This Hadith denies that Ibrahim (Abraham - peace be upon him) had doubts as mentioned by the great scholar Ibn Kathir as well as others commentators of the Hadith. This Hadith means that if Ibrahim (Abraham) was in doubt, we would be more apt to be in doubt; however, we were not in doubt. Therefore, Ibrahim was more apt to be in doubt. This is supported by Ibrahim's reply

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when Allah (Glorified be He) asked him: ﴿ "Do you not believe?" He [Ibrâhîm (Abraham)] said: "Yes (I believe), but to be stronger in Faith." ﴾ Allah (Exalted be He) confirmed the saying of Ibrahim that he is a Mu'min (believer). However, he asked so to satisfy his heart and strengthen his faith. Scholars have used this Ayah as evidence to support the opinion that Iman increases and decreases by performing more acts of obedience. The Iman which is based on tangible evidence and observation is stronger than that which is based on logical and audible evidence. It is therefore evident from the Ayah and the Hadith that Ibrahim (peace be upon him) had no doubts.

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Q 2: Ibn Kathir mentioned in the same page while giving the Tafsir (explanation of the meanings) of Ayah (Qur'anic verse) no. 260 a Hadith in which the Prophet (peace be upon him) says, **(if i had been in prison for as long as Yusuf (Joseph, peace be upon him) had, i would have answered the caller.)** According to our understanding, the caller meant in the story of Prophet Yusuf is the wife of Al-`Aziz; does this mean that the foregoing saying of the Prophet means that had Prophet Muhammad (peace be upon him) been imprisoned as Prophet Yusuf had, he would have responded to her request? Please tell us about your opinion regarding the Hadith in question?

A: The wife of Al-`Aziz is not the "caller" intended in the concerned Hadith. Rather, the caller meant by the Hadith is the messenger of the king who is mentioned in Allah's saying, **(and the king said: "Bring him to me." But when the messenger came to him, [Yûsuf (Joseph)] said: "Return to your lord and ask him, "What happened to the women who cut their hands?)**

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This happened after Prophet Yusuf had been imprisoned and interpreted the dream of the king, and there were strong reasons for his release from the prison.

As for the story of Prophet Yusuf with the wife of Al-`Aziz and her call to him to commit evil, this happened before Prophet Yusuf was imprisoned. Consequently, the meaning of the concerned Hadith: **(I would have responded to the caller)** is: I would have responded to the messenger of the king when he asked me to leave the prison and come to the king. This is because Prophet Yusuf was imprisoned unjustly and it is not wrong for prophets (peace be upon them all) to seek to get rid of injustice through whatever means that Allah sets up for them.

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The first question of Fatwa no. 18444

Q 1: In which Surah (Qur'anic chapter) is the order of purifying oneself of Janabah (major ritual impurity related to sexual discharge) mentioned?

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A: The order of purifying oneself from Janabah is mentioned in Allah's Saying: **(If you are in a state of Janâba (i.e. after a sexual discharge), purify yourselves (bathe your whole body).)** in Ayah (Qur'anic verse) no. (43) from Surah Al-Nisa' and Ayah no. (6) from Surah Al-Ma'idah.

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The thirteenth question of Fatwa no. 17883

Q 13: How can we reconcile the Ayah (Qur'anic verse) which reads: ﴿Say: "If I had that which you are asking for impatiently (the torment), the matter would have been settled at once between me and you, but Allāh knows best the Zālimûn (polytheists and wrong-doers)."> with the Hadith which is authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of `Aishah (may Allah be pleased with her) the wife of the Prophet (peace be upon him) that she asked the Messenger of Allah (peace be upon him): ﴿Have you ever experienced a day harder than the day of the Battle of Uhud? He replied, "Indeed, I experienced them (dangers) at the hands of your people (i.e. the disbelievers from amongst the Quraysh tribe). The hardest treatment I met from them was on the Day of Al-`Aqabah when I went to Ibn `Abd Yalil Ibn `Abd Kulal with the purpose of inviting him to Islam, but he made no response (to my call). So I departed with deep distress. I did not recover until I arrived at Qarn Al-Tha`alib. There, I raised my head and saw a cloud which had cast its shadow on me. I saw in it

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Jibril (Gabriel, peace be upon him) who called me, and said, 'Indeed, Allah (may He be Exalted) heard what your people said to you and the response they made to you. And He has sent you the angel in charge of the mountains to order him to do to them what you wish.' Then the angel of the mountains called me, greeted me and said, 'O Muhammad, Allah listened to what your people had said to you. My Lord has sent me to you so that you may give me your orders. (I will carry out your orders). If you wish I will bring together the two mountains that stand opposite to each other at the extremities of Makkah to crush them in between.' But the Messenger of Allah (peace be upon him) said, "I rather hope that Allah will raise from among their descendants people as will worship Allah and will not ascribe partners to Him (in worship)."> ?

A: There is no contradiction between the Ayah and Hadith which are quoted in the question. This is because the Ayah implies a threat that if the Prophet (peace be upon him) had the torment that the disbelievers were impatiently asking for, the matter would have been settled at once between him and them.

At the same time, Allah (Glorified be He) knows that His Prophet does not like that the two mountains that stand opposite to each other at the extremities of Makkah are brought together to crush the people of Makkah in between for Allah (Exalted be He) sent His Prophet Muhammad only as a mercy for the whole universe. Thus, the Messenger (peace be upon him) said to the angel, "I rather hope that Allah will raise from among their descendants people as will worship Allah and will not ascribe partners to Him (in worship)."

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



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The second question of Fatwa no. 20703

Q 2: allah (Exalted be He) says: [\(and follow not the footsteps of Shaitan \(Satan\)\).](#) What are the footsteps of Satan? Is looking at non-Mahram women (not a spouse or unmarriageable relatives) in real life or on satellite channels or talking to them on the phone or in the markets or flirting with them considered as following the footsteps of Satan? Is reading romantic books and art and fashion magazines with pictures of actresses and beautiful and charming celebrities considered as following the footsteps of Satan? What is our duty towards a person who does so? May Allah benefit us and you!

A: Following the footsteps of Satan as Ibn Kathir mentioned in his book in which he explained the meanings of the Qur'an (Tafsir Ibn Kathir vol. 1, p. 204) that Qatadah and Al-Suddy said, "All sins are footsteps of Satan." `Ikrimah said, "They are the incitements of Satan." Mujahid said, "Satan's footsteps are his mistakes and sins." Abu Mijlaz said, "Satan's footsteps are vows involving sins." Al-Qurtuby (in Tafsir Al-Qurtuby vol. 1, P. 308) said, "I said: The correct view is that the utterance is general and covers all the sins and Bid`ahs (innovations in religion) but not the acts of Sunnah (commendable acts) nor the rulings of Shari`ah (Islamic law)."

Subsequently, it is clear that the footsteps of Satan apply to all the acts that involve disobedience to Allah (Exalted be He). So, whoever disobeys the orders of Allah (Exalted be He) and His Messenger (peace be upon him), violates the rulings of Shari`ah, and commits things which Allah (Exalted be He) has prohibited is disobeying Him. All that is mentioned in the question is considered as footsteps and tricks of Satan

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about which Allah (Exalted be He) says: [\(He \[Shaitân \(Satan\)\] commands you only what is evil and Fahshâ \(sinful\), and that you should say against Allâh what you know not.\)](#) Anyone who commits any such sins has to turn to Allah (Exalted be He) in sincere repentance and never do any such evil deeds again. Whoever knows any person who commits any such deeds has to advise them gently and leniently and explain the evil consequences of their bad deeds and encourage them to do good deeds and draw closer to Allah (Exalted be He) through supererogatory acts of worship and performance of Salah (Prayer) in congregation as Allah (Exalted be He) and His Messenger have ordered; because Salah prohibits immorality and wrongdoing.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fifth and eleventh questions of Fatwa no. 19283

Q 5: What is the meaning of the statement of Allah (Exalted be He): ﴿ and recite (O Muhammad peace be upon him) to them the story of him to whom We gave Our ayât (proofs, evidences, lessons, signs, etc.), but he threw them away; so Shaitân (Satan) followed him up, and he became of those who went astray. ﴾ ?

A: This Ayah (Qur'anic verse) describes a man from the children of Israel whom Allah had taught the Tawrah (Torah) but he did not act according to it. This Ayah can also be applied to those who do not act according to Allah's teachings.

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Q 11: What is the meaning of the saying of Allah (Exalted be He), ﴿allah wishes only to remove al-Rijs from you, O members of the family (of the Prophet), and to purify you with a thorough purification.﴾?

A: The Noble Ayah is a discourse to the wives of the Prophet (peace be upon him) for Allah commanded them with certain matters and forbade other matters on them. Allah explains this with His saying, ﴿Allâh wishes only to remove Ar-Rijs (evil deeds and sins) from you﴾ Al-Rijs refers to the evil sayings and deeds.

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The first question of Fatwa no. 16874

Q 1: Is Tha`labah about whom the Ayah (Qur'anic verse) **﴿ and among them are those who made a covenant with Allah, [saying], "If He should give us from His bounty... ﴾** was revealed the same Tha`labah who took part in the Battle of Badr? Did Allah accept his Tawbah (repentance to Allah) or not?

A: The mentioned Ayah was revealed about one of the hypocrites, as Allah (Exalted be He) says about them: "And among them (i.e. the hypocrites)..."

As for the Hadith that states it was revealed about Tha`labah ibn Hatib, it is

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not Sahih (authentic) according to scholars.

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Fatwa no. 18091

Q: Al-Ittihad Journal published in its special edition of Ramadan under a competition entitled "Names to remember in the Qur'an", question no.22 which reads as follows: A Sahabi (Companion) asked the Prophet (peace be upon him) to supplicate to Allah to provide him with wealth but when he became wealthy, the Messenger (peace be upon him) asked him to pay Zakah but he refused to pay. After the death of the Prophet (peace be upon him), this Sahabi sent Zakah to Abu Bakr but he did not accept it. Again he sent it in the caliphate of `Umar but he did not accept it either. Later on, he died in the caliphate of `Uthman.

What is the true story of this Sahabi? Should we not issue a Fatwa (legal opinion issued by a qualified Muslim scholar) to deny or confirm it?

A: Tha`labah ibn Hatib or ibn Abu Hatib Al-Awsy Al-Ansary is one of the Prophet's Sahabah (Companions) who witnessed the Battles of Badr and Uhud. He (may Allah be pleased with him) is innocent of what has been ascribed to him. According to a false story, he came to the Prophet (peace be upon him) to supplicate to Allah for him to provide him with wealth. The Prophet (peace be upon him) supplicated to Allah for him and Allah made him wealthy but he refused to pay Zakah and thus the Ayah of Surah Al-Tawbah was revealed.

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This story was narrated by Al-Tabarany in his book Al-Mu`jam Al-Kabir vol. 8, p. 260, Hadith no.7873 on the authority of Mu`an ibn Rifa`ah from `Aly ibn Yazid Al-Ilhany from Al-Qasim ibn `Abdul-Rahman from Abu Umamah that Tha`labah ibn Hatib ... and mentioned the whole story.

From this chain of narration, Ibn Jarir mentioned the story in his Tafsir (Qur'anic interpretation) and his book Al-Tarikh (history) and those who came after him narrated the whole story in positions and abridged it in the reason of revelation of this Ayah: [\(and of them are some who made a covenant with allâh \(saying\): "If He bestowed on us of His Bounty..." \)](#)

Some narrators mentioned the story but did not comment on its chain of narration such as, Ibn Kathir (may Allah be merciful with him) in his Tafsir while others commented on the invalidity of its chain of narration such as, Al-Qurtuby in his Tafsir vol. 8, p. 209 who said: Tha`labah is one of those who witnessed the Battle of Badr, for whom Allah and His Prophet (peace be upon him) witnessed with (good) faith. Therefore, what has been ascribed to him is not true. It is reported that Ibn `Abdul-Barr commented on the narration and said: It is not true.

Al-Bayhaqy said in his book Dala'il Al-Nubuwwah: The chain of narration of this Hadith is doubtful although it is commonly known among the people of Tafsir.

Ibn Hajar said in his book Al-Isabah, "Claiming that the person who is mentioned in the narration (if the story is true and I do not think it is true) is the famous Sahabi who witnessed the Battle of Badr, is a doubtful matter.

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It is authentically reported that the Prophet (peace be upon him) said: None of those who witnessed

the Battle of Badr and Al-Hudaybiyah will be admitted into Hellfire. He also reported that His Lord says to the people of Badr: [﴿Do what you like for I have forgiven you.﴾](#) How can a person with that status be afflicted by Allah with hypocrisy in his heart and have an Ayah revealed about him! It seems that the Ayah refers to someone else; Allah knows best." (vol. 1, p. 198).

Al-Zamakhshary said while providing Takhrij of Hadith of his Al-Kashaf: This is a very weak chain of narration. Al-Bukhari said in his book Fath Al-Bary: Ibn Al-Athir confirmed in his book Al-Tarikh that the beginning of the obligation of Zakah was in the ninth year. Some scholars confirmed what Ibn Al-Athir believed concerning the long story of Tha`labah ibn Hatib. However, it is a weak Hadith and can not be taken as proof.

Ibn Hazm judged it to be an invalid narration in his book Al-Muhalla vol. 11, pp. 207- 208.

Al-Dhahaby said in his book Tajrid Asma' Al-Sahabah vol. 1, p. 66 in the biography of Tha`labah

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Ibn Hatib and after referring to this story, "This is a Munker (rejected Hadith reported by a weak narrator whose narration conflicts with an authentic Hadith) Hadith.

Afterwards, Al-Tabary mentioned the story in his book Al-Tarikh vol. 3, p. 124 on the authority of Ibn `Abbas from Muhammad ibn Sa`d Al-`Awfy from his father from his uncle from his uncle's father from his uncle from his father, `Atiyah ibn Sa`d Al-`Awfy who is a weak narrator.

To sum up, this story is invalid and not true. Moreover, there is proof in its wordings to its invalidity which is: The Prophet's Sunnah is to take Zakah from the withholder forcibly in addition to Ta`zir (discretionary punishment). It is authentically reported that the Prophet (peace be upon him) said on the authority of Bahz ibn Hakim from his father from his grandfather: [﴿For every forty pasturing camels, one she-camel in her third year should be given \[in Zakah\]. The camels are not to be separated from reckoning. He who pays Zakah with the intention of getting reward will be rewarded. He who evades it, we shall take it \[forcibly from him\] as well as half of his property as a due from the dues of our Lord. There is no share in it \(Zakah\) to the family of Muhammad \(peace be upon him\).﴾](#) Related by Ahmad, Abu Dawud and Al-Nasa'y.

The context of the above story contradicts this policy; therefore, it is invalid with regard to its chain of narration and its content.

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Fatwa no. 18257

Q 1: Allah (Glorified and Exalted be He) says: Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful] (the Commandment (the Hour or the punishment of disbelievers and polytheists or the Islamic laws or commandments) ordained by Allah will come to pass, so, seek not to hasten it.)

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It is known that the verb "ata" in Arabic is a past tense, while "fala tasta`jiluh" denotes the present. We would like Your Eminence to explain this Ayah (Qur'anic verse) for us to understand it.

A: The following Ayah (The Event (the Hour or the punishment of disbelievers and polytheists or the Islâmic laws or commandments) ordained by Allâh will come to pass) means that the Day of Resurrection is drawing near. This meaning was expressed in the past tense in Arabic (the translation above solved the problem by rendering it in the future tense) to stress that the Day of Resurrection will undoubtedly take place. The imminence of the Day of Resurrection which is stated in this Ayah mentioned above was also stressed in other Ayahs. For example, Allah (Exalted be He) says, (Draws near for mankind their reckoning, while they turn away in heedlessness.) Allah (Glorified and Exalted be He) also says, (The Hour has drawn near, and the moon has been cleft asunder (the people of Makkah requested Prophet Muhammad صلى الله عليه وسلم to show them a miracle, so he showed them the splitting of the moon).)

Using the past tense to indicate a future event to stress the imminence of this event can be found in many Ayahs in the Qur'an. For example, Allah (Exalted be He) says, (And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allâh wills.) Allah also says, (And the dwellers of Paradise will call out to the dwellers of the Fire (saying):) Also, Allah says, (And the earth will shine with the light of its Lord (Allâh, when He will come to judge among men): and the Book will be placed (open); and the Prophets and the witnesses will be brought forward; and it will be judged between them with truth, and they will not be wronged.) (And each person will be paid in full of what he did; and He is Best Aware of what they do.) (And those who disbelieved will be driven to Hell)

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Q 2: Allah (Glorified and Exalted be He) orders us to measure weights fairly and not tamper with the scales. I work in a bakery where my job is to knead the dough. I have no other skill and it is my only source of income. Most of the employers in this field order us to reduce the weight of bread. Indeed, I witness this crime and participate in it. I must mention that I do so to follow the orders of the owner of the bakery. In addition, we mix some materials with the flour. Should I quit this job which is my only source of sustenance, or what should I do?

Q: Allah (Exalted be He) prohibits us to tamper with weights and measures by reduction and decrease. Allah (Exalted be He) states: [﴿Woe to Al-Mutaffifūn \(those who give less in measure and weight\).﴾](#) [﴿Those who, when they have to receive by measure from men, demand full measure,﴾](#) [﴿And when they have to give by measure or weight to \(other\) men, give less than due.﴾](#) [﴿Do they not think that they will be resurrected \(for reckoning\),﴾](#) [﴿On a Great Day?﴾](#) [﴿The Day when \(all\) mankind will stand before the Lord of the 'Alamīn \(mankind, jinn and all that exists\)?﴾](#) .

Therefore, you must weigh accurately and comply with the command of Allah (Exalted be He). Do not obey those who order you to tamper with the scales, even if they dismiss you. Whoever abandons something for the Sake of Allah (Exalted be He), He will recompense him with something better.

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You should advise those who order you to do this and remind them of Allah (Exalted be He); perhaps He will guide them because of your advice.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17445

Q: A man began recitation of the Qur'an with Allah's saying, **« and upon allah is the responsibility to explain the Straight Path but there are ways that turn aside. »** (Surah Al-Nahl) on the grounds that the sentence is dependent and the pronoun in the word Minha (i.e. of it) refers to Al-Sabil (i.e. the straight path). But another man objected to the man and blamed him for beginning with this verse on the basis that the conjunction in the beginning of the Ayah and the pronoun goes back to the beginning of the Surah. We hope that you will illustrate the intended meaning of the Ayah for the serious importance since this is related to the book of Allah. I invoke Allah to guide you along the way and help you in the service of the Qur'an and Islam.

Note: I hope that your answer will illustrate whether it is permissible to begin with the verse or not.

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A: The pronoun in Allah's saying, **«there are ways that turn aside (such as Paganism, Judaism and Christianity).»** refers to the word Al-Sabil (i.e. the straight path)

The meaning is that the ways are of two kinds; that which is straight and just and leads to Allah and His Paradise and complies with what is revealed to Messengers and mentioned in the revealed books, whereas the other kind is the way that is deviated from the right path, that goes against the way of Allah's Messengers and confirms to the way of the stray people.

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The second question of Fatwa no. 16362

Q 2: What is the meaning of the statement of Allah (Exalted be He): ﴿ and your Lord has decreed that you worship none but Him. and that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour.﴾ (And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young."﴾ ?

A: Allah (Glorified and Exalted be He) orders His servants to worship Him Alone and be dutiful to parents, especially when they reach old age, and forbids us to mistreat them. He also commands us to be obedient and lenient with them and offer Du`a' (supplication) for them because of their having been kind towards us.

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In many Ayahs (Qur'anic Verses), Allah (Glorified be He) associates His right with the rights of parents to express the great rights they have on us.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 14755

Q 1: What is the explanation of the following Ayah (Qur'anic verse): ﴿and recite the Qur'ân in the early dawn (i.e. the morning prayer). Verily, the recitation of the Qur'ân in the early dawn is ever witnessed (attended by the angels in charge of mankind of the day and the night).﴾ ?

A: The Saying of Allah (Glorified and Exalted be He): ﴿and recite the Qur'ân in the early dawn (i.e. the morning prayer). Verily, the recitation of the Qur'ân in the early dawn is ever witnessed (attended by the angels in charge of mankind of the day and the night).﴾ refers to the Fajr (Dawn) Prayer. Imam Ahmad related in the Musnad (Hadith compilation) on the authority of Abu Hurayrah (may Allah be pleased with him): ﴿The Prophet (peace be upon him) said about the Ayah which reads: ﴿and recite the Qur'ân in the early dawn (i.e. the morning prayer). Verily, the recitation of the Qur'ân in the early dawn is ever witnessed (attended by the angels in charge of mankind of the day and the night).﴾ that it (i.e. the Qur'an) is witnessed by the angels of the night and the angels of the day.﴾ (Related by Al-Nasa'iy, Ibn Majah, and Al-Tirmidhy who said it is a Hadith Hasan Sahih (a good and authentic Hadith)) It was related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴿"Angels take turns among you

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by night and by day, and they all assemble at the Dawn and `Asr (Afternoon) Prayers. Those (of the angels) who spend the night among you, then, ascend, and their Lord asks them, though He is the best informed about them: How did you leave My Servants? They say: We left them while they were offering Salah (Prayer) and we came to them while they were offering Salah."﴾

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Fatwa no. 13515

Q: Allah (Glorified and Exalted be He) says: ﴿Wealth and children are the adornment of the life of this world.﴾ Why does Allah mention wealth before children in this Ayah (Qur'anic verse)? What is the wisdom behind this?

A: Allah (Glorified and Exalted be He) mentions wealth before children in the ayah which reads: ﴿Wealth and children are the adornment of the life of this world.﴾ though children are mostly more beloved than wealth, because the latter is deep-rooted in adornment and provision. Wealth is also more general than children as a person may have wealth at any

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age while only married people may have children. Moreover, wealth safeguards life while children maintain the continuity of the human species. Also, the need for wealth is more than the need for children; and wealth is more effective in life than children. Finally, wealth that is not combined with children is an adornment while a person who has children but not wealth lives in suffering.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 17072

Q 1: What is the correct explanation of the following Ayah (Qur'anic verse): ﴿"Verily! I seek refuge with the Most Gracious (Allâh) from you, if you do fear Allâh."﴾ ?

A: The explanation of this Ayah ﴿She said: "Verily! I seek refuge with the Most Gracious (Allâh) from you, if you do fear Allâh."﴾ was stated by the general Mufasssirs (exegetes of the Qur'an), among whom were Al-Hafizh Ibn Kathir (may Allah be merciful with him) who said in his Tafsir vol. 3, p. 115, "When the angel took a human form and appeared to her while she was in a secluded place away from her people, she thought that he wanted her for himself. She, thus, said, ﴿"Verily! I seek refuge with the Most Gracious (Allâh) from you, if you do fear Allâh."﴾"

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This means that she reminded him of Allah, if he really feared Him. It is prescribed to ward off evil by the easiest means first and that was why she tried to frighten him by Allah (Glorified and Exalted be He). Ibn Jarir said: On the authority of Abu Kurayb who reported from Abu Bakr from `Asim who said, "Abu Wa'il related the story of Maryam (Mary) and explained, 'She knew that the person who fears Allah has a mind which prohibits them from committing evil acts, and that was why she said, ﴿"Verily! I seek refuge with the Most Gracious (Allâh) from you, if you do fear Allâh."﴾'"

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 16487

Q 1: We hope to know the explanation of the following Ayah (Qur'anic verse) in which Allah says: ("Then, there has succeeded them a posterity who have given up As-Salat (the prayers) and have followed lusts. So they will be thrown in Hell.")

A: The Ayah means that there is a severe threat for those who delay offering Salah (Prayer) until its time passes for no legal excuse. It is similar to the Saying of Allah (Exalted be He): (So woe unto those performers of Salât (prayers) (hypocrites),) (Those who delay their Salât (prayer from their stated fixed times).) Anyone who delays Salah until its exact time passes without a legal excuse is under the threat of experiencing torture in Wayl and Ghayy, which are two valleys in the Fire.

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Fatwa no. 18470

Q: What is the meaning of the saying of the sorcerers of Pharaoh as Allah related about them: ([the magic to which you did compel us.](#)) ?

A: The apparent meaning of the Ayah ([and the magic to which you did compel us.](#)) is that Pharaoh compelled the magicians to do their black magic. However, there are other Ayahs (verses), which indicate that the sorcerers did it willingly. For example, Allah (may he be Praised) says, ([they said to Fir'aun \(Pharaoh\): "Will there surely be a reward for us if we are the winners?"](#)) ([He said: "Yes, and you shall then verily be of those brought near \(to myself\)."](#)) in addition to other Ayahs to the same effect.

To reconcile between these Ayahs, the scholars had three interpretations. The first of which is that compulsion happened in respect of attendance of the magicians to challenge Musa (Moses) with their magic and when Pharaoh commanded them to perform their magic they performed it with their free will. Thus, compulsion happened at first then they did their magic willingly after that. By this, the meaning of the Ayahs becomes clear and the contradiction is removed.

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The first question of Fatwa no. 21677

Q 1: Allah (Glorified and Exalted be He) says, [﴿Have they not travelled through the land, and have they hearts wherewith to understand and ears wherewith to hear? Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.﴾](#) **Allah (Glorified be He) says in another Ayah (Qur'anic verse),** [﴿This \(Qur'an\) is a Message for mankind \(and a clear proof against them\), in order that they may be warned thereby, and that they may know that He is the only One Ilâh \(God - Allâh\) - \(none has the right to be worshipped but Allâh\) - and that men of understanding may take heed.﴾](#) **In the first Ayah, which is from Surah Al-Hajj, Allah says that the heart represents the source of reasoning, but in the second Ayah He (Glorified and Exalted be He) says that heedfulness can only be given by men of understanding, that is, by reason.**

Why is there a difference between the heart and the mind? Some people take understanding, which Allah attributes to reason as mentioned in the Ayah, as a pretext for refuting Hadith Sahih (authentic Hadith) and making Ta'wil (allegorical interpretation) of them - although they are clearly expressed sometimes and often inconclusive - on the pretext of seeking the rule of reason since Allah has praised those who apply reason in many Ayahs. They even claim that accepting the apparent meanings of the Sahih Hadith

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denote drifting from the truth.

Please advise us by explaining the role of reason in understanding the Ayahs of Allah (Glorified and Exalted be He).

A: There is no contradiction between both Ayahs because the source of reason is the heart and it is connected to the brain, as has been declared by the verifying scholars. Sound reason does not contradict with correct Naql (primary Islamic source texts: Qur'an and Hadith). In case there is a contradiction between them, then there is something wrong regarding one of them. Also, everything that is stated in the texts is understood by reason. Thus, it is obligatory to give precedence to Naql because it is infallible whereas reason is defective and fallible.

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The third question of Fatwa no. 18776

Q 3: Allah (Exalted be He) states, **﴿ and the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom allâh wills. ﴾** Another Ayah states, **﴿ everything will perish except His Face. ﴾** Please interpret these two Ayahs.

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A: Allah's statement, **﴿And (remember) the Day on which the Trumpet will be blown - and all who are in the heavens and all who are on the earth, will be terrified except him whom Allâh will (exempt). And all shall come to Him, humbled.﴾** is about the terrifying sounding of the Trumpet at the end of time. It will be the swooning blow of Israfil (peace be upon him) who will sound the Trumpet by Allah's order, so that everyone in the heavens and the earth will die except those whom Allah (Glorified be He) excludes. This blow is the swooning sound, when all people will die. Then, the second blowing will cause the dead to rise from their graves, according to Allah's statement, **﴿And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allâh wills. Then it will be blown a second time, and behold they will be standing, looking on (waiting).﴾**

Allah (Exalted be He) also states, **﴿Everything will perish save His Face. His is the Decision, and to Him you (all) shall be returned.﴾** He (Glorified and Exalted be He) tells us that He is the Ever-Living and the Everlasting One, and that everything else will perish, according to Allah's statement, **﴿He is the First (nothing is before Him) and the Last (nothing is after Him)﴾** He is the First One before everything, and the Last One after everything.

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Fatwa no. 16913

Q: What is the Tafsir (explanation/exegesis) of Allah's statement: ﴿ and consult them in the affairs. Then, when you have taken a decision, put your trust in allah ﴾ May Allah protect and support you!

A: The word Shura linguistically means the act of exchanging opinions and ideas on certain matters. It is defined as taking decision after exchanging and reviewing different opinions. It is taken from the term, "Shurt-ul-`Asal (I collected the honey), that is to say taking it from its honeycomb. Al-Qurtubi commented in his Tafsir that Shura is based upon the divergence of opinions, and the person who is consulted scrutinizes them to arrive at what is in accordance with the Qur'an and the Sunnah, as best possible. If he decides upon a certain opinion, by the guidance of Allah, he resolves to act according to it putting his trust in Allah and relying on his effort to infer the legal ruling. This is what Allah ordered His Prophet to do as mentioned in this Ayah.

Ibn Kathir commented: This is why the Prophet (peace be upon him) used to consult his Sahabah (Companions of the Prophet) when issues would arise. It served as a means to please and encourage them to be more active in their affairs, as he consulted them on the day of the Battle of Badr

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concerning seizing the caravan of Abu Sufyan.

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Fatwa no. 21712

Q: Attached to my letter is an image of a star that exploded in space three thousand light-years ago. As you see, the shape of the explosion looks like a red flower. The following Ayahs (Qur'anic verses) are thus written behind the image: then when the heaven is rent asunder, and it becomes rosy or red like red-oil, or red hide (Then which of the Blessings of your Lord will you both (jinn and men) deny?) The English translation of these Ayahs and their following commentary state: "Now we are in the year 2000 A. D. and the Qur'an told of this one thousand and four hundred years ago according to the Muslim calendar. This image was taken by NASA Hubble Space Observatory through the Nebula Telescope. The image is of a star that exploded three thousand light-years ago. It would be better to call it 'Red-oil Rose' as Allah (Glorified be He) names it in Surah (Qur'anic chapter) Al-Rahman."

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Could you please give me the correct Tafsir (explanation) of the Ayahs mentioned above? It may be worth mentioning that this image was used in a lecture that was given in English by one Da'y (caller to Islam) who displayed it while explaining to Muslims and non-Muslims the miraculous aspects of the Qur'an regarding this matter. The lecture was given to the communities of Al-Khubar in the eastern region. May Allah reward you with the best.

A: Such a comment is tantamount to saying about Allah that which a person does not know and giving the Holy Qur'an a wrong Tafsir. This is because the Ayahs in question refer to the splitting of the heavens in the Hour of Resurrection. They do not refer to stars, changes and meteors' falling to this world. And Allah knows best.

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The second question of Fatwa no. 21677

Q 2: Allah (Glorified and Exalted be He) states: ﴿allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, allah loves those who deal with equity.﴾ We are ordered in many Ayahs of the Qur'an like Ayah no. 4 in Surah Al-Mumtahanah not to show affection to the disbelievers. Moreover, showing opposition to disbelievers is among the prerequisites of the belief in hating for the sake of Allah and disassociation from Shirk (associating others in worship with Allah) and those who fall in it. We ask you, may Allah confer His Mercy on you,

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to elaborate on what is intended by the words Qist and Birr (dealing justly and kindly) mentioned in Ayah no. 8 of Surah Al-Mumtahanah and the proper way to apply the intended meaning of the Ayah, while resenting and disassociating ourselves from disbelievers.

A: It is obligatory to show opposition to disbelievers for they are the adversaries of Allah, His Messenger and the Muslims. Allah (Exalted be He) stated: ﴿O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists) as friends﴾ And: ﴿You (O Muhammad صلى الله عليه وسلم) will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger (Muhammad صلى الله عليه وسلم), even though they were their fathers or their sons﴾

Dealing justly and kindly with them is conditional on their not being hostile to Muslims, driving them out of their homes, or helping to drive them out. In this case, it is considered good dealings and gratefulness and not love and affection towards them.

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The second question of Fatwa no. 17670

Q 2: We hope to know the explanation of Allah's Saying: ﴿It is Allâh Who has created seven heavens and of the earth the like thereof (i.e. seven).﴾

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Does this mean there are seven earths, or does it refer to the layers of the earth?

A: Allah (Glorified be He) tells us that He has created seven heavens and seven earths in His Saying: ﴿It is Allâh Who has created seven heavens and of the earth the like thereof (i.e. seven).﴾ It is mentioned in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that the Prophet (peace be upon him) said: ﴿"If a person takes a span of land undeservedly, their neck shall be encircled with it down seven earths."﴾ This is a proof of Allah's Absolute Power (Glorified and Exalted be He).

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Fatwa no. 15609

Q: allah (Exalted be He) says: (And when the female (infant) buried alive (as the pagan Arabs used to do) is questioned:) What is the linguistic and Shar`y (Islamic legal) meaning of Wa'd? May Allah reward you with the best!

A: Wa'd is burying the female infant alive. The Ayah (Qur'anic verse) mentioned in the question refers to what the pagan Arabs

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of Jahiliyyah (pre-Islamic time of ignorance) used to do by burying their female infants alive because of their hatred of girls. Thus, on the Day of Resurrection, the Maw'udah (female infant buried alive) will be questioned about the fault she did to be killed. This is a way of threatening the murderer for if the wronged person is asked, what then will happen to the wrongdoer? It is worth mentioning that the same Ayah is read as well: "And when the Maw'udah shall question," which means she will require to avenge herself on the killer.

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The second and third questions of Fatwa no. 19497

Q 2: What is meant by, "everything" in Allah's statement, [\(Destroying everything by the Command of its Lord\)](#) ?

A: The word, "everything" in Allah's statement, [\(Destroying everything by the Command of its Lord\)](#) means all that Allah ordered to be destroyed with respect to the people of `Ad when they insolently defied the Command of their Lord. Ibn Jarir Al-Tabari said in his book of Tafsir (vol. 22, p. 29): Allah (Exalted be He) states that the storm wreaked havoc upon everything and turned things upside down. He means it destroyed all that Allah ordered should be destroyed, because it did not destroy Hud and those who believed him.

Ibn Kathir said in his book of Tafsir (vol. 4, p. 160): [\(Destroying everything\)](#)

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means ruining everything in their city. Al-Qurtubi said in his book of Tafsir (vol. 8, p. 206): [\(Destroying everything\)](#) means killing the people of `Ad and destroying their wealth. Ibn `Abbas (may Allah be pleased with him) said that it means destroying everything it was sent for.

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Q 3: Ibn `Abbas (may Allah be pleased with him) said about Wud, Suwa`, Yaghuth, Ya`uq and Nasr that they were righteous men among the people of Nuh (peace be upon him).

How can they be among the people of Nuh while the message of Nuh was directed at destroying idols? Can they not be the names of righteous men among the people of Adam and Idris and when they died and knowledge was forgotten, the people of Nuh made idols in their likeness and began worshipping them? How can (knowledge be forgotten) in the words of Ibn `Abbas, while Nuh rebuked them day and night, in private and in public?

A: The Jumhur (dominant majority of scholars) agreed that Wud, Suwa`, Yaghuth, Ya`uq and Nasr were idols of righteous people who were worshipped by the people of Nuh in the era of Nuh, and then by all the Arabs. This is the opinion of Ibn `Abbas (may Allah be pleased with him).

As for the righteous people, scholars disagreed about them.

The first opinion is that of Ibn Jarir who said that Ibn Humayd told them that Mihran said

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on the authority of Sufyan, from Musa from Muhammad ibn Qays : ([ya`uq and Nasr](#) ) He said, "They were righteous people from Banu Adam (descendents from Prophet Adam), and they had followers who used to imitate them. When they died, their followers said 'if we make statues of them, it will urge us to perform `Ibadah (worship) as we will always remember them. When those followers died, the following generation was misled by Iblis (Satan). He convinced them that they used to worship the idols and that they brought rain. This was the beginning of idol worship. When Allah sent Nuh, they asked the people not to forsake their gods: Wud, Suwa`, etc.

Sufyan said on the authority of his father, from `Ikrimah (may Allah be pleased with him), "There were ten generations between Adam and Nuh, all of whom were Muslims." (See the Tafsir (explanation of the meanings of the Qur'an) of Al-Tabari, volume 23, p. 639; Tafsir Al-Qurtubi, volume 9, p. 307-308; and Tafsir Ibn Kathir, volume 4, p. 426).

The second opinion narrated from Ibn `Abbas (may Allah be pleased with him) is that these idols were righteous men from the people of Nuh. In his Sahih (authentic) Book of Hadith, Al-Bukhari narrated on the authority of `Ata', from Ibn `Abbas (may Allah be pleased with him) that he said, "The idols that used to be worshipped among the people of Nuh came to be worshipped by all the Arabs. As for Wud, it was worshipped by Kalb in Dawmat Al-Jandal; as for Suwa`, it was worshipped by Hudhayl; as for Yaghuth, it was worshipped by Murad and then by Banu Ghutayf in Al-Jaraf near Saba'; as for Ya`uq, it was worshipped by Hamadan; as for Nasr, it was worshipped by Himyar, the people of Dhul-Kila`. These were the names of righteous men among the people of Nuh (peace be upon him). When they died,

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Satan whispered to their people to make idols of them in the places where they used to sit and gave them their names. They did, but they were still not worshipped. When those people died and knowledge was abrogated, these idols were worshipped." This was also narrated by `Ikrimah, Al-

Dahhak, Qatadah and Ibn Is-haq. (See the Tafsir of Ibn Kathir, volume 4, p. 426, and the Tafsir of Al-Qurtubi, volume 9, p. 308).

Thus, the interpretation of the statement of Ibn `Abbas (may Allah be pleased with him) is that those idols were of righteous men among the people of Nuh, i.e. the people to whom Nuh was sent, who were upon Islam before Nuh was sent to them. When they died and their people made idols of them to remember and follow them, they were not worshipped in the beginning. When those people died and knowledge was abrogated, the idols were worshipped and Shirk (associating others with Allah in worship) spread. Allah sent Nuh (peace be upon him) to resist this and to call them to worship Allah alone.

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The second and third questions of Fatwa no. 12126

Q 2: is the book "Safwat Al-Tafasir" authored by Shaykh Muhammad `Aly Al-Sabuny considered a good reference in Tafsir (explanation/exegesis of the meanings of the Qur'an)?

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A: It is not a good reference because it includes many of the shortcomings which the scholars have pointed out.

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Q 3: what are the useful books other than the Qur'an for those seeking Islamic knowledge in the fields of Tafsir (explanation/exegesis of the meanings of the Qur'an), Hadith, Fiqh (Islamic jurisprudence), and the Arabic language? May Allah safeguard and support you! Amen

A: The following are some of the important books of Tafsir: "Tafsir Ibn Jarir Al-Tabary," "Tafsir Al-Baghawiy," and "Tafsir Ibn Kathir." In Hadith: "Fat-h-ul-Bary" by Ibn Hajar Al-`Asqalany, which is the commentary on the Sahih (authentic) Book of Hadith of Al-Bukhari and "Sharh Al-Nawawiy for Sahih Muslim." In Fiqh: "Al-Majmu'" by Al-Nawawiy, which is the commentary on the book "Al-Muhadhab" by Al-Shirazy, "Al-Mughny" by Ibn Qudamah, and "Al-Um" by Al-Shafi'y. In the Arabic language: "Lisan Al-`Arab" by Ibn Manzhur and "Al-Qamus Al-Muhit" by Al-Fayruz Abady.

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Hadith

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The fifth question of Fatwa no. 19378

Q 5: There are those who claim that some of the Hadiths in the books of Sunnah (whatever is reported from the Prophet) such as Al-Bukhari, Muslim and others contradict the Ever-Glorious Qur'an. These Hadiths include the Hadith on the Mahdi (a man named after the Prophet, who will appear as a sign of the Hour and rule according to Islamic law), the descent of `Eisa (Jesus - peace be upon him), the Hadith on Shafa`ah (intercession) and many others. What is your opinion concerning this issue?

A: The Shar`i (Islamic legal) texts are from One Who is All-Wise, Well-Acquainted (with all things), and there could never be any contradiction or conflict between them. The claim that some of the Hadiths reported by Al-Bukhari, Muslim and others which are authentically attributed to the Prophet (peace be upon him) contradict the Qur'an is false and utterly baseless. However, all that may appear to be contradictory on the surface is textually reconcilable. After considering and looking into the general Shar`i texts, all doubts and ambiguity are removed.

As for what you mentioned concerning the Mahdi, the descent of `Eisa (peace be upon him) near the end of time, and the Shafa`ah of our Prophet Muhammad (peace be upon him), these Hadiths are authentic and should be believed in; they do not contradict the Qur'an.

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The eleventh question of Fatwa no. 21672

Q 11: We often read at the end of a Hadith that it is Hadith Marfu` and Muttafaq `alaih (agreed upon); what do these terms mean? Who traces the Hadith that is said to be Marfu` to the Prophet? With regard to Muttafaq `Alaih, what is meant by it? Does it mean that the scholars of Hadith agreed on its authenticity or weakness?

A: The meaning of Hadith Marfu` is that the companion attributed the Hadith to the Prophet (peace be upon him).

Muttafaq `Alaih indicates that it is related by Al-Bukhari and Muslim on the authority of the Companion who narrated the Hadith from the Prophet (peace be upon him) and both of them, i.e. Al-Bukhari and Muslim, agreed on the authenticity of the Hadith.

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The fourth question of Fatwa no. 18611

Q 4: What is meant by "Related by the three" and "Related by the five"?

A: The three are: Abu Dawud, Al-Tirmidhy, and Al-Nasa'y while the five refers to the three Imams mentioned above along with Ibn Majah and Imam Ahmad.

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The second question of Fatwa no. 18444

Q 2: do the Books of Hadith explain the Qur'an? Is it true that there is no Sunnahs (supererogatory acts of worship following the example of the Prophet) in Islam and that a person has to adhere only to Faridahs (obligatory acts)? Is it correct that to be saved from punishment in the Hereafter we have to abandon Sunnah (whatever is reported from the Prophet) and rely only on the Qur'an?

A: According to Ijma' (consensus of scholars), the purified Sunnah is the second source of evidence in Islam. The Sunnah explains the Qur'an. Anyone who denies the authenticity of the Sunnah is a Kafir (disbeliever) because they deny one of the agreed-upon principles of Islam. Allah (Exalted be He) says: [﴿And whatsoever the Messenger \(Muhammad صلى الله عليه وسلم\) gives you, take it; and whatsoever he forbids you, abstain \(from it\).﴾](#) Allah (Glorified be He) also says: [﴿And We have also sent down unto you \(O Muhammad صلى الله عليه وسلم\) the Dhikr \[reminder and the advice \(i.e. the Qur'ân\)\], that you may explain clearly to men what is sent down to them﴾](#)

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The first question of Fatwa no. 20374

Q 1: What is the meaning of the scholars' saying, "This Hadith is weak and not authentic yet it should be acted upon" and "This Hadith is authentic but it should not be acted upon"?

A: The meaning of the saying, "This Hadith is weak and not authentic yet it should be acted upon," is that a Hadith may be weak in terms of Matn (text of a Hadith) or Sanad (chain of narrators). In other words, one of its narrators may be weak regarding his memorization or Irsal (narrating a Hadith with no Companion of the Prophet in its chain of narration), or because of being a Mudallis (a Hadith narrator who provides misleading information about his shaykh or the chain of narration), or an unknown narrator, or because the Hadith may contain any such aspects of weakness. In this case, the weak Hadith itself cannot be considered as self-evident proof. However, it can be acted upon if there are other similar narrations that are free from aspects of weakness or if there are authentic proofs from the Qur'an, authentically reported Sunnah (whatever is reported from the Prophet), the practices of the Sahabah (Companions of the Prophet), or Ijma' (consensus of scholars) with the same meaning or ruling conveyed in the weak Hadith. Only then can a weak Hadith be acted upon. An example of this is the Hadith related by Al-Tirmidhy in his book "Jami' Al-Tirmidhy" from Ibn 'Abbas (may Allah be pleased with them) that the Prophet (peace be upon him) said: **"Anyone who combines two Prayers without a valid excuse, they have approached one of the doors of major sins."** Reporting this Hadith directly from the Prophet (peace be upon him) is questionable. However, Al-Tirmidhy commented on it saying, "Scholars have agreed on acting upon this Hadith." This means that combining two Prayers without a legal excuse is unlawful and is considered one of the major sins; because it was reported from some Sahabah such as 'Umar (may Allah be pleased with him) and because Allah (Exalted be He) says: **"Then, there has succeeded them a posterity who have given up As-Salât (the prayers) [i.e. made their Salât (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times] and have followed lusts. So they will be thrown in Hell."**

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and: **"So woe unto those performers of Salât (prayers) (hypocrites), (Those who delay their Salât (prayer from their stated fixed times)."** Another example is the Hadith narrated on the authority of Abu Umamah Al-Bahily (may Allah be pleased with him) that Allah's Messenger (peace be upon him) said: **"Water does not become impure by anything unless it is something that clearly changes its smell, taste, or color."** (Related by Ibn Majah and others) According to the great scholars of Hadith, this is a weak Hadith, yet its ruling and meaning are authentic and are acted upon.

Al-Nawawy said, "The Muhaddiths (Hadith scholars) agree that this Hadith is weak." This means it is the exception mentioned in the Hadith that is ranked as weak, not the basic meaning of the Hadith; because this basic meaning was confirmed to be authentic from the Hadith on the well of Buda'ah. Yet, the scholars have agreed on acting upon the ruling stated in the weak part of the narration. Ibn Al-Mundhir said, "Muslim scholars have unanimously agreed that if some impurity falls in water, no

matter how little or much the water is, causing its smell, taste, or color to change, the water is considered impure water." Therefore, the Ijma` represents a proof that this water gets impure because of the mentioned reasons; a proof that is not deduced from the exception mentioned in the Hadith.

As for the saying, "this Hadith is authentic but it should not be acted upon," it means that this Hadith is either abrogated by an authentic Hadith that has been revealed after it or there is a conflict between this Hadith and a more authentic one and both cannot be acted upon together

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or it is difficult to reconcile them through well-known means of reconciliation between conflicting proofs. In such cases, the scholars of Hadith prefer one Hadith to the other based on legal reasons, such as the Sahabah's acting upon it, the multitude of its narrators, etc. The disregarded Hadith is considered a Hadith Shadh (a Hadith narrated by a trustworthy narrator, not in line with the narration of other trustworthy narrators in terms of wording, chain of narrators, or both) because there is a more authentic one.

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Fatwa no. 19867

Q1: (whoever dies without knowing the Imam of his time would die the death of one belonging to the days of Jahiliyya (i. e. would not die as a Muslim)) What is the degree of authenticity of this Hadith?

A1: The Hadith in this wording was fabricated by the Shiites and falsely ascribed to the Prophet (peace be upon him). Sheikhul-Islam Ibn Taymiyyah wrote in his book Minhaj Al-Sunnah: "By Allah, the Messenger (peace be upon him) could not have said it in this wording. In fact the well known narration was reported by Imam Muslim that Ibn `Umar came to `Abdullah ibn Muti` when the incident of Al-Harrah took place he said: 'Prepare a pillow for Abu Abdur-Rahman to lean on', but `Abdullah ibn `Umar said to him: 'I did not come to sit, but to tell you that I heard the Messenger of Allah (peace be upon him) say: ("One who withdraws his hand from obedience (to the Amir) will find no argument (in his defence) when he stands before Allah on the Day of Judgment, and one who dies without having bound himself by an oath of allegiance (to an Amir) will die the death of one belonging to the days of Jahiliyya (will die as a pagan)".) See (Mukhtasar Al-Minhaj) P.30

Q2: What do you say about the people who deny the Hadiths

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of the Messenger (peace be upon him)?

A2: The Sunnah is the second source for the Islamic Shari`ah after the Qur'an according to the Statement of Allah (Exalted be He): (And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it).) and: (He who obeys the Messenger (Muhammad صلى الله عليه وسلم), has indeed obeyed Allāh) All Muslim scholars agree by general consensus on the obligation of acting upon the Sunnah (whatever is reported from the Prophet). As for the person who denies acting upon the Sunnah, he is considered a Kafir (disbeliever); because they disbelieve Allah and His Messenger and deny the consensus of Muslim scholars.

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Fatwa no. 19820

Q: the Prophet (peace be upon him) said, "Love Arabs for three reasons: because I am an Arab, because the inhabitants of Jannah (Paradise) speak Arabic, and because the Glorious Qur'an is revealed in Arabic." Was this Hadith authentically reported from the Prophet (peace be upon him)? What is its rank regarding authenticity; is it Sahih (authentic), Da`if (weak), or Mawdu` (fabricated)? In fact, some people are confused while others, finding support in the Hadith, claim that people who enter Jannah will speak Arabic.

A: The Hadith is fabricated and was not authentically reported from Allah's Messenger (peace be upon him) as stated by

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Hadith scholars.

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The third question of Fatwa no. 19378

Q 3: Some people deny some authentically reported Hadith and claim that there are Da`if (weak) and Munkar (rejected Hadith reported by a weak narrator whose narration conflicts with an authentic Hadith) Hadith in "Sahih Al-Bukhari". For example, they deny the Hadith narrated on the authority of Abu Hurayrah (may Allah be pleased with him) regarding the ruling in case a fly falls into a drink. They further contest the reliability of the narrator on the pretext that he was a poor person begging people for food.

A: First, it is not permissible for a Muslim to deny Hadith judged to be Sahih (authentic) by Hadith scholars, for believing in them is a fundamental part of Iman (Faith).

Second, "Sahih Al-Bukhari" is the most trustworthy compilation of the Hadith of Allah's Messenger (peace be upon him). This is applicable to Musnad (Hadith with a sound chain of narration) and Muttasil (Hadith with a continuous chain of narration to a Companion of the Prophet or Follower; the generation after the Prophet's Companions) Hadith. As for Hadith Mu`allaq (Hadith missing link in the chain of narration, reported directly from the Prophet), they include both Sahih and Da`if.

Third, the Hadith narrated on the authority of Abu Hurayrah regarding the ruling in case a fly falls into a drink is a Sahih Hadith

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whose authenticity is irrefutable. Thus proved, it is obligatory for a believer to believe in it. Moreover, facts attest to its authenticity and thus it may not be denied.

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Questions about the meanings of some Hadith

The first question of Fatwa no. 15129

Q 1: Please explain the Hadith in which the Prophet (peace be upon him) said: ﴿Souls are troops collected together...﴾

A: It was authentically reported from Abu Hurayrah (may Allah be pleased with him) that Allah's Messenger (peace be upon him) said: ﴿"Souls are troops collected together and those who are familiarized with each other (in the heaven from where they come) would have affinity with one another (in the world) and those amongst them who are opposite to each other (in the heaven) would also be divergent (in the world).﴾ (Related by Al-Bukhari and Muslim)

In this Hadith, the Prophet (peace be upon him) stated that souls are inherently either familiarized with each other or opposed to each other, exactly like conflicting troops in a confrontation. This is based on the nature of the souls which they are destined to be, i.e. either good or evil. Thus, souls are familiarized with or opposed to other souls based on unity or difference of natures. Therefore, good humanitarian souls love and draw closer to others of similar nature while evil souls feel inclined to others of similar nature and both parties feel disinclined to those opposite to them.

The author of "Al-Fath" quoted Al-Khattaby as saying: This may refer to

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their similarity as regards good or evil, righteousness or corruption. Good people are inclined to other good people, while evil people are similarly inclined to other evil people. Actually, souls feel affinity with others according to the nature on which they have been created, i.e. good or evil. Thus, if the natures of souls are similar, they will get along; otherwise they will be disinclined to one another.

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The first question of Fatwa no. 17340

Q 1: In the Hadith of the Prophet (may peace be upon him): (**none of you will have faith till he loves me more than his father, his children and all mankind.**) What is meant by love in this Hadith?

A: The Hadith means that it is obligatory upon a Muslim to give priority to the obedience of Allah and His Messenger over the obedience of anyone else, whether offspring, parent or any person. It also explains the importance of following and emulating the Prophet (peace be upon him) in all matters.

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The Hadith indicates that Iman (faith that every Muslim must have) is not perfect except by achieving this.

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Fatwa no. 17555

Q: Would you please explain what is meant by the following Hadith: (none of you (truly) believes until his desire is in accordance with what I have brought.) ? May Allah bless, protect, and enlighten you!

A: The Hadith means that the Iman (Faith) of a person is never complete unless their desires and inclinations are in conformity with what the Prophet (peace be upon him) came with. Allah (Glorified and Exalted be He) said that obeying the Messenger of Allah (peace be upon him) is the reason that the rewards for good deeds will not decrease. Allah (Exalted be He) says, (But if you obey Allâh and His Messenger (صلى الله عليه وسلم), He will not decrease anything in reward for your deeds.)

When Allah and His Messenger have decided a matter, a believer should not have any choice; they should rather submit and surrender. Allah (Exalted be He) says, (It is not for a believer, man or woman, when Allâh and His Messenger have decreed a matter that they should have any option in their decision.)

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Fourth question of Fatwa no. 20145

Q 4: Is the following Hadith considered Sahih (authentic): [\(There is no submission 'to any human being' in matters involving Allah's disobedience or displeasure.\)](#) ? **Please tell me about the narrator and Sanad (chain of narrators) of the Hadith?**

A: The Hadith which is mentioned in the question is Sahih and mentioned in the renowned Books of Sunnah. It is worth mentioning that there are similar wordings of the same Hadith that all give the same meaning. However, the wording which is quoted above was related by Imam Ahmad in his Musnad (Hadith compilation). In addition, it was related by Al-Bukhari and Muslim on the authority of `Ali (may Allah be pleased with him) that the Prophet (peace be upon him) said: [\(There is no submission to any human being in matters involving Allah's disobedience or displeasure. Submission is due only in what is good.\)](#)

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The first question of Fatwa no. 18424

Q1: What is the interpretation of the Hadith: (there must be neither harming nor return of harm.) ?

A: Al-Darar (harm) is a noun and Al-Dirar (harming) is the action of inflicting harm in the present participle. So the meaning of (There must be neither harming) is that people should not cause harm to others nor to themselves and the meaning of (nor return of harm) is that people should not be taken by the mistakes of others.

This Hadith includes one of the great Islamic rulings under which many Jurisprudential issues and rules are classified.

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The second question of Fatwa no. 14535

Q 2: What is the meaning of the Prophet's statement: ﴿When Allah wills good for His servant, He puts him to His service.﴾

A: It is related by Al-Tirmidhi and others on the authority of Anas, may Allah be pleased with him, that the Prophet (peace be upon him) said: ﴿When Allah wills good for His servant, He puts him to His service.﴾ They said, "How does He put someone to His service?" He said, "He guides him to do good deeds before death.﴾

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Al-Tirmidhi commented: It is a Hasan Sahih Hadith. This Hadith indicates that a person is judged according to his final deeds, and that a Muslim should adhere to obeying Allah (Exalted be He) by doing what He enjoins and refraining from what He forbids. Furthermore, he should increase his good deeds, hoping that Allah may end his life in a good way.

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The first question of Fatwa no. 13619

Q 1: What is the meaning of the Hadith: (verily, Allah helps this religion (Islam) even through a sinful person.) What is its significance?

A: This Hadith is recorded in the Two Sahih (Sahih Al-Bukhari and Muslim) Books. The wording of Al-Bukhari is: On the authority of Abu Hurairah (may Allah be pleased with him) who said: (Abu Hurairah, may Allah be pleased with him, reported: We participated in the Battle of Hunain along with the Messenger of Allah (peace be upon him). He (the Prophet) said about a man who claimed to be a Muslim that he was one of the denizens of the Fire (of Hell). When we were in the thick of the battle, that man fought strongly and was wounded. It was said: Messenger of Allah, the person whom you at first said was from among the denizens of Fire fought strongly and died.

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Upon this the Messenger of Allah (may peace be upon him) remarked: He was doomed to the Fire (of Hell). Some men were on the verge of doubt (about his fate). Meanwhile it was said that he was not dead but fatally wounded. When it was night he could not stand the (pain of his) wound, and killed himself. The Messenger (may peace be upon him) was informed of that. He (the Prophet) said: Allah is the Greatest, I bear testimony to the fact that I am the servant of Allah and His Messenger. He then commanded Bilal to announce to the people that none but a Muslim would enter Paradise. Verily Allah helps this faith even through a sinful person.) The Hadith means that Allah protects Islam and enables it even with wicked and unjust persons.

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The ninth question of Fatwa no. 3122

Q 9: It is reported that (**a strong believer is better than a weak believer.**) Is this about physical or spiritual strength and is it the same with regard to wealth and poverty?

A: The Hadith refers to the strength of faith. A believer who has strong faith

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is far better than a believer who has weak faith. With regard to physical strength, if it does not make the person do good deeds, it will not be good at all.

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The first question of Fatwa no. 10593

Q 1: The Prophet (peace be upon him) said, **« what I command you to do, perform of it as much as you can and what I forbid you to do, abandon it. »** Your Eminence, I hope you can explain this Hadith in brief. What is its significance? Some of the laypeople claim that this Hadith is a Rukhsah (concession), so we can do whatever we can and leave whatever we cannot do. Moreover, this opens the door for abandoning the Sunnah (non-compulsory acts of worship).

A: The Prophet (peace be upon him) means, when saying, **«When I command you to do anything, perform of it as much as you can,»** the ability to do a thing without any hardship involved. For example, a person is commanded to stand while offering Salah (prayer); however, if he can not pray while standing, he may pray while sitting down. Likewise, anyone who witnesses Ramadan while he is Mukallaf (person meeting the conditions to be held legally accountable for their actions) should observe Sawm (Fast); however, if he can not fast because of illness, he will be allowed to break his fast and make up for the days he missed later on.

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Some questionable Hadith

Fatwa no. 15837

Q: what is the authenticity of the Hadith "The Mu'mins (believers) are date-eaters"?

A: We do not know this to be a Hadith Sahih (authentic). Al-`Ajluny mentioned similar wording: "The Mu'mins are sweet-eaters." He graded the report: "The Mu'min is sweet and is a sweet-eater" as Mawdu' (fabricated).

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Fatwa no. 15677

Q: What is the opinion of Hadith scholars on the following Athar (narration from the Companions): "Rajab is the Month of Allah, Sha'ban is my month and Ramadan is the month of my Ummah (nation based on one creed)"? And is this a Hadith Sahih (authentic Hadith): "O Allah! To You do I complain of my weakness, my helplessness, and disregard of people towards me..."?"

A: Firstly: The narration, "Rajab is the Month of Allah, Sha'ban is my month and Ramadan is the month of my nation" is a Hadith Mawdu' (fabricated Hadith). The Sanad (chain of narrators) includes Abu Bakr ibn Al-Hasan Al-Naqqash who is accused of fabrication, and Al-Kisa'y who is unknown and his name was mentioned in "Al-La'ali' fy Al-Mawdu'at" book about fabricated Hadiths.

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Secondly: The Hadith: ﴿O Allah! To You do I complain of my weakness, and my helplessness, and disregard of people towards me. O Most Merciful of the merciful! You are the Lord of the oppressed, and You are my Lord. To whom do You entrust me? Is it to a stranger, who would frown on me? Or is it to an enemy, to whom You have given mastery over me? If You are not angry with me, then I do not care. But Your Protection is the more all-embracing for me. I seek refuge in the Light of Your Face, whereby all darkness has shone, and whereby the affairs of worldly life and the Hereafter have been set right, lest You should send down upon me Your Anger, or Your Wrath should befall me. Yours Alone is the right to blame until You are Content, and there is neither power nor might except with You.﴾ This Hadith is Da'if (weak; a Hadith that fails to reach the status of Hasan) due to a weakness in the Sanad.

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Fatwa no. 16001

Q: I read in the book entitled *Al-Siraj Al-Munir Sharh Al-Jami` Al-Saghir* (vol. 2 p. 180), a Hadith which reads: **(three signs when seen, the Last Day is due: When the populated land grows uninhabited and the uninhabited becomes populated, the virtues are seen as vices and the vices as virtues, and men manipulate their trusts dishonestly and nonchalantly.)** Please help me regarding the authenticity of this Hadith.

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A: This Hadith is related by Al-Tabarany. It was also mentioned by Al-Suyuty in his book *Al-Jami` Al-Saghir* who ascribed this Hadith to Tarikh Ibn `Asakir and ranked it as Da`if (weak). Al-Haythamy said that its chain of narrators is weak for Yahya ibn `Abdullah Al-Nabulsi is one of its narrators and he is weak narrator.

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Fatwa no. 16910

Q: It is reported from the Messenger of Allah (peace be upon him) that he said, "Anyone who misses some Salahs (Prayers) without making them up may pray four Rak`ahs (units of Prayer) with only one Tashahhud (a recitation in the sitting position in the second/last unit of Prayer). They should recite in each Rak`ah Surah Al-Fatihah then Surah Al-Qadr and Surah Al-Kawthar fifteen times. They should say while making the intention for Salah (Prayer): 'I intend to pray four Rak`ahs as a Kaffarah (expiation) for the Salahs that I missed.' Abu Bakr said, "I heard the Messenger of Allah (peace be upon him) say, 'It is a Kaffarah for the missed Salahs of four hundred years.' Whereupon `Aly (may Allah honor him) said, 'It is a Kaffarah for the missed Salahs of one thousand years.' He thus was asked, 'For whom will the extra number of Salahs be counted?' He (`Aly) said, 'For a person's parents, wife, children, relatives, and the inhabitants of their town.' When a person finishes offering such a Salah, they should send peace and blessings on the Prophet (peace be upon him) one hundred times in any form they like then they should make the following Du`a' (supplication) three times: 'O Allah! As my obedience does not benefit You in any way and my disobedience does not harm You in any way, accept from me what does not benefit You in any way and forgive for me what does not harm You in any way. O Allah! You are the One Who fulfills His Promises and forgives people after committing what makes them liable for punishment. Forgive thus

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Your slave who wronged themselves. I seek refuge with You from the ungratefulness of wealth and the hardship of poverty. O Allah, You created me after I had been nothing. You gave me provision after I had owned nothing. Then I committed sins. I acknowledge all my bad deeds. If You forgive me, Your kingdom will not decrease in any way. If You punish me, Your kingdom will not increase in any way. O Allah, You can find other people than me to punish but I can not find any one other than You to be merciful with me. O Most Merciful, forgive for me what is between me and You and forgive for me what is between me and people. O Hope of the supplicant and Security of the scared! Grant me Your great Mercy. You are the Most Merciful O Lord of the whole universe. O Allah! Forgive the believing men and women and the Muslim men and women and help us to extend their good deeds. O my Lord! Forgive me and bestow me Your mercy for You are the Best of those who show mercy... Peace and blessings of Allah be upon Prophet Muhammad, his family, and Companions."

A: The above Hadith is fabricated for it is not mentioned in the recognized Books of Hadith. Moreover, it is well-established that anyone who misses a Salah, has to hasten to make it up once they remember it. This is because it is authentically reported that the Prophet (peace be upon him) said, [\(Anyone who misses a Salah because they sleep or forget it, they have to offer it when they remember it, there is no expiation for it except this.\)](#)

As for the Salah which is mentioned in the question and in which Surahs Al-Qadr and Al-Kawthar are to be repeated fifteen times, it is a Bid`ah (innovation in religion) Salah that opposes the ordained Salah.

Besides, the Du`a' to be read after the Salah mentioned in the question comprises some unsuitable phrases such as "O Allah! You can find other people than me to punish" and "O Security of the scared!" Consequently, offering such a Salah is not permissible for it is a Bid`ah Salah.

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Fatwa no. 16113

Q: There is a Hadith that reads: "Difference among my Ummah (nation based on one creed) is a mercy..." Is it an authentic Hadith or not? Most scholars say that the meaning of the difference among the Ummah is the difference among Juristic Schools. Most orators mention this Hadith on pulpits. What is your view on the authenticity of this Hadith and acting upon it? What about the scholars and orators who mention it? Each one of them follows a different Juristic School and acts upon its views. They say they follow the view of their Juristic school.

A: The saying that is commonly used by people i.e. (Difference among my Ummah is a mercy), has no origin. That is, it has no Isnad (chain of narrations). So it is not permissible to ascribe this saying to the Messenger of Allah (peace be upon him). Perhaps the first to relate it without Isnad was Al-Bayhaqy (may Allah be merciful to him) in (Al-Risalah Al-Ash`ariyyah) as in (Tabiyin Kadhhib Al-Muftary) by Ibn `Asakir (may Allah be merciful to him) p.106. Many Hadith scholars held the same view.

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In his book (Al-Jami` Al-Saghir), Al-Suyuty (may Allah be merciful to him) could not identify a narrator reporting this Hadith with Isnad (a chain of narrations). Al-Manawy albeit writing an extensive commentary on it in (Fayd Al-Qadir vol. 1, p. 209-212), did not mention its origin.

Consequently, it is not permissible to ascribe this saying to the Prophet (peace be upon him) nor mention it as religious proof. Anyone who ascribes it to the Prophet (peace be upon him) should be notified of this. The difference among scholars on religious issues should be supported by evidence from the Qur'an and Sunnah (whatever is reported from the Prophet) as in them, there is mercy, guidance and light. A mistaken scholar is rewarded once and a right scholar is rewarded twice.

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Fatwa no. 16131

Q: The Messenger of Allah (peace be upon him) said, "There is many a reciter of the Qur'an whom the Qur'an curses."

My question: I would like Your Eminence to indicate the meaning of this honorable Hadith, as I conversed with a Muslim brother regarding it, and he told me that the people concerned in the Hadith are those who read the Ayah warning against Riba (usury) and yet indulge in usurious dealings, or read the Ayah of showing dutifulness towards one's parents, and yet they are undutiful to them, and many other cases. Is this what the honorable Ayah suggests? Or is it applicable to those who recite the Qur'an without pondering over its meanings or Ayahs?

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I would like Your Eminence to elaborate on this matter.

A: This is a statement reported from Maymun ibn Mahran, not a Hadith attributed to the Prophet (peace be upon him). It warns Muslims who recite the Qur'an against the neglect of acting according to its teachings. Some servants may recite the Qur'an and pass over its prohibitions heedlessly. For example, they read the prohibitions of Riba, injustice, and Ghibah (backbiting) and yet indulge in usurious dealings, injustice, and Ghibah, and so on.

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Fatwa no. 17327

Q: On the authority of Abu Hurayrah (may Allah be pleased with him) who narrated that the Messenger of Allah (peace be upon him) said: ("Anyone who recites Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) after each Salah (Prayer), there is nothing between them and their entrance into Jannah (Paradise) except their death.") Was this Hadith authentically reported from the Prophet (peace be upon him)?

A: Al-Nasa'y and Ibn Hibban related on the authority of Abu Umamah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ("Anyone who recites Ayat-ul-Kursy after each obligatory Salah, there is nothing between them and their entrance into Jannah except their death.")

This Hadith was only narrated by Muhammad ibn Humayd in some point in the chain of narration.

The Hadith has several chains of narrators which enhance each other; this means that the Hadith has an origin in religion. Ibn Al-Qayyim (may Allah be merciful with him) said, "It was related from several chains of narrators but they are all weak. If they are combined, despite the different chains of narrators

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and their verifiers, this will confirm that the Hadith has an origin in religion."

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Fatwa no. 17822

Q: What is your view on the following Hadith: "He who wants to know what Allah has for him should consider what he has for Allah."?

A: Al-Suyuty mentioned this Hadith in (Al-Jami` Al-Saghir) and ascribed it to Al-Daraquthy and to Abu Nu`aym in (Al-Hilyah) and referred to its weakness.

The meaning of the Hadith is that Allah places the servant in a rank that befits Allah's place in the servant's heart. Allah's place in the servant's heart depends upon how much he knows about Him; how much he glorifies and respects His Orders and Prohibitions; how far he accepts His Rulings with a sincere heart and a satisfied soul and how far he acts upon His Obligations and abandons His prohibitions out of sincere belief in Him and out of glorification, hope and fear from Him. Allah says about His Prophets and the righteous servants of His, [﴿Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us.﴾](#)

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Fatwa no. 17716

Q: While I was reading an article on Arabic calligraphy written by a Moroccan artist, it struck my attention that he mentioned two Hadiths of the Prophet (peace be upon him): "Indeed, calligraphers and tailors earn their living through exhausting the depth of their eyes." ([give importance to good handwriting for it is one of the keys of Rizq \(sustenance\)](#)) I quickly wrote to you asking about the authenticity of these two Hadiths.

A: The second Hadith, it is a Mawdu' (fabricated) Hadith as reported by Al-Saghani.

As for the saying: (["Indeed, calligraphers and tailors earn their living through exhausting the depths of their eyes"](#)) , it is not a Hadith according to our knowledge.

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The second question of Fatwa no. 17072

Q 2: what is the degree of authenticity of the saying: "The arrogance in return for the arrogance of your brother

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is Sadaqah (voluntary charity)"?

A: This is a phrase commonly used among people. We do not know this to be of the authentic reports narrated from the Prophet (peace be upon him). Moreover, it carries an inappropriate meaning.

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The fourth question of Fatwa no. 16801

Q 4: I heard a Hadith which reads as follows: "Let the person who wishes quick poverty sing at the time of Salah (Prayer)." Is this Hadith Sahih (authentic)?

A: The abovementioned Hadith has no origin in religion.

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The fourth question of Fatwa no. 12464

Q 4: I heard a Hadith which was always repeated on the television during Ramadan of the year 1993. It was the first time for me to hear of it and I did not find it in any reference. Some brothers told me that it has no origin. The following is its wording: the Messenger of Allah (peace be upon him) said, "My Sahabah (Companions of the Prophet) are like (guiding) stars; whomever you follow, you will be guided (to the right path)." Is this a Hadith Sahih (authentic)? If it is so, who are its narrators?

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A: This Hadith is Mawdu` (fabricated), and it was narrated by Ibn `Abdul-Bar in (Jami` Al-`Ilm) on the authority of Sallam ibn Sulaym who said, "This Hadith was reported as Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration) on the authority of Al-Harith ibn Ghasin from Al-A`mash from Abu Sufyan from Jabir. Ibn `Abdul-Bar said, "This Sanad (chain of narrators) does not serve as evidence, because Al-Harith ibn Ghasin is Majhul (unknown)." However, its `Illah (defective cause) is graver because Sallam ibn Sulaym was one of the narrators. He was Sallam ibn Sulaym Al-Tawil; and he was known as Ibn Sulayman and Ibn Sulaym. Imam Ahmad said about him, that the Hadith he used to narrate were Munkar (rejected Hadith reported by a weak narrator whose narration conflicts with an authentic Hadith). Ibn Hibban said about him that he narrated Mawdu` Hadith. The Hadith was reported by Ibn Hazm in Al-Ahkam and he commented on it, saying, "It is an invalid narration, because Abu Sufyan is Da`if (there is weakness in his narration), Al-Harith ibn Ghasin is Abu Wahb Al-Thaqafy, and Sallam ibn Sulayman used to narrate Mawdu` Hadith and this is definitely one of them."

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The second question of Fatwa no. 18721

Q 2: the Messenger of Allah (peace be upon him) said, "I am the best person for the wicked people of my Ummah (nation based on one creed)." The Sahabah (Companions of the Prophet - may Allah be pleased with them) said, "You are for their wicked ones, what about their good people?" The Prophet (peace be upon him) said, "Their good people will enter Jannah (Paradise) with their deeds and their wicked ones will enter Jannah with my intercession." Is this Hadith Sahih (authentic)?

A: The mentioned Hadith was not authentically reported from the Prophet (peace be upon him) because

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Yahya ibn Bastam was the only narrator of this Hadith and he was a weak narrator. Ibn Hibban said: It is not permissible to relate from him because he is one of the callers to the Qadariyyah (a deviant sect that claims Allah has no power over His Creation and humans are independent of Him). This has been mentioned in the book of "Al-Jarh wal-Ta'dil". Also, Jumay' ibn Thawb is one of the narrators of this Hadith whom the author of "Lisan Al-Mizan" has described as Matruk (a narrator whose Hadith transmission was discarded due to unreliability). Al-Bukhari, Al-Daraqutny, and others said that his narrations were rejected.

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The first, third, fourth, fifth, and sixth questions of Fatwa no. 18710

Q 1: It is related by Imam Muslim that the Prophet (peace be upon him) said, **«Every one of the children of Adam is created with three hundred and sixty joints; so he who celebrates Allah by Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), Tasbih (saying: "Subhan Allah [Glory be to Allah]"), Istighfar (seeking forgiveness from Allah) and removes [harmful] stones or bones from people's path, or enjoins what is good and forbids what is evil - equal to the number of those three hundred and sixty, will walk that day having removed himself from Hell.»**

A: This Hadith is related by Muslim in his Sahih on the authority of `Aishah (may Allah be pleased with her). Its exact wording is as follows: **«The Messenger of Allah (peace be upon him) said, "Every one of the children of Adam is created with three hundred and sixty joints; so anyone who celebrates Allah by Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]"), Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]"), Tasbih (saying: "Subhan Allah [Glory be to Allah]"), Istighfar (seeking forgiveness from Allah) and removes a stone, thorn, or bone from people's path, and enjoins what is good and**

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forbids what is evil, to the number of those three hundred and sixty, will walk that day having removed himself from Hell.» It is also narrated by Imam Muslim in his Sahih on the authority of Abu Dhar, (may Allah be pleased with him) that the Prophet (peace be upon him) said, **«By every morning, charity is due from every bone in the body of every one of you; every utterance of Allah's glorification i.e. subhana Allah, is an act of charity, every utterance of praise i.e. alhamdu lillah, is an act of charity, every utterance of profession of His Oneness i.e. la ilaha illa Allah, is an act of charity, every utterance of profession of His Greatness i.e. allahu akbar, is an act of charity, enjoining right is an act of charity, and forbidding wrong is an act of charity. It is enough to pray two Rak`ahs instead of all these required charities.»**

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Q 3: The Prophet (peace be upon him) said to `Aishah (may Allah be pleased with her), "Continue knocking on the gates of Jannah (Paradise)." She said, "By doing what?" He (peace be upon him) said, "By hunger."

A: This Hadith was mentioned by the author of Ihya' `Ulum Al-Din. Al-Hafizh Al- `Iraqy said in its Takhrij (referencing) that it has no origin.

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Q 4: The Prophet (peace be upon him) said, (travel often so that you may get healthy.)

A: This Hadith was narrated by Imam Ahmad, Al-Tabarany, Abu Nu`aym and others. It is Da`if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators).

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Q 5: What is the degree of authenticity of this Hadith: The Messenger of Allah (peace be upon him) said: (the (true) Mujahid (one striving/ fighting in the Cause of Allah) is one who struggles against his desires for the sake of

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Allah)

A: This Hadith is related with similar wordings; it is related by Imam Ahmad on the authority of Fadalāh ibn `Ubayd with the wording: (The (true) Mujahid is one who struggles against his desires in the obedience of Allah.) In another wording, "...in the way of Allah."

It was also narrated by Al-Tirmidhi with the wording: (The true Mujahid is one who struggles against his desires.) He (Al-Tirmidhi) said: There is another narration of the Hadith on the authority of `Uqbah ibn `Amir and Jabir. The Hadith narrated by Fadalāh is Hasan (good Hadith) and Sahih (authentic).

Also, the Hadith is related by Ibn Hibban in his Sahih (Compilation of Authentic Hadiths) with two wordings. One of them is the same as the first wording related by Imam Ahmad, and the other is related with the wording: (The (true) Mujahid is one who struggles against his desires for the sake of Allah the Glorified, the Exalted.) The Hadith is also narrated by Al-Hakim with the wording that reads: (The (true) Mujahid is he who struggles against his desires through acts of obedience (to Allah)) Al-Hakim deemed this Hadith as authentic in accordance with the stipulations of the Two Sheikhs (Al-Bukhari and Muslim).

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Q 6: The Prophet (peace be upon him) said, if a person drinks pure water after reciting Al-Fatihah seventy times over it, by Him in Whose Hands my soul is, Jibril (Gabriel) came and told me that anyone who drinks from this water for seven continuous days will be cured from every disease, and the disease will come out of their veins, flesh, bones

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and all their organs."

A: After researching, we have not found this Hadith which is most likely a Hadith Munkar (rejected Hadith reported by a weak narrator whose narration conflicts with an authentic Hadith). It seems to be a Hadith Mawdu' (fabricated Hadith).

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The second question of Fatwa no. 18734

Q 2: What is the degree of authenticity of these two Hadith: (the worst among you is the one who does not get married.) and (Anyone who has the means to marry but he does not do so is not of my followers.) ?

A: The Hadith reported from the Messenger of Allah (peace be upon him) with the wording "The worst among you is the one who does not get married" is part of a long Hadith reported by Abu Ya`la and Al-Tabarani on the authority of Abu Hurayrah with a Sanad (chain of narrators) which includes Khalid ibn Isma`il Al-Makhzumy who is Matruk (a narrator whose Hadith transmission was discarded due to unreliability). They reported the Hadith through another Da`if (weak) Sanad on the authority of `Atyyiah ibn Bishr Al-Maziny as Hadith Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration). Ibn Al-Jawzy reported it in his book Al-Mawdu`at (fabricated Hadith), and Al-`Aqily reported it in his book Al-Du`afa' (Weak narrators). Ibn Mandah said that the Sanad of this Hadith includes Mu`awiyah ibn Yahya who is a weak narrator and Baqiyyah ibn Al-Walid and Muslim ibn Al-Walid who are Mudallis (a Hadith narrator who provides misleading information about his shaykh or the chain of narration). In his book Al-Isabah, Al-Hafizh Ibn Hajar said that this Hadith has many Sanads which are all weak.

As for the Hadith: (Anyone who has the means to marry but remains single is not of my followers.) Ibn Ma`in said that it is reported by Al-Tabarani in Al-Awsat and Al-Kabir,

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with a Sanad that is Mursal (with no Companion of the Prophet in the chain of narration) and Hasan (good).

In his book Al-Targhib and Al-Tarhib, Al-Mundhiri said that this Hadith is reported by Al-Tabarani with a Sanad that is Hasan and by Al-Bayhaqi and that it is Mursal. Ibn Hajar said in Al-Fat-h that this Hadith is reported by Al-Darimy and Al-Bayhaqi on the authority of Ibn Abu Najih. Ibn Hajar affirmed that this Hadith is Mursal. It is also mentioned by Al-Baghawiy in Mu`jam Al-Sahabah.

The Mursal is like the Da`if, and so can not be taken as an evidence.

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The second question of Fatwa no. 16978

Q 2: I heard a Hadith on a tape that was not referenced, and I would like to know its rank. The Hadith states that the Prophet (peace be upon him) said, (**madinah is a sanctuary from `A'ir to Thawr**; so anyone who innovates in it a heresy, commits a crime or gives shelter to such an innovator, will incur the curse of Allah, the angels and all the people; and none of their compulsory or optional good deeds will be accepted on the Day of Resurrection.)

A: This Hadith is Sahih (authentic) and related in the Two Sahih Books of Hadith (i.e. Al-Bukhari and Muslim) and others. It is part of the Hadith narrated by `Aly (may Allah be pleased with him), which is known as the Hadith of

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Al-Sahifah.

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The third question of Fatwa no. 16492

Q 3: What is the degree of authenticity of the following Hadith: (We have come back from the lesser Jihad (fighting/striving in the Cause of Allah) to the greater one.) What does this Hadith mean especially that some people interpret it according to their own inclinations to turn Muslims away from Jihad against the enemies of Islam and direct them to mild Jihad against oneself, money, desires and temptations?

A: According to this Hadith: (We have come back from the lesser Jihad to the greater one.) The lesser Jihad means fighting against the Kafirs (disbelievers) while the greater one means striving against oneself. This Hadith was not authentically reported from the Prophet (peace be upon him). In fact, it is Da`if (weak) according to the views of Hadith scholars.

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The second question of Fatwa no. 18072

Q 2: Is this report authentic: "We are people who do not eat unless we feel hungry and when eating, we do not eat until we are full"?

A: The said statement is not a Hadith as far as we know.

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The ninth question of Fatwa no. 17882

Q 9: Could you explain whether the following Hadith is Sahih (authentic) or not? The Messenger of Allah (peace be upon him) said, "There are four women who were the best women of their time, they are: Maryam bint `Imran (Mary the daughter of `Imran), Asiyah bint Muzahim, the wife of the Pharaoh whom the Qur'an praised, Khadijah bint Khuwaylid, and Fatimah, the daughter of Muhammad (peace be upon him)."

A: We know of no origin of this Hadith with this wording but there are Sahih Hadith confirming the meaning that those four women mentioned in the Hadith along with `Aishah, the Prophet's wife (may Allah be pleased with her), are the best women of Jannah (Paradise) (may Allah be pleased with them).

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The third question of Fatwa no. 17867

Q 3: What is the ruling on the authenticity of these two Hadith: ([dissension is asleep \(dormant\). May Allah curse the one who awakens \(activates\) it.](#)) and ([stay a way from Khadra' Al-Diman. It was asked, "O Messenger of Allah what is Khadra' Al-Diman?" He replied, "A beautiful woman from a bad origin."](#)) ?

A: The Hadith that reads: ([Dissension is asleep \(dormant\). May Allah curse the one who awakens \(activates\) it.](#)) is mentioned by, Al-`Ajluny, the author of Kashf Al-Khafa' who mentioned that Al-Najm said, "Al-Rafi`y related it in His book Al-Amaly from Anas." It was also related by Al-Suyuty in Al-Jami` Al-Saghir who hinted to its weakness.

The Hadith that reads: "Stay a way from Khadra' Al-Diman." is related by Al-Daraqutny, Al-`Askary, Ibn `Ady and Al-Quda`y and others. Al-Daraqutny said: "There is no authentic narration of it."

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The second question of Fatwa no. 15834

Q 2: What is the authentic wording of the following Hadith: ([Concerning the sea], its water is pure and its food is lawful.") or ([Concerning the sea], its water is pure and its dead animals are lawful to eat.")

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A: The authentic wording is, "[Concerning the sea], its water is pure and its dead animals are lawful to eat."

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Fatwa no. 16475

Q: Could you kindly advise whether the attached paper to this letter is authentic or not? May Allah reward you with the best for serving the Muslims! The attached paper is a copy of the letter which is claimed that the Prophet (peace be upon him) sent to Al-Mundhir ibn Sawa.

A: This letter with the mentioned wordings was stated by historians, such as Ibn Al-Qayyim in "Zad Al-Ma`ad" (3/962), Ibn Sayyid Al-Nas in his book "Uyun Al-Athar," Ibn Al-Athir in "Al-Tarikh," and others. We do not have any evidence to prove that the attached letter was written in the same handwriting which the Prophet (peace be upon him) dictated.

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The first question of Fatwa no. 16316

Q 1: What is your opinion concerning the following Hadith, and what is its degree of authenticity? Is it eligible to be taken as evidence by anyone who adheres to acting according to it? The Messenger of Allah (peace be upon him) said: (anyone who says thrice when they wake up (He is Allâh, beside Whom Lâ ilâha illâ Huwa (none has the right to be worshipped but He) the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful.) (He is Allâh beside Whom Lâ ilâha illâ Huwa (none has the right to be worshipped but He), the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allâh! (High is He) above all that they associate as partners with Him.) (He is Allâh, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise.) Allah will make seventy thousand angels ask forgiveness for them until the night; and if they die that day, they would be a martyr.)

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A: Al-Shawkany said in "Tuhfat Al-Dhakhirin" that the Hadith was related by Al-Tirmidhy who ranked it as Hadith Hasan Gharib (a good Hadith that is strange to come from this chain of narration) and commented that he knew of it only through this narrator. The Hadith was also related by Al-Darimy and Ibn Al-Sunny. Al-Nawawwy commented that its Sanad (chain of narrators) was Da`if (weak). Also, this Hadith was related by Imam Ahmad in his "Musnad (Hadith compilation)".

Its Sanad is Da`if, as said by Al-Nawawwy, because it includes Khalid ibn Tahman who was afflicted with impaired memory in his old age. The Sanad of the Hadith also includes Nafi` ibn Abu Nafi` and many scholars were confused concerning his true identity, but it was said that he was Nafi` Al-A`ma who was classified as Matruk (a narrator whose Hadith transmission was discarded due to unreliability) in "Al-Taqrîb".

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Fatwa no. 18862

Q: We would like to know whether the following Hadith are Sahih (authentic) or not:

In the first Hadith, the Messenger of Allah (peace be upon him) said, (anyone who is able to die in Madinah, let them die there.) The Hadith is mentioned in the book entitled "Al-Targhib wal-Tarhib" (Exhortation and Intimidation) for Imam Al-Mundhiry.

**In the second Hadith, the Messenger of Allah (peace be upon him) said, (if a Muslim commits a sin, then performs Wudu' (ablution) and does it properly, then offers two Rak`ahs (unit of Prayer), and then asks for Allah's Forgiveness, they will be granted forgiveness. )** The Hadith was related by Abu Dawud. Also refer to Sahih Al-Jami`.

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A: The first Hadith was related by Imam Al-Tirmidhy in Al-Jami` with the wording mentioned above. He then said, "There is another Hadith under the same topic, which was narrated by Subay`ah bint Al-Harith Al-Aslamiyyah who reported that the Messenger of Allah (peace be upon him) said, (Anyone who is able to die in Madinah, let them die there, for verily I will be the intercessor or the witness for anyone who dies there on the Day of Resurrection.)" He commented, "This Hadith is Hasan Sahih Gharib (a good and authentic Hadith that is strange to come from this chain of narration) reported from Ayyub Al-Sikhtiyany."

The Hadith was also related by Imam Ahmad in his Musnad (Hadith compilation - volume 2, pages 274 and 104); Ibn Majah in Al-Manasik (vol. 2, p. 1039, no. 3112); and was ranked as Sahih by Ibn Hibban in his Sahih (vol. 9, p. 57).

Moreover, Al-Haythamy said in Majm` Al-Zawa'id (vol. 3, p. 306) that the Hadith was related by Al-Tabarany in Al-Kabir and its narrators were Rijal Al-Sahih (narrators of Hadith compiled by Al-Bukhari and/or Muslim) except `Abdullah ibn `Ikrimah, who was mentioned by Ibn Abu Hatim and some narrators related from him and no one talked badly about him.

There are a lot of narrations for this Hadith, all of which support it. For example, Muslim listed many narrations in Kitab Al-Hajj (Book of Pilgrimage), chapter of Encouraging life in Madinah and enduring its hardships (vol. 2, pp. 1003-1004), such as: On the authority of `Abdullah ibn `Umar who narrated: I heard the Messenger of Allah (peace be upon him) say: (Anyone who patiently endures the hardships and rigors of this city, I would be their witness and intercessor on the Day of Resurrection.) He meant Madinah. In some other narrations related by him, he added: (...if they are Muslims.)

The second Hadith is Sahih and it was related by Al-Tirmidhy in

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Al-Jami` under nos. 406 and 3006), and he commented: It is a Hadith Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish). It was also related by Imam Ahmad in his Musnad vol. 5, p. 167; Ibn Majah in his Sunan (under no. 1395);

Abu Dawud in his Sunan (under no. 1521); and Al-Tabarany in Al-Du`a'.

Furthermore, it was related by Al-Baghawyy in Sharh Al-Sunnah (under no. 1015), who commented: This is a Hasan Hadith which is not known to be narrated except on the authority of `Uthman ibn Al-Mughirah on whose authority Shu`bah, Mis`ar and many others related Hadith. It was also related by Ibn Abu Shaybah vol. 2, p. 387.

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The first question of Fatwa no. 18860

Q 1: What is the meaning of the following Hadith which was reported from the Messenger of Allah (peace be upon him), charity extinguishes the wrath of Allah and saves from an evil death. Who narrated this Hadith? Is it Sahih (authentic) or not? Would you please explain it? What is meant by an "evil death"? Is the person who neglects offering Salah included in this or is his sin much greater?

A: Sadaqah (voluntary charity), which is given for the sake of Allah, is a reason for His becoming pleased with His slave. Since pleasure is the opposite of anger, then Sadaqah extinguishes the Wrath of Allah,

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like water puts out fire.

"Evil death" means to die while disobeying Allah, Allah forbid! This is because an "evil death" is a punishment from Allah and shows His anger. Therefore, if those who neglect offering Salah (Prayer) do not repent, they will be included in this threat.

according to the soundest of the two opinions of scholars, anyone who abandons Salah is a Kafir (disbeliever). The Prophet (peace be upon him) said, [«Verily, between a man and Shirk \(associating others with Allah in His Divinity or worship\) and Kufr \(disbelief\) is the negligence of prayer.»](#) Related by Muslim in his Sahih (authentic Book of Hadith). He (peace be upon him) also said, [«The covenant that distinguishes between us and them \(the hypocrites\) is Salah. Anyone who abandons it is a Kafir \(disbeliever\).»](#) Related by Imams Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah with a Sahih (authentic) Isnad (chain of narrators). A person can ward off an evil death by paying Sadaqah out of lawful means sincerely for Allah's sake, performing the obligatory acts, and avoiding the prohibitions. These will only be fulfilled by the guidance of Allah to the person to follow the right path and obey Him until he meets Allah while He is pleased with him, In sha'a-Allah (if Allah wills). Sadaqah removes affliction as it expiates the sins that brings about Allah's anger and punishment.

As for the Hadith that is mentioned in the question, it is recorded by Al-Tirmidhy in Al-Jami` Al-Sahih, vol. 3, p. 52, Hadith no. 664, Kitab Al-Zakah (Book of Zakah) with the wording, [«Charity extinguishes the wrath of Allah and saves from an evil death.»](#) Al-Tirmidhy ranked this Hadith as Hasan Gharib (a good Hadith that is strange to come from this chain of narration).

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It is recorded by Ibn Hibban in his Sahih (authentic book of Hadith), vol. 8, p. 104, Hadith no. 3309. It is also recorded by Al-Tabarani in Al-Mu`jam Al-Kabir, Hadith no. 8014 and 1018. He classified the Isnad (chain of narrators) as good. He also recorded it in Al-Mu`jam Al-Awsat nos. 943 and 3450 and in Al-Mu`jam Al-Saghir, vol. 1, p. 255. Al-Baghawiy stated this Hadith in Sharh Al-Sunnah, vol. 5, p. 133, Hadith no. 1634. Al-Haythami also recorded it in Majma` Al-Zawa'id, vol. 3, p. 115. He classified the Isnad (chain of narrators) as good. Al-Mundhiri, examining its chain of narrators, said in Al-Targhib wa Al-Tarhib, vol. 2, p. 31, on the authority of Mu`awiyah ibn Haydah and said that its

chain includes Sadaqah ibn `Abdullah Al-Samin who is acceptable in the circumstantial supporting reports. It is recorded by Al-Hakim in Al-Mustadrak and by Ibn Abu Al-Dunya in Qada' Al-Hawa'ij.

This Hadith was narrated in different ways with the same wording either in full or in brief from `Abdullah ibn Ja`far, Abu Sa`id Al-Khudry, `Abdullah ibn `Abbas, `Umar ibn Al-Khattab, `Abdullah ibn Mas`ud, Abu Umamah, Anas ibn Malik, and Mu`awiyah ibn Haydah. According to the commentators of Hadith, some of these narrations are not free from weakness. However, the report has various supporting accounts that strengthen and affirm its reliability, so it is at least a Hasan Hadith (good Hadith).

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The second question of Fatwa no. 18224

Q 2: what is your opinion of the book entitled "Samir Al-Mu'minin" (The Entertainer of Believers) written by Muhammad Al-Hajjar? Is the Hadith that states, "Surah Ya-Sin serves for the purpose it is recited for" Sahih (authentic)?

A: We know nothing about the mentioned book or its writer. As for the mentioned Hadith, the author of "Al-Maqasid Al-Hasanah" said about it, "This wording is groundless."

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Fatwa no. 19265

Q: Your Eminence, I hope you would advise about the authenticity of the Hadith which was narrated on the authority of `Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) said: ("Neither the testimony of a deceitful person, whether a man or a woman, nor that of Dhu Ghimr is accepted.")

What is the meaning of Dhu Ghimr? We resorted to you because Allah (Exalted be He) says: (So ask the people of the Reminder, if you do not know.)

A: This Hadith was related from different narrations, one of which was narrated on the authority of `Aishah (may Allah be pleased with her) from the Prophet (peace be upon him) with the following words: ("The testimony of a deceitful person, whether man or woman, or Dhu Ghimr against their brother is not accepted nor that of a person whose lineage is suspected.") Al-Tirmidhy related this Hadith in his book "Jami'", vol. 2, p. 48 and commented, "Its is not Sahih (authentic)"

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in terms of its Sanad (chain of narrators)." The Hadith was also related by Al-Bayhaqy in his book "Al-Sunan Al-Kubra", vol. 10, p. 155 and he commented, "It is Da`if (weak)." Al-Daraqutny (529) related the Hadith and commented that it was Da`if and cannot be taken as a proof.

Another narration was made on the authority of `Amr ibn Shu`ayb from his father from his grandfather from the Prophet (peace be upon him) with the following wording: ("The testimony of a deceitful man or woman and Dhu Ghimr against their brother is not accepted.") It was related by Imam Ahmad in his "Musnad (Hadith compilation)", vol. 2, p. 204, 225-226; Abu Dawud in his "Sunan (Hadith compilations classified by jurisprudential themes)", no. 3600, 3601; Al-Bayhaqy in "Al-Sunan Al-Kubra", vol. 10, p. 200; and Al-Daraqutny (528). Al-Hafizh Ibn Hajar said in "Al-Talkhis," vol. 4, p. 198, "Its Sanad is strong. Thus, the Hadith from this narration is Sahih and can be taken as a proof."

The meaning of Dhu Ghimr in the Hadith was mentioned in "Al-Fath Al-Rabbany," vol. 5, p.220, as follows: The saying (and Dhu Ghimr) means the one who has hard feelings and enmity. Al-Khattaby said: It is the person who has manifest enmity against the accused.

The deceit mentioned in the Hadith does not only mean the breach of trust, but it gives a general meaning referring to every person who abandons what Allah (Exalted be He) and His Prophet (peace be upon him) have commanded people to do, or commits what Allah (Exalted be He) and His Messenger (peace be upon him) have prohibited. In this case, they are regarded as untrustworthy and their testimony shall not be accepted because of Allah's Saying:

(O you who believe! Betray not Allâh and His Messenger, nor betray knowingly your Amânât (things entrusted to you, and all the duties which Allâh has ordained for you).)

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



The first question of Fatwa no. 19172

Q 1: A friend of mine told me that, "Light surrounds the person who performs Wudu' (ablution)." Is this a Hadith or a common saying? I hear some people who talk during Wudu'.

A: This saying is groundless and not attributed to the Prophet (peace be upon him).

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The fifth question of Fatwa no. 19329

Q 5: Is the following Hadith "The best among you is the one whose first child is a girl" Sahih (authentic)?

A: This saying is groundless and not attributed to the Prophet (peace be upon him). There are similar wordings mentioned by Al-Hafizh Al-Suyuty in his book

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"Al-Ahadith Al-Mawdu`ah (Fabricated Hadith)."

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The first question of Fatwa no. 19292

Q 1: On the authority of Abu Musa (may Allah be pleased with him) that the Prophet (peace be upon him) said, (**three people invoke Allah, but their supplications are not answered** And a man who lent another person some money without bringing a witness to it.) Related by Al-Hakim in his book Al-Mustadrak and it is in Sahih Al-Jami`. What is meant by this part of the Hadith?

A: This Hadith must not be ascribed to the Prophet (peace be upon him) and its Matn (text of a Hadith) is rejected according to Al-Hafizh Al-Dhahaby (may Allah be merciful to him).

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The first question of Fatwa no. 19326

Q 1: There is a Hadith that states, **(it is not permissible for a person leading people in Salah (Prayer) to have the advantage of invocation for himself excluding them. if he does, he has betrayed them.)**

First, what is the degree of authenticity of this Hadith?

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Second, if the Hadith is Sahih (authentic), does it not contradict the rest of the Hadith of the Prophet (peace be upon him) about Salah? The Imam (the one who leads congregational Prayer) says Du`a' (supplication) in the singular form, such as Du`a'-ul-Istiftah (opening supplication when starting the Prayer) and after Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer).

A: The mentioned Hadith was related by Imam Ahmad in his Musnad (Hadith compilation) (5/280), Abu Dawud in his Sunan (Hadith compilations classified by jurisprudential themes), Kitab Al-Salah (Book of Salah), and Al-Tirmidhy in his Jami`, Kitab Al-Salah, Chapter 148. Al-Tirmidhy said this Hadith is Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish).

This Hadith does not contradict what you mentioned; the prohibition is specific to the Du`a' of the Imam in the Witr (Prayer with an odd number of units) or any collective Du`a' where people say "Amen". It does not mean Du`a'-ul-Istiftah, Ruku` (bowing) or such parts of Salah.

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The third question of Fatwa no. 19042

Q 3: Is this a Sahih (authentic) Hadith? What is its significance? `Abdullah ibn `Umar (may Allah be pleased with them both) narrated on the authority of his father that the Messenger of Allah (peace be upon him) said, a time will come unto people where most of them have the faces of human beings and the hearts of ravening wolves. They are bloodthirsty and do not watch over

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their actions. When they make a pledge with you, they equivocate you; when they talk, they lie; when they are entrusted, they betray; when you leave them, they backbite you. Their young are reckless, their youth are highwaymen and their aged people are corrupt. They do not enjoin Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) and do not forbid Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). Intermixing with them entails humiliation and asking them entails poverty. The tolerant among them is a seducer and the seducer is tolerant. For them, the Sunnah (whatever is reported from the Prophet) is Bid`ah (innovation in religion) and the Bid`ah is Sunnah. According to them, the enjoiner of Ma`ruf is accused and the Fasiq (someone flagrantly violating Islamic law) is honored. The Mu'min (believer) is oppressed among them. When those people do so, Allah will give other people power over them, who will kill them if they talk and will transgress on them if they keep silent. They will take hold of them through their spoils and will oppress them in judgment.

A: This Hadith should not be attributed to the Prophet (peace be upon him). It is mentioned by Al-Hafizh Al-Suyuty in Al-La'ali' Al-Masnu'ah Fi Al-Ahadith Al-Mawdu'ah vol. 2, p. 385.

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The second question of Fatwa no. 19623

Q 2: This question relates to the Hadith related by Al-Tirmidhy and Abu Dawud which says that Abu Bakr Al-Siddiq (may Allah be pleased with him) gave all his money to the Messenger of Allah (peace be upon him) on the occasion of the battle of Tabuk and that the Messenger of Allah (peace be upon him) asked him: "What did you leave for your family?" "I left Allah and His Messenger for them." Abu Bakr replied.

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To get straight to the point, there is an addition to the concerned Hadith that the Prophet (peace be upon him) said, "O Abu Bakr: Verily, Allah is pleased with you. Are you thus pleased with Him?" He replied while dancing in front of the Messenger of Allah (peace be upon him) out of being emotionally excited by great delight and love, "How can I not be pleased with Allah?"

The question is whether such addition is Sahih (authentic) and that Abu Bakr (may Allah be pleased with him) really started to dance in front of the Prophet (peace be upon him)?

A: The Hadith which is related by Abu Dawud and Al-Tirmidhy is Sahih. The same Hadith is also related by Al-Hakim in his Book Al-Mustadrak where he declares the concerned Hadith as Sahih; such a view is supported by Al-Dhahaby.

On the other hand, no origin is known for the addition which is mentioned in the question and its Matn (text) is unacceptable.

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The third question of Fatwa no. 20023

Q 3: Allah (Glorified and Exalted be He) says in a Hadith Qudsy (Revelation from Allah in the Prophet's words): "My servant! You want and I want, and only what I want shall be. If you submit to Me in what you want, I shall suffice you in what you want; and if you do not submit to Me in what you want, I will not grant you what you want, and only

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what I want shall be." Is there any explanation for the meaning of this Hadith?

A: As for this wording, it has no origin in any Hadith authentically reported from the Prophet (peace be upon him).

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Fatwa no. 20051

Q: the following relates the story of the millstone and Fatimah Al-Zahra' (may Allah be pleased with her). On the authority of Abu Hurayrah (may Allah be pleased with him) who narrated that the Messenger of Allah (peace be upon him) went to his daughter Fatimah Al-Zahra' (may Allah be pleased with her) and found her grinding barley while weeping, whereupon he said to her: What makes you cry, Fatimah? She said: Because of the household chores and the grinding. If you ask Imam `Aly (may Allah be pleased with him) to hire a servant, he will be greatly rewarded. When the Prophet (peace be upon him) heard that, his heart softened for her and his eyes moved to tears. He, accordingly, sat beside the millstone, took a handful of barley with his blessed hand, and said: Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful], and started throwing barley in the millstone. When it started turning on, the Prophet (peace be upon him) heard it glorifying Allah (Glorified and Exalted be He) with eloquent words and a beautiful sound, and he continued like that until the barley ran out. The Prophet (peace be upon him) ordered the millstone to stop grinding, but Allah (Exalted be He) Who causes all things to speak made it speak to say to the Prophet (peace be upon him): By Him Who has sent you with Al-Haqq (the Truth), I would not stop grinding until you supplicate to Allah that I be admitted into Jannah (Paradise) and saved from the Fire.

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Upon that, the Prophet (peace be upon him) said: You are a stone, and fear the Fire. The millstone said: O Messenger of Allah! It is mentioned in the Qur'an: [﴿O you who believe! Ward off yourselves and your families against a Fire \(Hell\) whose fuel is men and stones, over which are \(appointed\) angels stern \(and\) severe, who disobey not, \(from executing\) the Commands they receive from Allāh, but do that which they are commanded.﴾](#) The Prophet (peace be upon him), thus, supplicated to Allah (Exalted be He) for it. When he finished, the trustworthy Jibril (Gabriel - peace be upon him) descended and said: O Muhammad, your Lord (Glorified and Exalted be He) sends you greetings and gives you special salutation and honor. He says to you, "Give glad tidings to this stone that Allah (Glorified and Exalted be He) has saved it from the Fire and made it a stone in the palace of Fatimah Al-Zahra' in Jannah, and its light will be like that of the sun in this world." He (i.e. the Prophet) gave it the glad tidings then turned to Fatimah (may Allah be pleased with her) and said: O Fatimah! If Allah wills, the millstone will grind barley everyday by itself, but Allah (Glorified and Exalted be He) will grant you good deeds and raise your rank (in Jannah) when you bear such difficulties. O Fatimah! No woman sweats while baking but Allah will make between her and the Fire seven trenches; the distance between each trench and the other is like the distance between the heaven and the earth. O Fatimah! No woman chops onions until her eyes shed tears but Allah will grant her a reward equal to that given to those who weep for fear of Allah (Exalted be He). O Fatimah! No woman stitches with her hands but Allah will grant her a good deed and abolish one of her sins

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for every thread she stitches. O Fatimah! No woman spins but her spinning will be an echo under the Throne on the Day of Resurrection. O Fatimah! No woman sews clothes for her children but that Allah will grant her the reward of feeding one thousand hungry persons and clothing one thousand unclothed persons. O Fatimah! No woman oils and tidies her children's hair and washes their clothes and dresses them properly but Allah will grant her a good deed and obliterate a sin for each hair and make her beautified in people's eyes. O Fatimah! No woman shares some of her food and drink with her neighbors but Allah will make her rejoice with drinking from the river of Al-Kawthar (a river in Paradise) on the Day of Resurrection. O Fatimah! There are five things which should not be forbidden: Water, fire, fermented bread, millstones, and needles. And there is a reward for each one of these. O Fatimah! Anyone who refuses to give water to whoever needs it, Allah will afflict them with enmity between them and their family; and anyone who refuses to give a millstone, Allah will afflict them with diseases. O Fatimah! The best deed that makes you attain Allah's Pleasure is to please your husband. O Fatimah! Any woman whose husband dies while being pleased with her, Allah will give her a reward for every hair on his body, and she will not die until she sees her place in Jannah, and her soul will not depart her body unless her Lord is satisfied with her. O Fatimah! No woman dies while she has been obedient to her husband but Allah will grant her one thousand good deeds. O Fatimah! A woman without a husband is like a fruitless tree. O Fatimah! If a man looks into his wife's face, Allah will reward him with one hundred good deeds. If he has intercourse with her, he will be granted one good deed for each hair on his body. If he has Ghusl (ritual bath following major ritual impurity),

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Allah (Exalted be He) will create from each drop of water an angel to glorify Allah (Exalted be He) and ask forgiveness for that husband until the Day of Resurrection. O Fatimah! If the wife becomes pregnant, the angels in the heavens and the whales in the sea will keep asking Allah to forgive her, and Allah will grant her one thousand good deeds and abolish one thousand sins for each day of her pregnancy, and this equals the reward of those who strive in the Cause of Allah (Exalted be He). When the woman gives birth, all her sins will be obliterated like the day she was born, and Allah will grant her the reward of seventy accepted times of Hajj. If she breast-feeds her baby, Allah will grant her a good deed and abolish one of her sins for every drop of milk, and Al-Hur-ul-`Ayn (women of Paradise with large black eyes) will ask Allah to forgive her in Jannah. O Fatimah! No woman frowns at her husband but she will incur the Wrath of Allah and that of the angels and mankind. If she refuses to give him his right as a husband, she will be cursed by everything that is fresh and dry. O Fatimah! No woman says to her husband a word of disrespect but she will incur the Curse of Allah (Exalted be He) and that of the angels and mankind. O Fatimah! No woman eases her Mahr (mandatory gift to a bride from her groom) for her husband but Allah will reward her with a palace in Jannah for every dirham. O Fatimah! No woman causes her husband to be furious and does not seek to please him but she will incur the Wrath of Allah. O Fatimah! No woman dresses beautifully and goes out of her house without her husband's permission but she will incur the curse of everything that is fresh and dry until she returns to her house. No woman looks at her husband without smiling at him but she will incur the Wrath of Allah and that of the angels and mankind. O Fatimah! No woman unveils her face before other than her husband but

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Allah will throw her on her face in the Fire. O Fatimah! No woman lets in her house whatever her husband dislikes but Allah will punish her with seventy scorpions of the Fire to sting her on the Day of Resurrection. O Fatimah! No woman observes Sawm (Fast) without her husband's permission but her Sawm will not be accepted and no compensation on her part will be accepted. O Fatimah! No woman steals from her husband but she will be given the sin of committing seventy thefts in return for this one theft. And Allah knows best.

I read this story in a booklet when I was young, but I do not know the degree of authenticity of that Hadith. Is this the right wording of the Hadith or it is just a preaching lesson. Please advise. May Allah benefit us and you!

A: This Hadith is Mawdu` (fabricated Hadith) and falsely attributed to the Prophet (peace be upon him). It is groundless and none of the trustworthy scholars mentioned it.

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Fatwa no. 20157

Q 1: I heard that Allah's Messenger (peace be upon him) said in a Hadith: (love the Arabic language for three (reasons): It is the language of the Qur'an, the language of Paradise and my mother tongue.) Is this Hadith Sahih (authentic)?

Q: The Hadith you ask about was not related in this wording, but

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it was related in the wording: (Love Arabs for three (reasons): I am an Arabian, Qur'an was (revealed in) Arabic, and the language of people of Paradise is Arabic.) It was narrated by Al-Tabarani in his book Al-Mu`jam Al-Kabir and Al-Mu`gam Al-Awsat on the authority of Ibn `Abbas (may Allah be pleased with them both). It was also related by Al-Suyuti in his book Al-Durar Al-Muntathirah. However, this Hadith is extremely weak and some scholars of the science of Hadith deemed it as Mawdu` (fabricated) such as Abu Hatim, Al-`Uqayly, Ibn Al-Jawzi in his book Al-Mawdu`at. Al-Haythami mentioned the Hadith in his book Majma` Al-Zawa'id and commented: It is related by Al-Tabarani in Al-Mu`gam Al-Kabir and Al-Mu`gam Al-Awsat but he used: "The language of the people of Paradise is Arabic." The Sanad (chain of narrators) of this Hadith includes Al-`Ala' ibn `Amr Al-Hanafi who is a weak narrator as unanimously agreed by scholars. Al-Dhahabi said in his book Al-Mizan: Al-`Ala' ibn `Amr is Matruk (a narrator whose Hadith transmission was discarded due to unreliability). Ibn Hibban said: He is not to be taken as a proof at all. Ibn Hibban mentioned the narration of Al-`Aqily of the Hadith referred to and said: This Hadith is Mawdu` (fabricated). Moreover, Al-`Aqily mentioned the chain of transmission of this Hadith and said: It is Munkar (rejected Hadith reported by a weak narrator whose narration conflicts with an authentic Hadith), of unconformable text and has no reference.

Therefore, this Hadith is extremely weak and is not permissible to be taken as a proof or reference.

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Q 2: The Messenger of Allah (peace be upon him) said, « i was created as the first of the prophets and i was the last one to be sent. » Is this Hadith Sahih (authentic)?

A: The mentioned Hadith was narrated on the authority of Abu Hurayrah (may Allah be pleased with him) with the following wording: « I was the first of the Prophets in creation and the last of them to be sent. » In some narrations, there is the addition, « I was the first one. » This Hadith is Da`if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators). It was mentioned by

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Tammam in his "Fawa'id", Abu Nu`aym in "Dala'il Al-Nubuwwah" and Al-Tha`laby in his "Tafsir". Its Sanad (chain of narrators) includes Baqiyyah and Sa`id ibn Bishr who are both weak narrators. It was also mentioned by Al-Suyuty in "Al-Durar Al-Muntashirah fi Al-Ahadiith Al-Mushtahirah." Al-Dhahaby mentioned this Hadith among the Gharib Hadith (a Hadith with a single narrator usually at the beginning of the chain of narration) narrated by Sa`id ibn Bishr. It was narrated as Mursal (a Hadith with no Companion of the Prophet in the chain of narration) by Qatadah on the authority of Abu Hurayrah.

Thus, this Hadith cannot be cited. There is no authentic evidence that the Prophet (peace be upon him) is the first of creation like what some people think.

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The first question of Fatwa no. 20355

Q 1: "May Allah be merciful with one who knows their own limits," "Much laughter kills the heart"; are the foregoing two Athars (narrations from the Companions) or Hadith? Who are their narrators and to what extent are they Sahih (authentic)?

A: Research and verification show that the phrase that you have mentioned in the question reading: "May Allah be merciful with one who knows their own limits" has no origin in any of the variant narrations. As far as we know, such a phrase is not found in the authentic Books of Hadith scholars and it is not narrated by any of the Sahabah (Companions of the Prophet) or the Tabi'un (Followers, the generation after the Companions of the Prophet). It is a commonly used phrase whose sayer is unknown.

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On the other hand, the Hadith which is quoted as reading: "Much laughter kills the heart" is related by Ibn Majah in his Sunan (Hadith compilations classified by jurisprudential themes) on the authority of Abu Hurayrah (may Allah be pleased with him) as reading: The Messenger of Allah (peace be upon him) said, [«Do not laugh a lot for much laughter kills the heart»](#). Al-Busiry said in his book Al-Zawa'id, "The Sanad (chain of narrators) of this Hadith is Sahih and its narrators are Thiqah (trustworthy)." Moreover, Al-Quda'y and Al-Tabarani related a Hadith similar to it which is related as well by Ibn Majah on the authority of Wathilah ibn Al-Asqa' from Abu Hurayrah who said that the Messenger of Allah (peace be upon him) said, [«O Abu Hurayrah, be righteous and you will be the most devoted worshipper, be satisfied and you will be the most thankful person, love for people what you love for yourself and you will be a true believer, do good to your neighbors and you will be a perfect Muslim, and laugh only a little for much laughter kills the heart.»](#) Al-Busiry commented in his book Al-Zawa'id: "This Hadith has a good Sanad."

Imam Ahmad, Al-Tirmidhy, Al-Bayhaqy, and others related a Hadith similar to the foregoing but Al-Tirmidhy said: "It is a Hadith Gharib (a Hadith with a single narrator usually at the beginning of the chain of narration)."

The concerned Hadith has many other Sanads (chains of narrators) and it is consequently at least a Hadith Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish).

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Fatwa no. 20478

Q: A friend of mine told me a Hadith and I could not find its Takhrij (referencing), as we have a lack of references. The Hadith states, (when my servant becomes forty years old, I will guard them against three afflictions: madness, leprosy and vitiligo. When they become fifty years old, I will give them an easy reckoning. When they become sixty years old, I will make them love returning to Me. When they become seventy years old, angels will love them. When they become eighty years old, their good deeds will be written and their bad deeds will be abolished. When they become ninety years old, the angels will call them Allah's prisoners on earth, so they are forgiven their past and future sins, and they intercede for their families. When they reach senility, the same good deeds they used to do when they were healthy will be written for them, and the evil deeds will not be written for them.) Please advise concerning whether this Hadith is Sahih (authentic) or not.

A: The mentioned Hadith is Da`if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators). It is even ranked by some Hafizh (scholars who are well-versed in Hadith and its sciences) as Maudu` (fabricated Hadith), such as in the book entitled "Al-La'ali' Al-Masnu`ah Fi Al-Ahadith Al-Mawdu`ah" by Al-Suyuty (1/138). Thus, it is not permissible to attribute it to the Prophet (peace be upon him).

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The second question of Fatwa no. 20767

Q2: What is the degree of authenticity of the Hadith, "Women's reasoning and worship are weak"?

A: It is authentically related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) and others from the Hadith reported by Abu Sa'id Al-Khudri (may Allah be pleased with him) that he said: ﴿Once Allah's Messenger (peace be upon him) went out to the prayer place (to offer the prayer) of 'Id-al-Adha or Al-Fitr prayer. Then he passed by the women and said, "O women! Give alms, as I have seen you (women) as the majority of the dwellers of Hell-fire." They asked, "Why is it so, O Allah's Messenger?" He replied, "You curse frequently and are ungrateful to your husbands. I have not seen anyone more deficient in reasoning and worship than you. A cautious sensible man could be led astray by some of you." The women asked, "O Allah's Messenger! What is deficient in our reasoning and faith?" He said, "Is not the testimony of two women equal to the testimony of one man?" They replied in the affirmative. He said, "This is the deficiency in her reasoning . Isn't it so that a woman can neither pray nor fast during her menses?" The women replied in the affirmative. He said, "This is the deficiency in her worship."﴾ Muslim related the Hadith reported by Ibn `Umar (may Allah be pleased with them) that he said, Allah's Messenger (peace be upon him) said: ﴿O women, give in charity and seek forgiveness, for I have seen that most of you are fuel to Hell. The Hadith has been transmitted in the same wordings but he said: "A woman refrains from prayer for some days and breaks the fast in Ramdan (i.e. because of menses); this is the deficiency of religion.﴾ As for the following Hadith, which is mentioned in some

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books with the wording: ﴿I have not seen anyone more deficient in reasoning and worship than you. A cautious sensible man could be led astray by some of you. The deficiency in reasoning is that the testimony of two women is equal to the testimony of one man. The deficiency in her worship is that throughout half of her life she does not perform prayer.﴾ it has no origin with the word "half" included. Many scholars held this view such as Ibn Al-Juzi, Al-Zayla`y, Ibn Hajar, and others. Therefore, it is the Hadiths that are mentioned above that are authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim).

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Fatwa no. 20803

Q: I found a paper including the merit of the first ten days of Dhul-Hijjah. It reads as follows: On the authority of Ibn `Abbas who narrated that the Prophet (peace be upon him) said: the day on which Allah forgave Adam (peace be upon him) was the first day of Dhul-Hijjah; so anyone who observes Sawm (Fast) on this day, Allah will forgive all their sins. On the second day, Allah answered the Du`a' (supplication) of Yunus (Jonah - peace be upon him) and took him out of the belly of the whale; so anyone who observes Sawm on this day is like a person who observes `Ibadah (worship) for a year without disobeying Allah for an instant. On the third day, Allah answered the Du`a' of prophet Zakariyya (Zechariah - peace be upon him); so anyone who observes Sawm on this day, Allah will answer their Du`a'. On the fourth day, `Eisa (Jesus - peace be upon him) was born; so anyone who observes Sawm on this day, Allah will save them from

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suffering and poverty and they will be with the noble, upright, and righteous angels on the Day of Resurrection. On the fifth day, Musa (Moses - peace be upon him) was born; so anyone who observes Sawm on this day will be saved from hypocrisy and the punishment in the grave. On the sixth day, Allah granted His Prophet (peace be upon him) favor; so anyone who observes Sawm on it, Allah will look at them with His Mercy and will never torture them. On the seventh day, the gates of the Fire are closed until the end of the ten days; so anyone who observes Sawm on it, Allah will close for them thirty gates of hardship and open for them thirty gates of ease. The eighth day is called the Day of Tarwiyah (8th of Dhul-Hijjah); so anyone who observes Sawm on it will be rewarded so greatly that no one but Allah (Exalted be He) knows about it. The ninth day is the Day of `Arafah (9th of Dhul-Hijjah); so anyone who observes Sawm on it, it will be Kaffarah (expiation) for the sins they committed in the past year and the sins they would commit in the following year. It is the day when Allah revealed His Saying: [\(This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion.\)](#) The tenth day is the first day of `Eid-ul-Adha (the Festival of the Sacrifice); so anyone who offers Ud-hiyah (sacrificial animal offered by non-pilgrims), Allah will forgive their sins and that of their children. Besides, anyone who feeds a Mu'min (believer) or gives a Sadaqah (voluntary charity) on this day, Allah (Exalted be He) will resurrect them on the Day of Resurrection as safe and their Mizan (the Scales for weighing deeds) will outweigh the mountain of Uhud.

A: We do not know of any origin for this Hadith. the merit of performing good deeds during the first ten days of Dhul-Hijjah is authentically reported in many Hadith, such as the Hadith narrated on the authority of Ibn `Abbas (may Allah be pleased with them both) that Allah's Messenger (peace be upon him) said, "There are no days during which pious deeds

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are more loved by Allah (Glorified and Exalted be He) more than these (ten) days." They said, "O

Messenger of Allah! Not even Jihad (striving in the Cause of Allah)?" He (peace be upon him) said, "Not even Jihad, except if a man goes out with his life and his wealth and does not return with anything." Al-Majd said in "Al-Muntaqa" that this Hadith was related by the Six Compilers of Hadith (Al-Bukhari, Muslim, Abu Dawud, Al-Tirmidhy, Al-Nasa'iy, and Ibn Majah) except Muslim and Al-Nasa'iy.

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Fatwa no. 20571

Q: I would like to ask about the Hadith which the author of the book (Riadh Al-Tawheed) mentioned, which says: On the authority of Ibn Al-`Abbas (may Allah be pleased with them) that he said: "We were with the Messenger of Allah (peace be upon him) in the house of one of Al-Ansar (Helpers, inhabitants of Madinah who supported the Prophet) among a group of people, then someone called: 'O people of the house, shall I come in for you need something from me'. Allah's Messenger (peace be upon him) said: (Do you know who is the caller?) They said: Allah and His Messenger know best. Allah's Messenger (peace be upon him) said: (This is Iblis (Satan), may Allah curse him). `Umar ibn Al-Khattab (may Allah be pleased with him) said: (Allah's Messenger, will you allow me to kill him)? The Messenger (peace be upon him) said: (Wait `Umar! Do you not know that he (Satan) is one of those given respite to a specified day? Open the door for him as he is ordered, just understand what he will say and listen to him. When they opened, they found a one-eyed old man)"

A: This Hadith has no origin as far as we know and the source from which it is quoted

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is unknown, so you must abandon it and not mention it to people.

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The second question of Fatwa no. 21121

Q 2: Al-Harith ibn Muslim Al-Tamimi (may Allah be pleased with him) said: The Messenger of Allah (peace be upon him) said to me: (after you perform Fajr (Dawn) Prayer and before you talk say: "O Allah, protect me from Hell" seven times; for if you die that day, protection from it will be recorded for you. And when you conclude the Maghrib (Sunset) Prayer, repeat this supplication, for if you recite this and die that night, protection from it will be recorded for you.)

Related by Al-Nasa'i. It is also related by Abu Dawud from Al-Harith ibn Muslim from his father Muslim ibn Al-Harith. (Al-Tarhib Wa Al-Tarhib, vol.1, p.303-304). Is this Hadith Sahih (authentic) or Da'if (weak)?

A: This Hadith is related by Abu Dawud, Ibn Hibban in his Sahih book, Ibn Al-Sunni and Al-Nasa'i in his book `Amal Al-Yawm wa Al-Laylah.

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Faruq Hamadah, the verifier, said about it: The Hadith is Hasan (Good) In sha'a-Allah.

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The thirty fifth and thirty sixth questions of Fatwa no. 18612

Q35: It is true that: ([the water of Zamzam is for whatever it is drunk for.](#)) and "Surah Ya-Sin is for whatever it is recited for", are these authentic Hadiths?

A: First: The Hadith: (["The water of Zamzam is for whatever it is drunk for."](#)) is Hadith Mashhour (Well-known Hadith: A hadith reported by three or more narrators in each stage of its chain of transmission) related by Imam Ahmad, Ibn Majah, Al-Bayhaqi, and others from the Hadith reported from Jabir ibn `Abdullah (may Allah be pleased with them) in a Hadith Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration). A more authentic Hadith is that related by Muslim in (his Sahih) from Abu Dharr (may Allah be pleased with him) that the Prophet (peace be upon him) said about the water of Zamzam: ([It is a blessed \(water\) and it also serves as food.](#)) and Abu Dawud related it in an authentic Isnad (chain of narrations) adding: ([and a cure of illnesses.](#)) .

Second: The Hadith: "Surah Ya-Sin is for whatever it recited for" has no origin.

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Q 36: (a time will come when people will observe only one-tenth of Iman (Faith), but Allah will be pleased with them. However, if you neglect one-tenth of Iman, Allah will bring you to account.) Is this meaning correct? Is it a Hadith?

A: This Hadith was related by Al-Tirmidhy at the end of Kitab Al-Fitan (the Book of Tribulations) on the authority

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of Ibrahim ibn Ya`qub Al-Jawzjany from Nu`aym ibn Hammad as follows: (You are living at a time when if any one of you neglects one-tenth of what they have been ordered to do, they will be ruined. However, a time will come when if anyone (of those living in such a time) observes one-tenth of what they have been ordered to do, they will be saved.)

Al-Tirmidhy said: This is a Hadith Gharib (a Hadith with a single narrator usually at the beginning of the chain of narration), which we only heard of from Nu`aym ibn Hammad from Sufyan ibn `Uyaynah.

Al-Dhahaby said in Al-Siyar, "Nu`aym was the only narrator of this Hadith Munkar (rejected Hadith reported by a weak narrator whose narration conflicts with an authentic Hadith). I do not know where Nu`aym brought this narration from. Nu`aym said: They reject this Hadith, but when I was in the company of Sufyan, something happened and he rejected it and then told me of this Hadith." Al-Dhahaby commented, "He was telling the truth when he said that he heard the wording of the Hadith from Sufyan. It seems that Sufyan said this Hadith without Sanad (chain of narrators). In fact, he mentioned the Sanad of another Hadith which he wanted to narrate, but when he saw something Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), he interrupted what he was saying to reject what he saw and comment on it and then stated the Hadith mentioned above. Nu`aym mistakenly thought that the Sanad which Sufyan stated at first was that of the Hadith mentioned above and Allah knows best."

This saying was stated by Ibn Al-Jawzy in Al-Wahiyat. He said, "Al-Nasa'y said that it is a Hadith Munkar which was narrated by Nu`aym ibn Hammad, who is not a Thiqah (trustworthy) narrator."

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Fifth question of Fatwa no. 18637

Q 5: Is the following Hadith considered Sahih (authentic): ([allah loves that when a person does a labor that they perfect it](#)) ?

A: This Hadith is mentioned by Al-Suyuty in his book Al-Jami` Al-Saghir where he said that the Hadith is related by Al-Bayhaqi in his book Al-Shu`ab. Al-Suyuty regarded the Hadith in question as Da`if (weak) as its Sanad (chain of narrators) contains Bishr ibn Al-Sirry who is declared by Al-Suyuty as belonging to Jahmiyyah (a deviant Islamic sect denying some Attributes of Allah, claiming they are ascribed to people and cannot be ascribed to Allah).

Moreover, it is mentioned in the book of Majma` Al-Zawa'id: This Hadith is related by Abu Ya`la on the authority of `Aishah. Its Sanad contains Mus`ab ibn Thabit whom is considered a Thiqah (trustworthy) narrator by Ibn Hibban though some other scholars of Hadith regard as Da`if.

In the book of Al-Taqrib, the narrator mentioned above is declared as not being consistently accurate.

However, the meaning of the Hadith is correct for it is Mustahab (desirable) for Muslims to perfect their labors and Shar`i (Islamic legal) acts such as Salah (Prayer), Sawm (Fast), etc.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 21368

Q 1: I found two papers that contain some Hadiths of the Messenger of Allah (peace be upon him) concerning the merits of some Qur'anic Surahs. In one of these Hadiths, the Prophet (peace be upon him) said: ten prevents ten:

1- Surah Al-Fatihah prevents Allah's Wrath.

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2- Surah Ya-Sin prevents thirst on the Day of Resurrection.

3- Surah Al-Insan keeps one safe from the horrors of the Day of Resurrection.

4- Surah Al-Waqi'ah protects against poverty.

5- Surah Tabarak wards off the punishment in the grave.

6- Surah Al-Kawthar eliminates dissensions.

7- Surah Al-Kafirun guards against (having) disbelief upon death.

8- Surah Al-Ikhlās protects against hypocrisy.

9- Surah Al-Falaq protects against envy.

10- Surah Al-nas protects against the insinuations (of the Satan).

The second paper contains the following:

In the first Hadith, Allah's Messenger (peace be upon him) said: o `Ali, do not sleep at night except after doing five (things):

1- Reciting the whole Qur'an.

2- Giving four thousands Dirhams.

3- Visiting the honorable Ka`bah

4- Reserving your place in Paradise.

5- Satisfying your opponents.

He (`Ali - may Allah honor his face) said: How? O Allah's Messenger. The Prophet (peace be upon him) said:

1- Do you not know that if you recite Qul Huwa Allahu Ahad (i.e. Surah Al-Ikhlās) three times, you will receive the reward of

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reciting the entire Qur'an?

2- And if you recite Surah Al-Fatihah, you will receive the reward of giving four thousands Dirhams.

3- And if you say, "La Ilaha Illa Allah Wahdahu La Sharika Lahu Lahu Al-Mulk Wa Lahu Al-Hamd Yuhiy Wa Yumit Wa Huwa `Ala Kul Sahy'in Qadir" (i.e. None is worthy of worship except Allah Who has no partner, for Him is authority and all praise, He gives life and

causes death and He is able to do everything" ten times, you will take the reward of performing `Umrah (minor pilgrimage) or Hajj (pilgrimage).

4- And if you say La Hawla Wa-La Quwata Illa Billah Al-`Aly Al-`Azim (i.e. there is neither might nor power except with Allah, the Most High and the Most Great) ten times, you will secure your place in Paradise.

5- And if you say, "I ask Allah, the Most Great, None is worthy of worship except Him, He is the Living and the Self-Subsisting, forgiveness and I repent to Him; you will satisfy your opponents.

In the second Hadith, Allah's Messenger (peace be upon him) said:

whoever does not perform Fajr (Dawn) Prayer, his/her face has no light.

He who does not perform Zhuhr (Noon) Prayer, his Rizq (Sustenance) has no blessings.

He who does not perform `Asr (Afternoon) Prayer, his life will have no good.

He who does not perform Al-Maghrib (Sunset) Prayer, his offspring will be useless.

He who does not perform Al-`Isha' (Night) Prayer, he will not have peaceful sleep.

In the third Hadith, the Prophet (peace be upon him) said: "(There will be a time when) my nation will love five (things) and forget five (things):

1- They will love creatures and forget the Creator.

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2- They will love wealth and forget Reckoning.

3- They will love evil deeds and forget repentance.

4- They will love (magnificent buildings like) palaces and forget the grave.

5- They will love worldly life and forget the Hereafter.

Your Honor, are these Hadiths authentic? It is worth mentioning that they are widely distributed from time to time, especially in Al-Masjid Al-Haram (The Sacred Mosque) in Makkah,

may Allah protect it. I hope that you will clarify this, may Allah reward you!

A: These Hadiths are not found in any of the Hadith books and we do not know any reference to it. Therefore, these Hadiths should not be circulated or distributed.

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Fatwa no. 21278

Q: The Prophet (peace be upon him) said: ("Get your food from lawful means and your Du`a' (supplication) will always be answered.") Is this Hadith Sahih (authentic)? Who narrated it?

A: This is part of the Hadith narrated on the authority of `Abdullah ibn `Abbas (may Allah be pleased with them) which reads as follows: (This Ayah (Qur'anic verse) was recited before the Prophet (peace be upon him) (O mankind! Eat of that which is lawful and good on the earth))

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Thereupon, Sa`d ibn Abu Waqqas (may Allah be pleased with him) stood up and said, 'O Messenger of Allah! Make Du`a' to Allah so that my Du`a' will always be answered.' So, he (the Prophet) said, "O Sa`d! Get your food from lawful means and your Du`a' will always be answered. By the One in Whose Hand is the life of Muhammad, a servant would put an unlawful morsel in their stomach, and their actions will not be accepted for forty days. Whenever a person develops a potbelly from ill-gotten means and usury, they will be admitted into the Fire." (Related by Al-Tabarani in his book "Al-Awsat") It is a Da`if (weak) Hadith. The meaning of this Hadith is confirmed in another Hadith, such as the one related in Sahih Muslim (may Allah be merciful with him) on the authority of Abu Hurayrah (may Allah be pleased with him) who said: (...then he (the Prophet) mentioned a man who goes on a long journey, unkempt, full of dust, his food and clothes are ill-gotten, and he is fed from ill-gotten food. He stretches his hands to the sky (supplicating), 'O Lord, O Lord,' how could his Du`a' be answered?)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 21683

Q1: Following are some Prophetic Hadith for which I would like to know their degree of authenticity:

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1- Qutaybah and Sufyan ibn Waki` reported that Humayd ibn Abdur-Rahman Al-Rawasi reported from Al-Hasan ibn Salih from Harun Abu Mohamed from Muqatil ibn Hayyan from Qatadah from Anas that he said, "The Prophet (peace be upon him) said: "Everything has a heart, and the heart of the Qur'an is Surah Ya-Sin. He who recites Surah Ya-Sin, will be rewarded by Allah for reciting it, as if he had recited the Holy Qur'an ten times. Abu `Eisa said: "This is a Hadith Gharib (a Hadith with a single narrator usually at the beginning of the chain of narration) which we do not know except from the narration reported by Humaid ibn `Abdul-Rahman and in Al-Basrah and they do not know the Hadith reported by Qatadah except from this narration. In addition, Harun ibn Mohamed is an unknown shaykh. Abu Musa Muhammad ibn Al-Muthanna reported that Ahmad ibn Sa`id Al-Darimi reported that Qutaybah reported from Humaid ibn `Abdul-Rahman a similar narration. In the same chapter it is reported from Abu Bakr Al-Siddiq, but it is not authentic because of its Sanad (chain of narrators) as it is weak. In the same chapter it is also reported from Abu Hurayrah from (Sunan Al-Tirmidhi) and there are no similar narrations of the Hadith.

2 - Sufyan ibn Waki` reported that Zaid ibn Habbab reported from `Umar ibn Abu Khath`am from Yahya ibn Abu Kathir from Abu Salamah from Abu Hurayrah that he said: Allah's Messenger (peace be upon him) said: "Whoever recites Ha-Mim (Surah Al-Dukhan) at night, seventy thousands angels will seek Allah's Forgiveness for him till the morning." Abu `Eisa said, "This is a Hadith Gharib (a Hadith with a single narrator usually at the beginning of the chain of narration) which we do not know except from this narration, and `Umar ibn Abu Khath`am is a weak narrator." Mohamed said, "He reports Hadith Munkar (rejected Hadith reported by a weak narrator whose narration conflicts with an authentic Hadith)

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(Al-Tirmidhi alone narrated it)

3- Nasr ibn Abdur-Rahman Al-Koufi reported that Zaid ibn Habbab reported from Hisham Abu Al-Miqdam from Al-Hasan from Abu Hurayrah that he said, "Allah's Messenger (peace be upon him) said: 'Whoever recites Ha-Mim (Al-Dukhan) on Thursday nights Allah will forgive him.' Abu `Eisa said, "This is a Hadith which we do not know except from this narration, and Hisham ibn Al-Miqdam is a weak narrator; he did not hear from Al-Hasan from Abu Hurayrah. So said Ayyub and Yunus ibn `Ubayd and Ali ibn Yazid (Al-Tirmidhi alone narrated it).

4- Muhammad ibn Bashshar reported that Muhammad ibn Ja`far reported that Shu`bah reported from Qatadah from `Abbas Al-Jushami from Abu Hurayrah from the Prophet

(peace be upon him) who said, (a surah of the Book which only has thirty verses intercedes for a man till his sins are forgiven – Surah Tabarak) Abu `Eisa said: "This is a Hadith Hasan (good Hadith) from (Sunan Al-Tirmidhi).

5 - Huraym ibn Mis`ar Al-Tirmidhi reported that Al-Fudayl ibn `Iyad reported from Layth from Abu Al-Zubayr from Jabir that (The Prophet (peace be upon him) would not go to bed till he recited Surah Al-Sajdah and Surah Al-Mulk) Abu `Eisa said, "This is a Hadith reported by many narrators from Layth ibn Abu Sulaym in similar wording and is narrated by Mughirah ibn Muslim from Abu Al-Zubayr from Jabir from the Prophet (peace be upon him) with a similar wording. Zuhayr reported it saying, "I said to Abu Al-Zubayr:

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"I heard from Jabir then mentioned the Hadith." Then Abu Al-Zubayr said, "It is Safwan or Ibn Safwan who told me about it as if Zuhayr denied that this Hadith is reported from Abu Al-Zubayr from Jabir from `Inad who told us that Abu Al-Ahwas from Layth, Abu Al-Zubayr from Jabir from the Prophet (peace be upon him) with a similar wording. He said: "Huraym ibn Mis`ar reported that Fudayl reported from Layth from Tawus who said, "They exceed all the Surahs of the Qur'an with seventy rewards" (from Sunan Al-Tirmidhi and there are no similar narrations for the same Hadith).

6 - Mohamed ibn Musa Al-Harshi Al-Basri reported that Al-Hasan ibn Silm ibn Saleh Al-`Ejly reported that Thabit Al-Bunani reported from Anas ibn Malik who said, "Allah's Messenger (peace be upon him) said: "Whoever recites Surah Al-Zalzalah, will be rewarded for reciting half of the Qur'an, whoever recites Surah Al-Kafirun will be rewarded as if he recited one fourth of the Qur'an, and whoever recites Surah Al-'Ikhlas will be rewarded for reciting one third of the Qur'an". Abu `Eisa said: "This is a Hadith Gharib (a Hadith with a single narrator usually at the beginning of the chain of narration) which we do not know except from the narration of Sheikh Al-Hasan ibn Salam. In the same chapter it is reported from Ibn `Abbas (Al-Tirmidhi alone narrated it and there are no similar narrations of the Hadith).

7- `Ali ibn Hujr reported that Yazid ibn Harun reported that Yaman ibn Al-Mughirah Al-`Anzi reported that `Ata' reported from Ibn `Abbas who said: "Allah's Messenger (peace be upon him) said: 'Surah Al-Zalzalah equals half of the Qur'an, Surah Al-'Ikhlas equals one fourth of the Qur'an, and Surah Al-Kafirun equals one third

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of the Qur'an." Abu `Eisa said, "This is a Hadith Gharib (a Hadith with a single narrator usually at the beginning of the chain of narration) which we do not know except from the narration of Yaman ibn Al-Mughirah" (Al-Tirmidhi alone narrated it and there are no similar narrations of the Hadith).

8- Mohamed ibn Marzouq Al-Basri reported that Hatem (Hatem) ibn Maymoun Abu Sahl reported from Thabit Al-Bunani from Anas ibn Malik from the Prophet (peace be upon him) that he said: "Whoever recites Surah Al-'Ikhlas two hundred times will have his sins forgiven for fifty years unless he owes a debt." It is reported with the same Isnad from the Prophet (peace be upon him) that he said: "Whoever wishes to go to sleep should lay on his right side then recite Surah Al-'Ikhlas a hundred times, Allah (Glorified and Exalted be He) will say to him on Resurrection Day: "O My servant, enter Paradise on your right." Abu `Eisa said, "This Hadith is Hadith Gharib (a Hadith with a single narrator usually at the beginning of the chain of narration) from the narration of Thabit from Anas. Also this Hadith has been reported in another narration from Thabit in (Sunan Al-

Tirmidhi) and there are no similar narrations of the same Hadith.

A: All the Hadiths you mentioned are not authentic and cannot be ascribed to the Prophet (peace be upon him) according to Al-Tirmidhi and others scholars of Hadith, except for two: (A surah of the Qur'an containing thirty verses interceded for a man till he was forgiven. That is: "Blessed is He in Whose Hand is the sovereignty" (Surah 67).) .

and the second is: (The Prophet (peace be upon him) would not go to bed till he recited Surah Al-Sajdah

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" and Surah Al-Mulk.) These are two accepted Hadiths and considered acceptable by many scholars of Hadith.

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The second question of Fatwa no. 14607

Q2: Is there a Hadith reported from the Messenger (peace be upon him) that reads: "Do not call me master"? Is it an authentic or a weak Hadith? Does the Hadith that reads: "I am the master of all the sons of Adam" weaken the first Hadith? What is the Takhrij (referencing) of the two Hadiths if they are authentic? Is it permissible to call the Messenger master in the Adhan (call to Prayer) and Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer)?

A: The Hadith: "la tosaweduni" commonly pronounced as "la tosayeduni" has no origin as Al-`Ajlouny, the author of (Kashf Al-Khafa') transmitted it

As for the Hadith that reads: [\(i am the master of the sons of Adam on Doomsday and no pride. \)](#) it is a part of a long Hadith related by Imam Al-Tirmidhi from Abu Sa`id Al-Khudri and he said it is a Hadith Hasan Sahih (a good authentic Hadith).

As for calling the Messenger (peace be upon him) as master in other than the Adhan, Iqamah (call to start the Prayer) and Salah, it is permissible according to the Hadith mentioned above.

As for the Adhan, Iqamah and Tashahhud in Salah, a Muslim should recite what is reported in the Sunnah and add nothing to it because the Adhan, the Iqamah and Salah are acts of worship

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and acts of worship are Tawqifiy (bound by a religious text and not amenable to personal opinion) and must be performed only according to textual evidence.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Second question of Fatwa no. 14118

Q 3: 'The singer and the one listening to them are cursed', is this a Hadith or a saying of a scholar?

A: There are authentic proofs for the prohibition of listening to songs. However, the phrase which is quoted in the question is not a Sahih (authentic) Hadith.

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Second question of Fatwa no. 14160

Q 2: It is said that the Messenger of Allah (peace be upon him) said: "Fear Allah and fear those who fear Him"; is this a Sahih (authentic) Hadith?

A: The first part of the phrase which is mentioned in the question is Sahih and is narrated on the authority of Al-Nu`man that the Prophet (peace be upon him) stated: [\(Fear Allah, and do justice to your children.\)](#)

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Regarding the second part of the statement, "fear those who fear Allah"; this has no origin in Sunnah (whatever is reported from the Prophet, peace be upon him).

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Second question of Fatwa no. 13958

Q 2: African scholars taught us a Hadith which reads: "Allah said: 'I was an unknown treasure, but I wanted to be known so I created a creature out of my Light and called him Muhammad. All my creatures would then know me through him 'Muhammad'". We thus referred to the Qur'an and sought guidance of the following Ayah (Qur'anic verse):
((And) if you differ in anything amongst yourselves))

A: The passage which is quoted in the question is not a Hadith and it is mentioned by Al-`Ajluny in his book Kashf Al-Khafa' as reading: "I was an unknown treasure but I wanted to be known so I created creatures and informed them of me so they knew me". Al-`Ajluny then commented that Ibn Taymiyyah said regarding this passage: "It was not said by the Prophet (peace be upon him) and it has neither Sahih (authentic) nor Da`if (weak) Sanad (chain of narrators). The same view was supported by Al-Zarkashi, Al-Hafizh Ibn Hajar, Al-Suyuti, etc. Besides, what is mentioned in the passage to the effect that the Prophet (peace be upon him) was created out of Allah's Light is not true for the Prophet (peace be upon him) was begotten by his parents just like other human beings.

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Fatwa no. 14603

Q: is there an authentic Hadith that means: ("Whoever observes the Zhuhr (Noon Prayer) then follows it with four (optional) Rak`ah (units of prayer) Allah will save his face from Hell-fire") ?

A: Imam Ahmad, As-hab-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes), and Al-Hakem reported from Um Habibah (may Allah be pleased with her) that she said: "I heard Allah's Messenger (peace be upon him) saying: (Whoever observes the practice of performing four Rak`ah before the Zhuhr prayer and four after the Zhuhr prayer, Allah will shield him against the Fire (of Hell).) Al-Tirmidhi said, 'It is a Hadith Hasan Sahih (good authentic Hadith)'.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 14094

Q: What is the meaning of the statement of the Messenger (peace be upon him): "My Shari`ah comes in three hundred sixty orders, whoever follows anyone of them will be saved." What does this mean? Please explain it in detail.

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A: As far as we know, this statement is not a Hadith.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 13793

Q: What is the degree of authenticity of the Hadith that says: "Work for your worldly life as if you will live forever, and work for the Hereafter as if you will die tomorrow." Related by Ibn `Asakir?

A: This is not a Hadith reported from the Messenger (peace be upon him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 13836

Q: How authentic is the Hadith which says: (may Allah be merciful with a person who offers four Rak`ahs (units of Prayer) before the `Asr (Afternoon) Prayer) ? May Allah reward you with the best!

A: This Hadith was related by Al-Tirmidhy in his Sunan as follows: On the authority of Ibn `Umar (may Allah be pleased with both of them) who narrated that the Prophet (peace be upon him) said, (May Allah be merciful with a person who offers four Rak`ahs before the `Asr Prayer.) He commented: It is a Hadith Hasan Gharib (a good Hadith that is strange to come from this chain of narration). The Hadith was also related by Abu Dawud, Ibn Hibban, and Ibn Khuzaymah on the authority of Ibn `Umar. Its Sanad (chain of the narrators) included Muhammad ibn Mahran

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concerning whom there was some debate. As for offering voluntary Salah before the `Asr Prayer, the following Hadith was reported on the authority of `Aly (may Allah be pleased with him) who said, (The Prophet (peace be upon him) used to offer four Rak`ahs before the `Asr Prayer.) etc. (Related by Al-Tirmidhy, Al-Nasa'y, and Ahmad) Al-Tirmidhy said: It is a Hadith Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish).

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The second question of Fatwa no. 12023

Q 2: I read in the books of Adhkar (invocations and Remembrances said at certain times on a regular basis) the following: ("Anyone who enters the market and says: 'La Ilaha Illa Allah, Wahdahu La Sharika lah, Lah-ul-Mulku Wa Lah-ul-Hamd, Yuhyi Wa Yumit, Wa Huwa Hayyun La Yamut, Biyadihi-l-Khayr, Wa Huwa `Ala Kulli Shay'in Qadir' (There is nothing worthy of worship except Allah, Alone without partner, to Him belongs dominion and praise, He causes life and death and He is the Living and does not die. In His Hand is all good, and He is All-Powerful over all things), Allah will record for them a million good deeds and erase a million bad deeds and raise them a million levels.") Is this Hadith or Dhikr (Remembrance of Allah) Sahih (authentic)? I heard some people say that it is Da`if (weak). We appreciate your advice. May Allah reward you!

A: The Hadith in the mentioned wording was related by Al-Tirmidhy and was mentioned in the "Musnad (Hadith compilation)" without the part: (He causes life and death and He is the Living and does not die. In His Hand is all good) but with this addition at the end: (and a house will be built for them in Jannah (Paradise).) The Hadith is Da`if because its Sanad (chain of narrators) includes `Amr ibn

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Dinar Al-Masry. Ahmad said, "He is Da`if." Al-Bukhari said, "He is Matruk (a narrator whose Hadith transmission was discarded due to unreliability)." Ibn Ma`in said, "He is undependable and insignificant." Al-Nasa'iy said: "He is Da`if."

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 13516

Q 1: A saying states: "Good will remain in me and my Ummah (nation based on one creed) until the Day of Resurrection." Is this saying a Hadith?

A: We do not know of any Hadith with that wording, but the meaning conveyed is correct on account of the Saying of Allah (Exalted be He): ﴿You [true believers in Islâmic Monotheism, and real followers of Prophet Muhammad صلى الله عليه وسلم and his Sunnah] are the best of peoples ever raised up for mankind﴾ Also, it was authentically reported that the Prophet (peace be upon him) said: ﴿"A group of people from my Ummah will always remain triumphant on the right path."﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 10652

Q 1: There is a widely circulated statement in some of the books of our Urdu language that reads: "There is no better man than `Ali and no sword other than Dhu Al-Faqar." Is this statement authentic?

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It is also mentioned in the books of Hadith that the Prophet (peace be upon him) said this to `Ali (may Allah be pleased with him) or was it fabricated by people? I heard that this statement is the saying of `Eisa ibn Mahran, a liar from the sect of Al-Rafidah.

A: The Hadith: "There is no man better than `Ali and no sword other than Dhu Al-Faqar" has no reference and may be from the fabrication of the Shiites. Al-Mulla `Ali Al-Qari' commented in his book Al-Asrar Al-Marfou`ah Fi Al-Akhbar Al-Mawdu`ah, which is known by Al-Mawdu`at Al-Kubra: "The Hadith saying, 'There is no better man than `Ali, and there is no sword other than Dhu Al-Faqar' has no reliable reference. Indeed, it is related in a weak Athar (a narration from a Companion) from Al-Hasan ibn `Arafah Al-`Abdi on the authority of Abu Gha`far Muhammad ibn `Ali Al-Baqir who said: "An angel called Radwan announced from the Heavens in (the Battle of) Badr 'No sword other than Dhu Al-Faqar and no man better than `Ali.'" Al-Tabari mentioned this Athar in his book Al-Riyad Al-Nadira and said, "Dhu Al-Faqar" is the name of the sword of the Prophet (peace be upon him). It was called so because there were small holes in it. Al-Qari' added, "It is proved to be invalid for if something like this had been announced from the Heavens in the Battle of Badr all the honorable Companions (may Allah be pleased with them) would have heard it and thus it would have been reported by the great Imams. This is similar to what is related concerning beating Al-Niqarah (musical instrument) in the Battle of Badr. Out of ignorance, they attribute this act to the Angels considering that it continued from the time of the Prophet (peace be upon him) up to the present time although this contradicts reason and revelation even if it was mentioned by Ibn Marzuq and likewise Al-Qastalany in his book Al-Mawahib." This is what is mentioned by Al-Mulla (may Allah confer mercy upon him).

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Fatwa no. 11255

Q 1: Is the following Hadith considered Sahih (authentic): "Offering two Rak'ahs (units of Prayer) after using Miswak (tooth-cleansing stick) is better in reward than offering seventy Rak'ahs without using Miswak" ?

A: As far as we know, this Hadith has no origin.

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The fifth question of Fatwa no. 12262

Q 5: What is the degree of authenticity of this Hadith: learn sorcery but do not practice it?

A: This Hadith is not Sahih (authentic).

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The second question of Fatwa no. 10637

Q 2:

What is the degree of authenticity of these Hadiths? a- "My Earth and My Heavens cannot encompass Me, but the heart of My believing servant encompasses Me."

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B- Abu Sa'id reported: I performed Hajj with `Umar, and when he began circumambulation, he faced Al-Hajar Al-Aswad (the Black Stone in a corner of the Ka`bah) and said: I know that you are a stone and that you can neither do any harm nor good; and if I had not seen Allah's Messenger (peace be upon him) kissing you I would not have kissed you. **Thereupon, `Ali said:** No, O Commander of the Believers, it can benefit and harm. Whereupon `Umar said: How? `Ali answered: With the Book of Allah, as Allah (may He be Exalted) states: ﴿And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes!"﴾ Allah created Adam, passed His hand over his back, let him know that He is his Lord and he is His servant, took his covenant and wrote it on a paper. At that time, this Stone had two eyes and a tongue. Allah ordered it to open its mouth, put the paper in it and ordered it to give testimony of the sincere people on the Day of Judgment. `Ali said: I heard the Messenger of Allah (peace be upon him) saying: Al-Hajar Al-Aswad will be brought on the Day of Judgment with a slippery tongue to testify for whomever faced it and was a believer. O, Commander of the Believers, now you know that it can bring benefit and harm. **`Umar said:** O, Abu Al-Hasan, I seek refuge in Allah to live among people you are not one of them. »

A: Sheikh Isma'il ibn Muhammad Al-`Ajuni in Vol. 2 of his book Kashf Al-Khafa' wa Muzil Al-Ilbas commented on this Hadith saying:

It was mentioned in Al-Ihya' with the wording: Allah stated, "Not the Heaven nor the Earth encompasses me, but the tender heart of my believing servant." Al-`Iraqi said in

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his comment on this Hadith: I know of no origin to this Hadith. The author of Al-Durar agreed with him following the criticism of Al-Zarkashi. Then, Al-`Iraqi said: In the Hadith narrated by Abu `Utba and recorded by Al-Tabarani, he said: The vessels of your Lord are the hearts of His righteous servants, and the most beloved to Him are the hearts that are most tender.

Ibn Taymiyah said: It is mentioned in the Israelite narrations (reported from the Jews) with no authentic reported Sanad (chain of narrators) traced back to the Prophet (peace be upon him).

The author of Al-Makasid said following what his Sheikh mentioned in Al-La'li': It has no authentic reported Sanad from the Prophet (peace be upon him) and it means that the heart of the Muslim is full of Iman (Faith) and knowledge about Allah. Otherwise, whoever says that Allah dwells in people's hearts, is more emphatically a disbeliever than Christians who attribute this characteristic to the Christ only, and he mentioned the Israelite narrations including what was related by Ahmad in the

Chapter on Zuhd on the authority of Wahb ibn Munabbih who said: Allah opened the Heavens to Hazqil and he looked at the Throne and said: O Allah, Praise be to You. Whereupon Allah said: The heavens and earth were too weak to encompass me, but the heart of my tender believing servant did. It was found in the writings of Al-Zarkashi that some scholars said: This is a batil (null and void) Hadith introduced by atheists, and is frequently narrated by `Ali ibn Wafa for his own purposes. He even says, "When you feel the desire to dance, circumambulate the house of your Lord".

B- Al-Dhahabi said, after mentioning the Hadith in his summary of the Hadiths of

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Al-Mustadrak, that its Sanad contains Abu Harun Al-`Abdi whose Hadith is rejected and is not valid. Abu Zur`ah and Abu Hatim said: His Hadith is Da`if (weak). Al-Nasa'i said: He is Matruk (a narrator whose Hadith transmission was discarded due to unreliability). Moreover, Al-Jawzajani said: He is a liar and his name is `Umarah ibn Guwaydah. Ibn Ma`in said: He is not trustworthy and is a liar. Ibn `Ulayyah said: He used to tell lies in Hadiths, and `Uthman ibn Abu Shayba said the same. Likewise, Ibn `Abdul-Barr said: Hadith scholars agreed on classifying the Hadiths he narrated as Da`if.

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Fatwa no. 12706

Q: he cut [a piece of meat from] the shoulder of a lamb, ate it, and then offered Salah (Prayer). Is this a Hadith of the Messenger (peace be upon him)?

A: It was reported by Ahmad and Al-Tabarani in Al-Kabir, on the authority of `Abdullah ibn Al-Haryth ibn Nawfal that Um Hakim bint Al-Zubayr told him [\(that the Messenger of Allah \(peace be upon him\) entered upon Duba`ah, and cut off \[a slice of meat\] from the shoulder of a sheep and ate from it, then he offered Salah without performing Wudu' \(ablution\) after eating.\)](#) In Majma`-ul-Zawa'id, Al-Haythami said, "The Hadith was narrated by Rijal Al-Sahih (narrators of Hadith compiled by Al-Bukhari and/or Muslim).

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It was reported by Imam Ahmad on the authority of Um Hakim bint Al-Zubayr that she said, [\(I handed to the Prophet of Allah \(peace be upon him\) a shoulder meat of which he ate and then he offered Salah.\)](#) He said, in Majma`-ul-Zawa'id, "Its narrators are Thiqah (trustworthy)."

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Fatwa no. 12430

Q: Your Honor, what is your opinion concerning the following statement: "If He judges me, I will judge Him." This statement was mentioned in the Hadith: While the Messenger of Allah (peace be upon him) was circumambulating the Ka`bah, he heard a Bedouin saying: O the Most Bountiful. The Prophet (peace be upon him) repeated after him: O the Most Bountiful. The Bedouin headed in the direction of Al-Mizab and said: O the Most Bountiful. The Prophet (peace be upon him) repeated after him: O the Most Bountiful. The Bedouin turned to him and said: O person of bright face and agile body, do you mock at me? By Allah, except for your bright face and agile body, I would report you to my beloved (Prophet) Muhammad. The Messenger smiled and said: Do not you know your Prophet, O my fellow Bedouin? The Bedouin man said: No. The Prophet said: How did you believe in him? I believed in his Prophethood without (even) seeing him and believed his mission without meeting him. The Prophet (peace be upon him) said: O

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Bedouin, know that I am your Prophet in this world and your intercessor in the Hereafter. The Bedouin knelt down to kiss the hand of the Prophet (peace be upon him) but the Prophet (peace be upon him) said: Stand up O fellow Arab, do not do as Persians do with their kings for Allah did not send me as an arrogant despot. He sent me with the truth as a bearer of glad tidings and a warner. Gabriel descended and said to me: Al-Salam (the Peace i.e. one of Allah's Names) sends you greetings and says to you: Inform the Bedouin that he should not be deceived with Our tolerance or Bounty because we will judge him for the small and the great, and the wick and the husk of a date. The Bedouin said: Will Allah judge me O Messenger of Allah? He said: Yes, if He wills. The Bedouin said: By His Glory and Magnificence, if He judges me, I will judge Him. The Prophet (peace be upon him) said: On what O fellow Arab? He said: If Allah judges me for a fault, I will judge Him for His Forgiveness, and if He judges me on a sin, I will judge Him for His Pardon, and if He judges me on my miserliness, I will judge Him for His Bounty. The Prophet (peace be upon him) cried until his beard was wet (from tears), thereupon, Gabriel descended and said to the Prophet (peace be upon him): O Muhammad, Al-Salam sends you greetings and says to you: Stop your crying for it has distracted the Bearers of the Thrown (i.e. the angels who carry the Thrown of Allah) and inform your fellow Arab that we will not judge him and he will not judge Us and he will be your companion in Paradise.

A: The mentioned saying is not a Hadith.

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Third question of Fatwa no. 14428

Q 3: What is the best book of commentary on the Sahih (authentic) Book of Hadith of Imam Al-Bukhari?

A: amongst the best commentaries on the Sahih (authentic) Book of Hadith of Imam Al-Bukhari is the book of Fath Al-Bari of Imam Ibn Hajar (may Allah be merciful with him).

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The second question of Fatwa no. 21642

Q 2: It is reported that the Messenger of Allah (peace be upon him) said, "Anyone who does not pray `Asr (Afternoon) Prayer will have his (good) deeds annulled." The Messenger of Allah (peace be upon him) spoke the truth. My question is whether all good deeds of such a person will be annulled? Please explain the Hadith for me.

A: The correct wording of the Hadith is: [\(Anyone who misses the `Asr Prayer \(intentionally\) will have all their \(good\) deeds annulled.\)](#) The Hadith refers to those who deliberately delay the performance of the obligatory Salah (Prayer) until the expiry of its time and it is to be understood according to its literal meaning. Moreover, some scholars are of the view that the deliberate delaying of the performance of the obligatory Salah until the expiry of its time is tantamount to Riddah (apostasy). Finally, some

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other scholars are of the opinion that the Hadith in question is one of the Wa`id Hadith (Threat Hadith that mention certain punishments for certain sins though the same may not necessarily be applied to all cases).

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Fatwa no. 18340

Q: It was authentically reported that the Prophet (peace be upon him) stated: (tell the person whoever utters `Aza'ul- Jahiliyah (words used in pre-Islamic days) "U`dud Bihinn Abika" i.e. go bite your fathers' penis!) What is the meaning of the Hadith?

A: The meaning of "`Aza'ul- Jahiliyah" is taking pride in belonging to a specific tribe or clan by mentioning its name haughtily or arrogantly. Therefore, the Prophet (peace be upon them) said that whoever hears someone boasting about belonging to a particular tribe should tell them to : "U`dud Bihinn Abika" i.e. "go bite your father's penis" thus reminding them that they were once despicable sperm ejaculated from the penis to stop them from behaving arrogantly.

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Fatwa no. 18599

Q: I would like to know from your Eminence about the authenticity of the following Hadith because plots are being hatched against our Ummah (nation based on one creed) to drag it into Shirk (associating others with Allah in His Divinity or worship), may Allah save us from that. It is ascribed to the Prophet (peace be upon him) that he said, "Anyone who visits my grave deserves my intercession." and: [﴿In the space between my grave and my pulpit lies a garden from the gardens of Paradise.﴾](#) Are these sayings reported from the Prophet (peace be upon him)? Are they narrated in authentic books of Hadith?

A: The Hadith reported from the Prophet (peace be upon him) with the wording: "Anyone who visits my grave deserves a surety of intercession for them" is narrated by Al-Daraqutny from the Hadith reported by Musa ibn Hilal Al-`Abdy. Abu Hatim said: Musa's uprightness as a narrator is not verified. Al-`Aqily said: The Hadith of Musa are not authentic and cannot be supported by other Hadith and nothing in this regard is authentic.

Some of the learned scholars of Hadith, Shaykhul-Islam Ibn Taymiyyah included, were of the view that such Hadith is fabricated.

As for the Hadith: [﴿ in the space between my grave and my pulpit lies a garden from the gardens of Paradise. ﴾](#) Shaykhul-Islam Ibn Taymiyyah said in his book (Majmu` Al-Fatawa, vol.1, p.236), "It is authentically reported that he (peace be upon him) said, [﴿In the space between my house and my pulpit lies a garden](#)

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[from the gardens of Paradise.﴾](#) This is the authentically reported narration of the Hadith. But some narrators mentioned the interpretation of "my grave" while, when the Prophet (peace be upon him) said this Hadith, he was not in his grave at the time. Therefore the Companions did not disagree on this Hadith. In fact they disagreed on the place where they should bury the Prophet. Had they heard this Hadith, it would have been evidence for them in solving the dispute.

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Fatwa no. 18610

Q: It was mentioned in the Islamic Researches Magazine, issue no. 39, Rabi` Al-Awwal, Rabi` Al-Akhir, Jumada Al-Ula, Jumada Al-Akhirah, 1414 A.H., p. 93,

The first question of Fatwa no.5957:

Following is the Hadith quoted by Shaykh Nasir Al-Din Al-Albany when he edited "Al-Jami` Al-Saghir wa Zyadatuh" by Al-Hafizh Al-Suyuty. The Hadith states the following, (my Lord (may He be Blessed and Exalted) came to me this night in the best shape and said to me, "O, Muhammad!

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Do you know about what the chief angels on high differ?" I said, "No." He put His Hand between my shoulders until I felt the coldness of His Hand on my chest. Consequently, I had knowledge of everything on earth and heaven.) Narrated by Al-Tirmidhy and Imam Ahmad on the authority of Ibn `Abbas.

Is this Sahih (authentic) Hadith? Please explain this Hadith in detail. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: It was mentioned by Imam Ahmad in his Musnad (Hadith compilation) that `Abdullah narrated that his father narrated to him from Abu Sa`id, the servant of Banu Hashim, from Jahdam i.e. Al-Yamamy, from Yahya ibn Abu Kathir, from Zayd ibn Abu Sallam, from Abu Sallam, i.e. Zayd ibn Sallam ibn Abu Sallam who was named after his grandfather, that `Abdul-Rahman ibn `Ayyash Al-Hadramy narrated to him from Malik ibn Yakhamir that Mu`adh ibn Jabal said, (The Messenger of Allah (peace be upon him) stayed at home one day and did not go out to offer the Fajr (Dawn) Prayer until the sun almost rose. Then, he came out and offered Salah (Prayer) quickly. After Salah, he asked us to remain in our places, and then he said to us, "I will tell you what made me late. I stayed up to offer Salah at night, and I fell asleep while I was offering Salah. When I woke up, I saw My Lord (may He be Glorified and Exalted) in the best shape. He said to me, 'O, Muhammad! Do you know about what the chief angels on high differ?' I said, O, Allah! I have no idea.' He put His Palm between my shoulders until I felt

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the coldness of His fingertips on my chest. Consequently, I had knowledge of everything on earth and heaven. He asked me, 'O, Muhammad! Do you know about what the chief angels on high differ?' I said, 'About Kaffarahs (expiations).' He said, 'What are Kaffarahs?' I said, 'Walking to join the congregational Salah, sitting in the Masjid (mosque) after Salah, and performing Wudu' (ablution) thoroughly when it is cold.' He asked me, 'What are the degrees?' I said, 'Feeding the needy, lenient speech and offering Salah while people are asleep.' He said, 'Ask Me anything.' I said, 'O, Allah! I ask You to help me do good deeds and abstain from evil ones, grant me the love of needy people, forgive me and have mercy on me. If you want to put some people to trial, make me die before that. I ask You to grant me Your love, the love of those who love You, and the love of deeds that bring me closer to You.' The Messenger of Allah (peace be upon him) then said, 'These words are right, so

[learn them."](#)) (The Musnad of Imam Ahmad, volume 5, p. 243). It was also related by Al-Tirmidhy who said this Hadith is Hasan Sahih (good, authentic Hadith). He asked Muhammad ibn Isma`il (i.e. Al-Bukhari) about it and he said it is Sahih. The opinion of the Salaf (righteous predecessors) in such Hadith related to Allah's Attributes is accepting them as they are, without Takyif (questioning Allah's Attributes), Tashbih (comparison), Ta`til (denial of Allah's Attributes) or Ta'wil (allegorical interpretation). We should believe in them while believing at the same time that there is nothing like Allah; and He is the All-Hearer, the All-Seer.

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Fatwa no. 19914

Q: I have a question regarding a Hadith that I read in an old book. Following is its text: On the authority of Hisham ibn Harith from Ibn `Abbas (may Allah be pleased with them both) that the Prophet (peace be upon him) said, "Shall I teach you something to learn by heart"? He replied, "Yes O Messenger of Allah." The Messenger (peace be upon him) said, "Write then the whole Surah (Qur'anic chapter) of Al-Fatihah using saffron in a washbowl, then (write) the whole Surah of Al-Mulk, then the whole Surah of Al-Hashr, then the whole Surah of Al-Waqi`ah, then pour into such washbowl from the water of Zamzam (a well near the Ka`bah), or from the rain water, or from the sea water. You should then drink such water on an empty stomach after being mixed with three mithqals of frankincense, ten mithqals of honey, and ten mithqals of sugar. Afterwards, you should pray two Rak`ahs (units of Prayer) in each one of them you recite Surah Al-Ikhlās fifty times after reciting Surah Al-Fatihah. Then you should observe Sawm (Fast) for the following day." Ibn `Abbas said, "I did so and I got the reward declared by the Prophet (peace be upon him)." Ibn `Abbas continued, "You will be a Hafizh (a person who memorizes the whole Qur'an) in forty days. This applies to those who are younger than sixty years of age."

I would like to ask Your Eminence, O Shaykh `Abdul-`Aziz ibn `Abdullah ibn Baz: Is the Hadith quoted above Sahih (authentic) or Da`if (weak)?

It is worth mentioning that such Hadith is mentioned in the book of Khazinat Al-Asrar Al-Kubra Hilyat Al-Adhkar

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which is compiled by Muhammad Haqqy Al-Nazly; what is your opinion regarding this book?

A: As far as we know, no origin can be ascribed to the Prophet (peace be upon him) for the Hadith in question. Moreover, its Matn (text of a Hadith) is obviously unacceptable.

Regarding the book which is mentioned in the question, we do not have a copy of it. However, you may send us a copy so that we may look into it then inform you of our opinion.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Principles of Islamic jurisprudence

(Part No. 4; Page No. 6)

Fatwa no. 17706

Q: What is meant by Halal (lawful) and Haram (prohibited) in Islam?

A: Halal and Haram are two Shar`y (Islamic legal) rulings taken from the Qur'an and the Sunnah (whatever is reported from the Prophet). The Mu'min (believer) should firmly believe in the impermissibility of what Allah (Exalted be He) has made Haram and the permissibility of what Allah (Exalted be He) has made Halal. This belief is a cause for entering Jannah (Paradise). It was authentically reported that [A man asked the Prophet \(peace be upon him\) saying, 'Tell me, if I regard as Halal \(lawful\) whatever has been declared Halal \(by Shari`ah\) and regard as Haram \(forbidden\) whatever has been declared Haram \(by Shari`ah\), shall I be admitted into Jannah?' The Prophet \(peace be upon him\) said, 'Yes.'](#)

Accordingly, Muslims are not permitted to declare things Halal or Haram of their own accord, for this is considered one of the gravest sins. Allah (Exalted be He) says: [Say \(O Muhammad\): "\(But\) the things that my Lord has indeed forbidden are Al-Fawâhish \(great evil sins and every kind of unlawful sexual intercourse\) whether committed openly or secretly, sins \(of all kinds\), unrighteous oppression, joining partners \(in worship\) with Allâh for which He has given no authority, and saying things about Allâh of which you have no knowledge."](#) Allah (Exalted be He) also says: [And say not concerning that which your tongues put forth falsely: "This is lawful and this is forbidden," so as to invent lies against Allâh. Verily, those who invent lies against Allâh will never prosper.](#)

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Muslims have unanimously agreed that when a person regards as Halal that which is religiously well-established and known to be Haram, such as permitting Zina (sexual intercourse outside marriage), Riba (usury/interest), or Khamr (intoxicant), this is Kufr (disbelief) and Riddah (apostasy) that brings them out of the fold of Islam.

Likewise, when a person regards what is religiously well-established and known to be Halal as Haram, such as prohibiting meat, bread, and the like, they thereby violate the Law of Allah and apostatized from Islam.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



Fatwa no. 16529

Q: It is said that the imperative form of the verb used by the Messenger of Allah (peace be upon him) conveys obligation. However, there is a Hadith whose apparent meaning contradicts the Hadith narrated by Abu Hurayrah (may Allah be pleased with him) [\(When I command you to do anything, do of it as much as you possibly can.\)](#) How can a Muslim reconcile these two Hadiths?

A: the basic rule concerning the commands of the Prophet, peace be upon him, is that it conveys obligation unless otherwise indicated. However, this obligation is in accordance with one's ability, as Allah (Exalted be He) states: [\(So keep your duty to Allāh and fear Him as much as you can\)](#) And such is the case of the Hadith mentioned in the question.

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The first question of Fatwa no. 18145

Q 1: What is the difference between stressed and unstressed Sunnah? Are we obligated to observe the acts of stressed Sunnah only or the stressed and unstressed ones? Some people may refrain from observing a specific act of Sunnah on the pretext that it is not stressed. Please advise, may Allah reward you with the best!

A: The stressed Sunnah denotes every supererogatory act of worship which the Messenger (peace be upon him) urged Muslims to observe; such as Salat-ul-Kusuf (Prayer on a solar eclipse), Witr (Prayer with an odd number of units), Salat-ul-Duha (supererogatory Prayer after sunrise), and Al-Sunan Al-Rawatib (supererogatory acts that were stressed and regularly performed by the Prophet) which we should observe because Ibn `Umar (may Allah be pleased with both of them) said, [«I observed from the Messenger of Allah \(peace be upon him\) \(the offering of\) two Rak`ahs \(units of Prayer\) before the Zhuhr \(Noon\) Prayer and two after it, two Rak`ahs after the Maghrib \(Sunset\) Prayer, two Rak`ahs after the `Isha' \(Night\) Prayer, and two Rak`ahs before the Fajr \(Dawn\) Prayer.»](#) Also, `Aishah (may Allah be pleased with her) said, [«The Prophet \(peace be upon him\) never missed four \(Rak`ahs\) before the Zhuhr Prayer.»](#) (Related by Al-Bukhari in his Sahih (authentic Book of Hadith)). These acts of Sunnah complete the defects a person may have when offering the Five Obligatory Daily Prayers. Thus, it is Mustahab (desirable) for Muslims to offer all the acts of Sunnah following the example of the Prophet (peace be upon him) as much as they can, because of the following Hadith Qudsy (Revelation from Allah in the Prophet's words) which states, [«My slave continues to come closer to Me through performing Nafilahs \(supererogatory acts of worship\) until I love them.»](#) However, these acts of stressed Sunnah are not obligatory and there is no sin on anyone who does not observe them.

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The second question of Fatwa no. 20918

Q 2: What exactly is the difference between the stressed Sunnah and the Wajib (obligatory)?

A: The Wajib is the act for which there is reward for performing it and punishment for neglecting it. The stressed Sunnah designates what is strongly recommended, such as the two Rak`ah (unit of Prayer) performed before Fajr (Dawn) Prayer.

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Fatwa no. 13956

Q: Can ijma` (The Consensus of Scholars) be established in our present time throughout the Islamic world? With regard to the Fatwas of the Islamic Fiqh Academy that are unanimously agreed upon by all members of the Academy, are they considered rulings of Ijma`? Is it possible that Ijma` may be concluded in places other than the Islamic Fiqh Academy? Please respond, may Allah reward you!

A: First: Most scholars of Usul Al-Fiqh (Principles of Fiqh) agree that Ijma` can be made and recognized by people of power and knowledge in Muslim nations concerning an issue so that they agree upon a ruling; such as permitting the master to have sexual intercourse with his female slave

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on the basis of ownership and not allowing the male slave to have sexual intercourse with his female master. They supported this view with evidences from the Qur'an and Sunnah. However, a small number of scholars denied this opinion on the grounds that scholars have scattered after the Prophet's death (peace be upon him) and are in distant countries; therefore, knowing the opinion of everyone of them is impossible. But this opinion was refuted by the fact that Ijma` has occurred as the case of the first two examples and other examples that are mentioned in the book of Maratib Al-Ijma`.

The supporters of Ijma` substantiated their opinion with Allah's statement: [﴿And whoever contradicts and opposes the Messenger \(ﷺ\) after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination!﴾](#)

Review other evidences in p. 176-192 part 19 and p. 10-11 part 20 from the book entitled Majmu` Al-Fatwa by Ibn Taymiyah. Also, see the proofs of those who supported Ijma`, the discussion of these proofs and the answers of the opponents in the third question of the questions on Ijma` in the first part of the book entitled Al-Ihkam by Al-Amidi. The small number of scholars who reject the Ijma` argue that all the scholars of the Muslim nation scattered after the death of the Prophet (peace be upon him) and went to distant countries and, therefore knowing the opinion of

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everyone of them and concluding Ijma` on an equal footing is impossible. Thus, it is related from Imam Ahmad ibn Hanbal that he said: "He who maintains the occurrence of Ijma` is a liar." It was answered that this is refuted with the occurrence of Ijma`, such as the first two examples and other related evidences mentioned in the book of Maratib Al-Ijma` by Ibn Hazm with a commentary by Ibn Taymiyah on the book. Moreover, the supporters of Ijma` said about the former saying of Imam Ahmad that he said this out of fear of Allah and disapproval of carelessness with regard to claiming the occurrence of Ijma` without careful examination and investigation of scholars' views. They also said that the Imam said this concerning those who do not have knowledge, or those who denied the occurrence of Ijma` after the time of the Companions or after the three honorable centuries. See p. 315 and 316 from the book entitled Muswaddah 'Al Taymiyah.

In the end, the view that Ijma` occurred in the era of the Companions is more correct due to their

small number, the closeness of countries before the expansion of the Islamic world, the diligent seeking of knowledge and the limitation and confinement of differences. Moreover, supposing that Ijma` occurred among scholars in any age after the companions makes Ijma` a valid evidence and on these grounds the other narration from Imam Ahmad (may Allah be pleased with him) is confined to the occurrence of Ijma` and knowing it.

Second: With regard to the Fatwas of the Islamic Fiqh Academy which are unanimously agreed upon by all its members, they are not regarded as a Shar`i Ijma`, as the members of the Academy are not the entire group of authority and knowledge in the Muslim nation.

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Third: Therefore, it is not possible to know the Ijma` of people in authority and knowledge in any one of the ages of this nation except the age of the Companions (may Allah be pleased with them) due to what we mentioned previously. Shaykh Al-Islam Ibn Taymiyah (may Allah confer mercy upon him) said in his book Al-`Aqidah Al-Wasitiyyah: "The Ijma` that can be determined precisely is that of the Salaf (righteous predecessors), for after their era, differences increased and the Muslim nation became spread throughout the world."

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The second question of Fatwa no. 17625

Q 2: We are a group of girls seeking Islamic knowledge, and we live in the same neighborhood. During our studies we come across some researches which are not adequately qualified, and as such, we cannot understand many of the debatable matters. how do we reconcile or agree over controversial issues? We appreciate your guidance, may Allah reward you!

A: The seeker of knowledge should review evidences according to the fundamental principles of reconciling evidences or arriving at preponderance, etc. He should seek what he considers as the most dominant view. However, if the seeker of knowledge has no ability in this regard, he must ask trustworthy scholars.

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Allah (Exalted be He) states: [﴿So ask the people of the Reminder, if you do not know.﴾](#)

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The first question of Fatwa no. 19623

Q 1: can there be more than one right aspect for the same question?

A: If scholars differ about a matter, the truth is one and can not be multiplied and only one answer is the right one because the religion of Allah is one which He revealed in His Book and sent down to Prophet Muhammad. So, anyone who finds the truth after exerting his efforts shall have double reward and anyone who does not shall have one reward for his Ijtihad (juristic effort to infer expert legal rulings) not for his mistake.

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The second question of Fatwa no. 21030

Q 2: Is it obligatory for every Muslim to follow a particular Madh-hab (School of Jurisprudence) and exclude all the other Madh-habs?

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A: It is not permissible for a person who is able to derive the ruling and substantiate it to be fanatical about a particular Madh-hab. Rather, they should follow any of the Mad-habs of Ahl-ul-Sunnah (adherents to the Sunnah) as long as it establishes the proof. Anyone who does not have the ability to derive rulings based on evidence (from the Qur'an and Sunnah) should refer to the people of knowledge and piety. Allah (Exalted be He) says: [﴿So ask the people of the Reminder, if you do not know.﴾](#)

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The second question of Fatwa no. 20242

Q 2: Is adopting Rukhsah (concession) in religious matters stand as an indication of encroachment or negligence?

A: Adopting Rukhsah in religious matters is permissible if it designates the Shar`y (Islamic legal) Rukhsah which Allah and His Messenger (peace be upon him) prescribed, such as the Rukhsah given to the traveler to break their Sawm (Fast) during travel and to shorten the four-Rak`ah Salah (Prayer consisting of four units) to only two Rak`ahs as well as to combine the Zhuhr (Noon) and `Asr (Afternoon) Prayers and Maghrib (Sunset) and `Isha (Night) Prayers at the time of the earlier or the later one during travel. Likewise, there is the Rukhsah of wiping over the Khuffs (leather socks) and the like. Accordingly, it is permissible to adopt Rukhsah as far as these cases are concerned. However, if someone does not apply the Rukhsah to which they are entitled, rather they observe Sawm

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during travel and do not shorten Salah, or combine the mentioned Salahs, or wash their feet instead of wiping over the Khuffs, there is nothing wrong or sinful in this, as this merely counts as a decline to apply what is preferable. This view is supported by the Hadith narrated by Ibn `Umar (may Allah be pleased with him) that the Prophet (peace be upon him) said: [«Allah loves that His allowances be taken advantage of just like He hates being disobeyed.»](#) (Related by Imam Ahmad, Al-Bazzar and Al-Tabarany in Al-Awsat) In another narration by Ibn `Abbas (may Allah be pleased with them both), the Messenger of Allah (peace be upon him) said: [«Allah loves that His allowances be acted upon just as He loves that His prescribed duties be carried out.»](#) (Related by Al-Tabarany in Al-Kabir and Al-Bazzar; the narrators of this Hadith are Thiqah [trustworthy])

However, adopting Rukhsah does not mean always choosing the easier of the two courses and following one's desires when considering Fatwas and views of the scholars, as this conduct is not permissible. It is obligatory upon Muslims to be mindful and careful when it comes to matters related to their faith, and be keen on discharging their responsibility by not following except what the Qur'an and the Sunnah provide evidence for. If someone is unaware of the legal ruling, they should ask the knowledgeable and trustworthy scholars. They should not repeat the same question to many scholars aiming at acting upon what agrees with their desire, as this indicates their negligence and heedlessness towards matters of their Din (religion). It was reported from some of the Salaf (righteous predecessors) that anyone who goes after the concessions given by scholars will eventually end up as a Zindiq (libertine).

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Taharah (ritual purification)

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Water

Fatwa no. 19206

Q: Allah's Messenger (peace be upon him) said, «When any of you wakes up from sleep, he must not put his hand in a utensil until he has washed it three times, for he does not know where his hand was during the night.» Related by Muslim.

Does the person's waking up at night then placing his hand in the utensil containing water remove the purity of water in which case he will not be permitted to perform Wudu' (ablution) with it, or does it maintain the state of purity and therefore it will be permissible for him to perform Wudu' with it? Which is right and better? We appreciate your advice; may Allah reward you with the best!

A: Obeying the order mentioned in the Hadith is an act of worship. However, the person placing his hand in water does not mean that it becomes impure. The correct view is that it is permissible to perform Wudu' with it.

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The fifth question of Fatwa no. 19773

Q 5: The barrels which are used in putting out fire are filled with water and sometimes it is mixed with foam, which changes its characteristics. Is it permissible to use this water in making Wudu' (ablution)? It is worth mentioning that this foam is made of

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organic substances such as the wastes of animals.

A: If this foam, which is mixed with water and used in putting out fires, is made of impure substances and changes the characteristics of water, it will not be permissible to use it in making Wudu'. If it is made of pure substances, there will be no harm in making Wudu' from the water which is mixed with it as long as the foam does not overcome or change the characteristics of water.

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The third question of Fatwa no. 21264

Q 3: Is it permissible to perform Wudu' (ablution) with drinking water left over from animals, such as cows, buffalos, goats, sheep, and donkeys, even if this water is placed in a container?

A: The leftover drinking water from any of the animals lawful to eat is Tahir (ritually pure), for the Prophet (peace be upon him) ordered a sick person to drink the urine and milk of a camel.

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Fatwa no. 21681

Q: In the Armed Forces Hospital, in Riyadh and Al-Kharj, there are green areas and flowers which are watered by the sewage of the hospital after draining it.

Throughout the process of watering, the clothes of the passer-bys and the workers may be soiled, bearing in mind that this water sometimes smells bad.

Your Eminence, I hope you could give us a Fatwa concerning the purity of the clothes in this case. Here attached is the letter of the Technical Affairs Department about the process of water purification.

May Allah reward you with the best and keep you for the service of Islam and Muslims!

A: if the water that is pumped into gardens and trees bears one of the characteristics of impurity in its taste, color or smell, it will be Najis (ritually impure) and it makes whatever it touches of a person's body, clothes or place, Najis too. However, if the three characteristics do not exist, then what this water comes on will not be Najis.

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(Part No. 4; Page No. 22)

Fatwa no. 15085

Q: What is the ruling on the ablution of some people who used water from a tank, then after a week discovered a dead pigeon in it? They kept using water from the tank for Wudu' (ablution) and purification for a week before they discovered the dead pigeon until the smell of water changed. We appreciate your advice; may Allah reward you with the best!

A: All the people who performed Wudu' from the mentioned water after its smell had changed due to the death of a pigeon, have to repeat the times of Salah (Prayer) for which they performed Wudu' from the water of the mentioned tank; because they have been performing Wudu' from impure water which does not remove the state of impurity. Allah knows best!

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The second question of Fatwa no. 20374

Q 2: The Prophet (peace be upon him) said, «When there is enough water to fill two pitchers, it bears no impurity.» Does this Hadith mean that if the water is enough to fill two pitchers and then a large quantity of Najasah (ritual impurity) falls into it, it would not be Najis (ritually impure)? Please explain.

A: The Hadith stated in the question means that if the amount of water is enough to fill two pitchers or more, it will not be affected by Najasah which usually falls into it, because it will disappear in the large quantity of water. Thus, water will not be affected by Najasah unless its color, taste, or smell changes because of this

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Najasah. The Prophet (peace be upon him) did not mean that this water will never become Najis, because if the color, smell, or taste of pure water changes due to the falling of Najasah into it, it will become Najis even if it is a large quantity. Scholars have unanimously reached this opinion.

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Fatwa no. 16228

Q: Is it permissible to use water mixed with ja-velle water for Wudu' (ablution)? What is the ruling if no other water is available?

A: If such substance which is mixed with water is not Najis (ritually impure) and it does not give the water a different name, such water will still be considered Tahir (ritually pure) and consequently a person may use it to perform Wudu'.

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The second question of Fatwa no. 14033

Q 2: We have bathrooms at home. Sometimes, we are obliged to perform Wudu' (ablution) using the water stored there.

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This water is still pure as it is, but we fear that the women of the house might have used some of it. Is it permissible for us to use this water in performing Wudu'? It is likely that some people of the house have already used it for Wudu'. Please advise, may Allah reward you.

A: purity is the original state of water. This is definite, and certainty is not removed by doubt. The doubt you feel should be disregarded, and thus you may use this water for Wudu'.

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Fatwa no. 13817

Q: We have a swimming pool at home, but some Najasah (ritual impurity) fell into it. It was a small amount, only filling a teacup, and the swimming pool is twelve meters. Would its water be Najis (ritually impure) and should not be used for swimming? Please advise, may Allah reward you with the best!

A: Water is judged to be Najis if its color, taste, or smell changes due to Najasah.

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The second question of Fatwa no. 14599

Q 2: small animals, such as cats, birds, and even snakes and rats, may fall into water reservoirs and tanks. How can we purify this water so that it can be used?

A: If animals that are unlawful to be eaten such as cats, snakes and the like or edible animals such as pigeons or chickens fall into the water but do not die, the water is still Tahir (ritually pure). If the animals die and the tank is not full of water, it becomes Najis (ritually impure). However, if the tank is full of water and its taste, color, and smell does not change, it does not become Najis. It was related by Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) on the authority of Abu Sa'id (may Allah be pleased with him) that the Prophet (peace be upon him) said: [﴿"When there is enough water to fill two pitchers, it bears no impurity."﴾](#) In another narration related by Ahmad, the Prophet (peace be upon him) said: [﴿"When there is enough water to fill two pitchers, nothing will turn it impure."﴾](#) .

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(Part No. 4; Page No. 26)

Istinja'

Fatwa no. 18783

Q: A man had his right arm amputated so he uses the left for doing everything, such as Istinja' (cleansing the private parts with water after urination or defecation), Madmadah (rinsing the mouth), etc. Is doing so permissible? Also, this man cannot wash all the parts of his back when performing Ghusl (ceremonial bath); is it permissible for him to perform Ghusl with the help of his wife?

A: the general ruling regarding Istinja' according to Shari'ah (Islamic law) is that people use their left hand. However, Madmadah and Istinja' (inhaling and exhaling water nasally) are to be done with the right hand which is to be kept away from impurities. A proof is the Hadith which is narrated by `Aishah (may Allah be pleased with her) who said:

«Allah's Messenger, peace be upon him, used his right hand for performing Wudu' and eating, whereas his left hand was used for other purposes and removing impurities.»

Therefore, if a person's right hand is incapacitated or has been amputated, it is permissible for them to use their left hand for Madmadah, Istinja', etc. Regarding Istinja', it is sufficient for one to perform Istijmar (cleansing the private parts with a hard material after urination or defecation) only provided that he cleans the place of Najasah (ritual impurity) at least three times before Madmadah and Istinja'.

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and then washes the face three times. He should then complete his Wudu'. It is worth mentioning that washing such parts of the body only once or twice is sufficient for Wudu' though it is better to wash them three times. It is only the head that the Sunnah (whatever is reported from the Prophet) says should be wiped only once along with the ears. As for Madmadah with the left hand, this is permissible for the man in question as his right hand is amputated.

Regarding Ghusl, if he can drench his entire body with water, this will be better. Otherwise, it is permissible for his wife or any other member of his family to wash the parts of his body that he cannot reach provided that he covers his `Awrah (private parts of the body that must be covered in public) when it is a person other than his wife. In addition, if he cannot find anyone to help him perform Ghusl, it will suffice him to perform Tayammum (dry ablution) for the parts of his body that he cannot wash. This is because rulings that apply to a person who cannot use water are similar to what applies to a person who cannot find it. Moreover, the Prophet (peace be upon him) said: «When I command you to do anything, do of it as much as you possibly can...» and Allah (Exalted be He) states: «Allâh burdens not a person beyond his scope.»

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



The first question of Fatwa no. 15420

Q 1: What is the ruling on Tasmiyah (saying, "Bismillah [In the Name of Allah]") two meters away from the toilet in a Masjid (mosque)? Is that permissible or not?

(Part No. 4; Page No. 28)

A: One of the Islamic etiquettes of entering the toilet is to enter with the left foot first and mention the Name of Allah before entering, saying: "Bismillah, Allahumma inni a`udhu bika min al-khubthi wal-khaba'ith (In the Name of Allah! O Allah, I seek refuge with You from male and female devils)." If one wants to perform Wudu' (ablution) in the Wudu' area, one should say "Bismillah" before performing Wudu', as doing so is Wajib (obligatory) because the Prophet (peace be upon him) said: [«There is no Wudu' for the one who has not mentioned the Name of Allah upon \(performing\) it.»](#) (Narrated by a group of Sahabah from the Prophet [peace be upon him] through a good Sanad [chain of narrators])

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The first question of Fatwa no. 18231

Q 1: The baths that are built nowadays in houses contain a place for a toilet, shower and basin for making Wudu' (ablution). Is it permissible to mention Allah while making Wudu' and bathing or talking about daily matters if the toilet is far away?

A: It is undesirable to mention Allah in toilets as a matter of glorifying Him. Moreover, it is undesirable for a person to speak while relieving himself because of the Hadith which reads as follows, [﴿If two persons go together for relieving themselves uncovering](#)

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[their private parts and talking together, Allah becomes wrathful at this \(action\).﴾](#) [﴿A man passed by the Prophet \(peace be upon him\) while urinating and greeted him, the Prophet \(peace be upon him\) did not greet him back.﴾](#) Related by Muslim.

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The sixth question of Fatwa no. 19497

Q 6: It is mentioned in the book of Hadith by Al-Bukhari from (Ibn `Abbas (may Allah be pleased with them) that: "The Prophet (peace be upon him) once entered a lavatory and I placed water for his Wudu' (ablution). He asked, "Who placed it?" He was informed accordingly and so he said, "O Allah! Make him (Ibn `Abbas) a learned scholar in religion (Islam)." Does the surface meaning of this Hadith indicate that the Prophet (peace be upon him) invoked Allah inside the lavatory?

A: The mentioned Hadith does not indicate that the Prophet (peace be upon him) invoked Allah for Ibn `Abbas (may Allah be pleased with them) inside the lavatory. In fact the Prophet (peace be upon him) has been the most revering and glorifying to His Lord so he cannot have mentioned Allah in the place where people execrate.

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So it can be interpreted as the Prophet (peace be upon him) invoked Allah for Ibn `Abbas saying: **"O Allah! Make him (Ibn `Abbas) a learned scholar in religion (Islam)."** after he (peace be upon him) left the lavatory and finished Wudu' or on taking the water when seeing it; because Ibn `Abbas (may Allah be pleased with them) placed the water at the door. The proof that supports this view is what Ibn Hajar mentioned in (Fat-h Al-Bary vol.1, p.244):

"Ibn Al-Munir said, 'The reason for the Prophet's invoking Allah for Ibn `Abbas (may Allah be pleased with them) was Ibn `Abbas's placing the water at the door of the lavatory. There was three choices for him. Either to take the water to the Prophet (peace be upon him) inside the lavatory or leave it at the door for the Prophet (peace be upon him) to take it or not to do anything. But Ibn `Abbas opted for the second choice as it was the most appropriate; because the first choice might involve exposure of `Awrah (private parts of the body that must be covered in public) and the third might demand much effort from the Prophet (peace be upon him) to get the water. The second option was the easiest and hence he opted for it. This indicates how intelligent Ibn `Abbas was. That is why the Prophet (peace be upon him) invoked Allah for him to understand religion and be honored, which later came true.'"

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Fatwa no. 14166

Q: Your Eminence, we are about to build administrative buildings in Al-Salil district. We have disagreed with the person in charge with regard to building the toilets in the direction of Makkah. It should be taken into consideration that all the toilets are inside the buildings and not outdoors. The toilets will be used by men only. Is it permissible to answer the call of nature in any direction in these toilets? Please advise.

A: It is permissible to answer the call of nature in bathrooms inside buildings in any direction as evidence of the case can be found in texts authentically reported from the Prophet (peace be upon him). However, it is better not to face the Qiblah (direction faced for Prayer towards the Ka`bah) or turn the back towards it, if possible, to avoid the difference in scholars' opinions. On the other hand, it is not permissible to turn one's face or back towards the Qiblah when answering the call of nature outdoors. It was reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that the Messenger of Allah (peace be upon him) said: [\("Neither turn your face nor turn your back towards the Qiblah while answering the call of nature."\)](#)

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Fatwa no. 15731

Q: There is a Masjid (mosque) 20 minutes

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away from where I live. I call for Adhan (call to Prayer) and lead people in Salah (Prayer) where no one can recite the Qur'an as I do. Sometimes, I feel that something was discharged from my penis and after Salah I do not find anything except once when I saw a drop of blood. There is no water in the Masjid, so I have to make Wudu' (ablution) at home. Is it permissible to lead the people in this condition? Is it permissible to perform 'Isha' (Night) Prayer with the Wudu' I make for Maghrib (Sunset) Prayer if I am sure that nothing came out of me?

A: You have to clean yourself, especially the private parts after relieving yourself, then make Wudu'. If you make Wudu' and then doubt whether something has come out from you or not, the general rule is purity (as long as there is no proof to prove otherwise) and there is no effect for the doubt. The Prophet (peace be upon him) said, [\(A person should not leave \(Salah to renew his Wudu'\) until he hears a sound or finds a smell.\)](#) The basic rule states, "Certainty can not be annulled by doubt". It is permissible to perform 'Isha' with the Wudu' made for Maghrib but if you renew Wudu', it will be better.

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The fourth question of Fatwa no. 17070

Q 4: Many Muslims in Yemen have basins in front of the Masjids (mosques) where they perform Istinja' (cleansing the private parts with water after urination or defecation) in front of the people and then resume

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their Wudu' (ablution). Is their Salah (Prayer) valid? what is the ruling on Istinja' in front of the people?

A: A person who wants to perform Istinja' should be alone and not reveal their `Awrah (private parts of the body that must be covered in public) in front of the people. It is not permissible to perform Istinja' and Wudu' in the same small basin. A person should rather perform Istinja' and Wudu' outside it, so that they do not make the water impure.

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The second question of Fatwa no. 16109

Q 2: What is the ruling on inserting one's finger in the anus to clean it when performing istinja' (cleansing the private parts with water after urination or defecation)? **A:** It is not permissible to insert the finger into the anus to clean it. This is a forbidden extreme and one should perform Istinja' cleaning the external private parts only.

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Fatwa no. 18634

Q: A person suffers external hemorrhoids and bleeding and cannot perform Istinja' (cleansing the private parts with water after urination or defecation), so he only performs Istijmar (cleansing the private parts with a hard material after urination or defecation) with pebbles. Is it permissible to perform Istijmar with pebbles despite the presence of traces of blood after performing Wudu' (ablution), or should he perform Tayammum (dry ablution)?

A: It is permissible to perform Istijmar with pure pebbles and the like provided that they are Tahir (ceremoniously pure) and can purify the opening of the anus like dry tissues. This replaces water if the opening of the anus is clean after rubbing it thrice or more until it is purified, provided that the pebbles contain no bones or dung.

As for the blood that oozes continuously due to hemorrhoids, it does not affect the purity of the person if the person cannot prevent it. Allah (Exalted be He) says: [﴿So keep your duty to Allâh and fear Him as much as you can﴾](#) However, he should place tissues there to prevent blood from staining his body and clothes.

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The second question of Fatwa no. 15835

Q: is performing Salah (Prayer) after istijmar (cleansing the private parts with a hard material after urination or defecation) valid? Is it permissible to perform Istijmar in the absence of water? If water later becomes available, should I make Istinja' (cleansing the private parts with water after urination or defecation)?

If Istijmar is made thrice using a pure solid object, with the exception of bones or dung, it is permissible to perform Salah, and one need not perform Istinja' even if water becomes available. This was done by the Prophet (peace be upon him) and is according to the Ijma' (consensus of scholars) held on this point

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The first question of Fatwa no. 18549

Q 1: The Messenger (peace be upon him) commanded us to observe cleanliness and cleanse our private parts after urinating, saying, [\(Save yourself from being soiled with the urine...\)](#) This is general for men and women.

Your Eminence, the General Mufti of KSA, we are commanded to use three stones to clean the anus only. Is there a Hadith for cleansing the penis too? I have another question for truly Allah (Exalted be He) is not shy to explain the truth: If men use stones to clean the penis or anus, what should women use when they find no water to cleanse their private parts?

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A: using stones in purification and other things of the same nature except bones and waste is a replacement of using water in cleaning the front and back parts (penis and anus) and men and women are equal in this regard. It is obligatory to use three purifying stones for each one; anus and penis. If the discharge does not stop, a person should use more stones until it ceases. It is better to use an odd number of pieces and if a person purifies himself with four, he may use the fifth and if he cleans himself with six, he may use the seventh because of the Prophet's saying: [\(Whoever wants to use stones in purification, he should use an odd number.\)](#)

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The seventh question of Fatwa no. 21264

Q 7: My problem is that during the winter, sometimes drops of urine are discharged in my clothes after Istinja' (cleansing the private parts with water after urination or defecation) or Wudu' (ablution) because of the cold weather. What is the ruling on this? Is my Salah (Prayer) valid although my clothes are Najis (ritually impure) because of this urine?

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A: If you are sure that drops of urine come out after Wudu', you should perform Istinja' and then perform Wudu' again. The validity of Wudu' depends on the discontinuity of things that invalidate it. You should also wash your clothes and your body if they are affected by urine.

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The first question of Fatwa no. 14110

Q 1: if a person performs istinja' i.e. cleanses the front and back private parts with water and then he only passes urine or stools, will he be required to wash the front and back private parts again or only the concerned one?

A: If a person passes urine, he has to cleanse his front private parts and does not need to wash the anus, because nothing was discharged from it.

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The first question of Fatwa no. 13842

Q 1: When we go for training in the desert, most of

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the soldiers perform Tayammum (dry ablution) because of the cold weather, and sometimes due to the difficulty of making Istinja' (cleansing the private parts with water after urination or defecation) as there is no place to cover yourself in such open areas. Since some scholars think that making Istinja' is one of the duties of Wudu' (ablution), could you please elaborate on this ruling?

A: performing Istinja' is not necessary for making Wudu'; rather, it is obligatory after passing urine or stools. Moreover, it is not permissible to perform Tayammum (dry ablution) in the presence of water even if the weather is very cold unless one fears getting severely ill by using water. Similarly, it is not permissible to use Tayammum due to the lack of a covered place as your colleague can cover you with a piece of cloth or so when necessity demands it.

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The first question of Fatwa no. 19160

Q 1: When I go to the toilet, may Allah honor you, I find a drop or two drops of a yellow fluid that comes out with urine. Should I make Ghusl (ritual bathing) whenever these drops come out?

A: it is a must to clean oneself from anything that comes out of the private parts except for gas. Then 'Wudu' (ablution) must be made to offer Salah or anything else entailing making 'Wudu'. As for Ghusl, it is a must when sperm is discharged lustfully and if it is discharged

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without lust, it is not necessary to make Ghusl.

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Sunan-ul-Fitrah

(Part No. 4; Page No. 41)

1. Siwak

The tenth question of Fatwa no. 18762

Q 10: If a person pronounces Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer), whether in an obligatory or supererogatory Salah, and then remembers they have forgotten to use Miswak (tooth-cleansing stick), is it permissible to use Miswak after pronouncing Takbir or not?

A: it is desirable to use Miswak before Salah, not during it, as it entails some kind of movement, and it was not reported to have been used this way. The Hadith states, [﴿Were it not for fear that it might be hard for my Ummah \(nation based on one creed\), I would have ordered them to use Miswak at the time of every Salah.﴾](#) i.e. before it.

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2- Circumcision

Fatwa no. 17740

Q: What is the ruling on the circumcision of girls? If it is permissible, at what age should they be circumcised? What is the Islamic way to do it? I have a nine-year-old girl whom I want to circumcise. Can I do it while she is at this age?

A: Circumcision is one of Sunan-ul-Fitrah (Islamic practices of personal hygiene), according to the Hadith narrated by Abu Hurayrah (may Allah be pleased with him) in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that the Prophet (peace be upon him) said, [«Five practices are characteristics of Fitrah \(natural disposition\): circumcision, shaving the pubic region, shaving the armpits, clipping the nails and cutting the moustaches short.»](#)

It is Wajib (obligatory) for men, according to the order of the Prophet (peace be upon him). It was authentically reported that he (peace be upon him) told those who embraced Islam, [«Remove your hair and perform circumcision.»](#) Keeping the foreskin results in retaining Najasah (ceremonial impurity), which invalidates Salah (Prayer), so it should be removed.

As for women, it is Mustahab (desirable), not Wajib for them, according to the Hadith narrated by Al-Dahhak ibn Qays (may Allah be pleased with him) who said, [«There was a woman in Madinah who used to circumcise](#)

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[women. Her name was Um `Atiyyah. The Prophet \(peace be upon him\) told her to reduce the size of the clitoris but not exceed the limit, for that is better for her health and preferred by husbands.»](#)

Related by Al-Hakim in "Al-Mustadrak" and Al-Hafizh Al-Dhahabi in "Al-Talkhis" with a good Sanad (chain of narrators). This indicates desirability.

As for its time, it is desirable in the young age until a discerning age, as it is more merciful to the child and faster in healing. It is Wajib for men after puberty.

The male circumcision is done by cutting the foreskin that covers the penis so that it is totally exposed.

The female circumcision is done by removing the clitoral hood, not the clitoris itself, as the Prophet (peace be upon him) forbade this in the previously mentioned Hadith of Um `Atiyyah .

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Fatwa no. 20118

Q: We are Somali Muslim women living in Canada and bitterly suffer from a traditional act imposed upon us by means of custom, namely, the pharaonic circumcision wherein the circumcising woman removes the whole clitoris along with a part of the labia minora and most of the labia majora. In other words, she removes all the external genital organs of the female. This leads to a complete vaginal deformation. Eventually, the whole vaginal opening is stitched in an operation called Al-Ratq that causes intolerable pains to women on their wedding day and when they give birth. In many cases, surgery is also required. Furthermore, frigidity and medical repercussions may also take place causing a woman to lose her life, health, and reproduction. A part of the medical research that elucidates these matters is included in this message. We want to know the legal ruling in this regard. Indeed, the salvation of many Muslim women in many countries is dependant on your judgment. May Allah grant you success, be generous to you, and preserve you for all Muslims!

A: If the reality is as you have mentioned, this kind of circumcision performed in the said manner is not permissible, because it causes women grave harm. The Prophet (peace be upon him) says, [«There should be neither harming nor reciprocating harm.»](#) As for the permissible circumcision, it is to remove a slight part of the clitoris at the anterior of the vulva, for the Prophet (peace be upon him) said to the woman

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who circumcises females, [«Do not cut severely as that is better for a woman and more desirable for a husband.»](#) Related by Al-Hakim Al-Tabarany, and others.

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3- Trimming closely the mustache and letting the beard grow

Second question of Fatwa no. 16091

Q 2: What is the ruling on shaving the hair of the neck? Is it considered part of the beard?

A: The hair that grows on the neck is not considered part of the beard and thus it is permissible for you to shave it. It is worth mentioning that the part of the beard whose shaving is Haram (prohibited) is the hair which grows on the cheeks and chin. And Allah knows best.

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Fatwa no. 18094

Q: In one of his recorded lectures, the knowledgeable Hadith scholar, Sheikh Muhammad Nasir Al-Deen Al-Albany (may Allah preserve him) said that whoever lets his beard grow more than a fist-length is a Muftadi` (one who introduces innovations in religion). This tape was copied by a seeker of knowledge named `Ukashah `Abdul-Mannan Al-Taiby. He (may Allah preserve him) stated: Every general text which is authentically reported from the Messenger of Allah (peace be upon him) and contains a case of specification within that general rule that we know by one way or another was not done by the Messenger of Allah (peace be upon him) or our righteous Salaf (righteous predecessors), then acting upon that specification

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despite being within a general rule is introducing an innovation in Islam.

He (may Allah preserve him) said on another occasion: The command "Grow the beard" is a general rule. If one grows his beard to reach his navel, then he acts according to the general rule but was this the act of the righteous Salaf? Anyone who has sound knowledge will answer in the negative. Those who do not know should stick to the general rule, whereas those who have knowledge would say that this part of the general text was not the act of the righteous Salaf. In a nutshell, firstly, we do not know any of the Salaf not to mention the Messenger of Allah (peace be upon him) who was their leader and Imam that he grew his beard without trimming it. Secondly, we know that many of the Salaf used to trim their beards. It is authentically reported from `Abdullah ibn `Umar ibn Al-Khattab, but there is something vague about this narration regarding Ibn `Umar. There are two narrations in this regard; the first which he mentioned that he used to trim his beard only upon performing Hajj or `Umrah (lesser pilgrimage). According to the second narration, he did this constantly, as some of the Tabi`un (Followers, the generation after the Companions of the Prophet) reported from him, including Salim ibn `Abdullah ibn `Umar. There are also other Hadith narrated on the authority of Abu Hurayrah, a group of Tabi`un and Ibrahim Al-Nakh`i, who was one of the latter Tabi`un narrated that the Sahabah (Companions of the Prophet) used to trim their beard. Therefore, the narration which state trimming the beard while there are no narrations that state letting it grow fully makes leaving the beard grow longer than one's fist is an act of Bid`ah (innovation in Islam).

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On a third occasion, he (may Allah protect him) also said: We must adhere to the act of Ibn `Umar because Ibn `Umar was one of those who reported Hadiths concerning letting the beard grow. In addition, he lived during the time of the Messenger of Allah (peace be upon him) as he let his beard grow in the manner he understood that the Prophet wanted Muslims to do. We all know that Ibn `Umar was the ardent, if not the strictest of the Sahabah in imitating the Sunnah of the Prophet (peace be upon him) even on things

that some of the Sahabah opposed him. We can not imagine that he heard the Messenger commanding Muslims to grow their beards without trimming and then did the contrary.

Your Honor and the rest of the members of the Permanent Secretariat as well as the Council of Senior Scholars advocate the impermissibility of trimming the beard. For this, I ask Your Honor to explain this issue in detail. May Allah reward you!

A: Muslims must let the beard grow in obedience to the command of the Prophet (peace be upon him). It is authentically reported in the two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) and others on the authority of Ibn `Umar (may Allah be pleased with them both) that the Messenger of Allah (peace be upon him) said: [\(Trim closely the mustache, and let the beard grow.\)](#) This is the wording of Al-Bukhari, whereas the wording of Muslim is: [\(Trim closely the moustache, and let the beard grow\)](#) .

It is also reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Ibn `Umar (may Allah be pleased with them both) that the Prophet (peace be upon him) said: [\(Cut off the moustache and let the beard grow to differ from The Magians \)](#) .

All these words refer to letting the beard grow and not trimming it, even if it becomes long as the linguistic connotation of these words suggest.

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As for the rule mentioned in the question, it is Batil (null and void) and we do not know of any evidence to support it. None of the knowledgeable scholars who establish the legal rules mentioned it. Furthermore, what strengthens its invalidity is that it is not frequently mentioned with its subsidiary inferences, as it implies that the person who pays charity should not exceed the amount spent by anyone of the Salaf, and none of the Muslims would say this. The sound legal rule is: One that is spread in most of its subsidiary inferences.

Accordingly, this rule is Batil and a Muslim should not trim his beard even if it is very long in obedience to the Prophet's command and its linguistic connotation.

As for what is reported from Ibn `Umar (may Allah be pleased with them both) that he used to trim the sides and the length of beard, this does not support trimming the beard, although it is authentically reported about him. The evidence here is the Prophet's statement which indicated the obligation of letting the beard grow and not trimming it whether by cutting it off or shortening it. Muslims have agreed that the statement of the Prophet (peace be upon him) should not be opposed by any person's opinions or acts. This is a sound rule which has great benefit to whoever acts according to it. Furthermore, Ibn `Umar did not do such trimming constantly; rather, he used to trim his beard when ending the state of Ihram (ceremonial state for Hajj and `Umrah).

As for the claim that it is not known that any of the Salaf let his beard grow without trimming, this is invalid and contradicts the guidance of the Prophet (peace be upon him). It is reported in many authentic Hadiths that the Messenger of Allah (peace be upon him)

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[\(was thick-bearded\)](#) In another narration: [\(He had a bushy beard\)](#) and in others: [\(His beard hair covered the upper part of his chest\)](#) This is the best refutation to such claim.

In addition, reading the biographies of the righteous Salaf indicates that some of them are described as having had beards that extended to their navel. We need not say this unless the questioner takes it as evidence in his question. There is sufficient evidence in the Prophet's words and deeds and what is inferred from his statements.



The fourth question of Fatwa no. 18956

Q 4: is a person who shaves his beard considered a Fasiq (someone flagrantly violating islamic law)?

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A: Anyone who shaves his beard willingly despite knowing that it is impermissible and insists on that sin is a Fasiq and should repent to Allah from such sin and ask Allah for forgiveness.

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The fifth question of Fatwa no. 19497

Q 5: Some people claim that there is no prohibition reported from the righteous predecessors, like the Four Imams (Abu Hanifah, Malik, Al-Shafi'y, and Ahmad) and others, on removing what exceeds a fist length of one's beard. On the other hand, you forbid this. What is your opinion in this regard?

Some people say that the Hadith of the Prophet (peace be upon him) concerning those who will dye their hair black at the end of time does not entail an apparent prohibition, but it means that they will be described as black because of their evil deeds. They believe in this claim regardless of the Hadith that states: (...but avoid the black (color).)

Is it true that when women dye their hair yellow or any color other than black it is considered a form of imitating Kafirs (disbelievers)?

A: The claim that the preceding Imams did not forbid removing what exceeds a fist length from one's beard is not acceptable and has no effect. Indeed, those who claim this have made a great mistake and have opposed the guidance of the Messenger of Allah (peace be upon him) in the command of letting the beard grow and the prohibition of shortening it at all. This is proven in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) in the Hadith narrated on the authority of

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Ibn `Umar (may Allah be pleased with them both) that the Prophet (peace be upon him) said: ("Do the opposite of what the Mushriks (those who associate others with Allah in His Divinity or worship) do: Keep the beards and cut the moustaches short.") Moreover, Muslim related in his Sahih on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ("Cut the moustaches and let the beards grow in order to be contradictory to the Magi.") Also, the Prophet (peace be upon him) said: ("Closely trim the moustache and let the beard grow to be different to the Mushriks.") (Agreed upon by Al-Bukhari and Muslim) Letting the beard grow means to leave it as it is without shaving, plucking, or cutting anything from it. It is obligatory to let the beard grow.

There is no evidence that the Prophet (peace be upon him) used to cut from the width or length of his beard or shorten what exceeds the length of a fist. The view of those who oppose this ruling has no effect. The effective rulings must be taken from what is said by Allah (Exalted be He) or that which is authentically reported from the Messenger of Allah (peace be upon him). Regarding those who claim that the Hadith ("At the end of time, there will be people who will dye their hair with black tint") does not indicate a prohibition to use black dye but it means that they are described as black because of their evil deeds, their claim is false and has no effect. There are authentically reported Hadith in regard to the prohibition on dying hair black and a general command of avoiding this. For example, Abu Dawud related with his Sanad (chain of narrators) on the authority of Jabir ibn `Abdullah (may Allah be pleased with him) who said: ("Abu Kuhafah was brought (to the Prophet) on the Day of the Opening of Makkah while his hair and beard were like a white cloud. The Messenger of Allah (peace be upon him) said, "Change the color of this grey hair but avoid using the black tint.") (Related by Muslim, Al-Nasa'iy, and Ibn Majah) Also, Ahmad in his "Musnad (Hadith compilation),"

Abu Dawud, and Al-Nasa'iy related on the authority of Ibn `Abbas (may Allah be pleased with them both) that the Messenger of Allah (peace be upon him) said: ﴿["At the end of time, there will come people who will dye \(their hair\)](#)

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[with black tint like the crops of pigeons; they shall not smell the fragrance of Jannah \(Paradise\)."](#)﴾ As they deserve such a threat, we can conclude the prohibition of their act and the obligation of avoiding it.

Consequently, it is preferable to color grey hair with non-black colors, like henna (a plant that produces a reddish-orange dye) and Katam (a plant from Yemen that produces a reddish-black dye) to give the hair a reddish or yellowish color and the like. It was related by Muslim that Abu Bakr used to dye his hair with henna and Katam, and `Umar used to dye his hair with henna. Also, it was reported that the Prophet (peace be upon him) used to dye his hair with yellowish tint.

It is permissible for women to dye their hair with a yellow tint and other colors, such as henna and Katam, but not black; rather, it is preferable to color grey hair.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 21026

Q: Praise be to Allah Alone and peace and blessings be upon the Prophet after whom there is no other prophet!

Some people presented to the Permanent Committee for Scholarly Research and Ifta' a book titled "Al-Insaf fima ja'a fil-Akhdh min Al-Lihyah wa-Taghyir Al-Shayb bil-Sawad min-al-Khilaf," Dabiyan ibn Muhammad Al-Dabiyan. The writer concluded that it is permissible to remove what exceeds the length of a fist of one's beard and that it is Makruh (reprehensible), but not Haram (prohibited), to dye grey hair black.

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A: After deliberate study and scrutiny, the Committee answered: The writer's conclusion about these two matters is an apparent mistake. It is established in Allah's Purified Shar' (Law) that letting the beard grow is obligatory according to Fitrah (natural disposition), Sunnah (whatever is reported from the Prophet), and the command of the Prophet (peace be upon him). In principle, a command denotes obligation; here we have a command to be contradictory to the Mushriks (those who associate others with Allah in His Divinity or worship), like the Magi and others. Moreover, prohibition originally denotes prevention; Muslims are prevented from shaving, cutting, or plucking their beards, because this is against the following proofs:

With regard to the proof of Fitrah, it was authentically reported from `Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) said: [\(There are ten acts which are akin to Fitrah: trimming the moustache, letting the beard grow, using the Miswak \(tooth-cleansing stick\)...\) \(Related by Ahmad, Muslim, Ahl-ul-Sunan \(authors of Hadith compilations classified by jurisprudential themes\), and others\)](#)

Regarding proofs taken from the Sunnah, it was authentically reported that the Prophet (peace be upon him) [\(had a thick beard.\)](#) According to another wording, he was [\(dense bearded.\)](#) Also, the recitation of the Prophet (peace be upon him) in his Sirri Salah (Prayer with subvocal recitation) was known to anyone standing behind him because of the movement of the hair of his beard, as related in the Sahih (authentic) Book of Hadith of Al-Bukhari and others from Abu Ma'mar (may Allah be pleased with him).

Regarding the command of the Prophet (peace be upon him), there are many authentic reports which include an explicit command concerning this matter by using the words [\(Let the beards grow\)](#) and other words such as: "let it grow", "keep" and "lengthen". Such words indicate that the beard should not be shaved, cut, or plucked.

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The Ijma' (consensus of scholars) on the command of letting the beard grow was reported by Ibn Hazm (may Allah be merciful with him) and was quoted from him by Ibn Muflih (may Allah be merciful with him) in "Al-Furu'", vol. 1, p. 131.

Therefore, every Muslim should let his beard grow to preserve his Fitrah (natural disposition), follow

the example of the Prophet (peace be upon him), and obey his command. The basic rule states that any command is an obligation until there is evidence that changes this basic rule and we know of nothing that changes it.

It is not permissible for Muslims to shave, cut, or pluck their beards; in fact they are forbidden to do this for it is against the mentioned proofs. Moreover, the Prophet (peace be upon him) has forbidden Muslims to imitate Mushriks, including the Magi and others. The basic rule states that prohibition indicates prevention until there is evidence that changes this basic rule; and we do not know any reliable evidence to that effect.

Accordingly, the opinion that permits removing what exceeds the length of a fist from one's beard is against the obvious proofs from the Sunnah. Allah (Glorified and Exalted be He) says: [﴿And whatsoever the Messenger \(Muhammad صلى الله عليه وسلم\) gives you, take it; and whatsoever he forbids you, abstain \(from it\).﴾](#) Allah (Glorified be He) also says: [﴿Indeed in the Messenger of Allāh \(Muhammad صلى الله عليه وسلم\) you have a good example to follow﴾](#) He (Glorified be He) also says:

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[﴿It is not for a believer, man or woman, when Allāh and His Messenger have decreed a matter that they should have any option in their decision.﴾](#)

A Muslim should obey Allah (Exalted be He) and His Messenger (peace be upon him) and abstain from anything against the Shari`ah-based evidence. It is an obligation to follow the inerrant Prophet (peace be upon him). Also, the writer's opinion that it is merely Makruh to use black dye is totally wrong; because there are many authentic and explicit evidence from the Sunnah concerning the prohibition of such an act. Prohibition originally denotes prevention unless there is reliable evidence that changes this ruling, and we do not know of any reliable evidence to that effect.

Consequently, the Permanent Committee for Scholarly Research and Ifta' decided to issue this Fatwa (legal opinion issued by a qualified Muslim scholar) in order to declare the Sunnah, support it, and warn against being deceived by such deviant opinions that are contradictory to the Sunnah like those of the writer of the mentioned book. We advise him to return to the truth and adhere to it and stop spreading such an opinion, which is opposite to the verbal and practical Sunnah and to what has been common to all Muslims among the first generation of Sahabah (Companions of the Prophet) until this age. Also, spreading such opinions, which are against Shari`ah-based evidence, leads to weakening Iman (Faith) and encouraging people to act against the Sunnah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 19994

Q: I am a young man from Yemen now living in Saudi Arabia. I strive to be upright and I let my beard grow. Once, I went to the barbershop and while the barber was cutting my hair, the machine removed some of my beard hair by mistake. I did not want to raise a case against the barber, because it would not return the removed hair anyway. Therefore I asked him to trim my beard in proportion to the part removed by the machine. When a Muslim brother saw me, he advised me in a harsh manner that hurt me deeply. When he saw that I shortened my beard, he said to me: You renounced Islam!

The question is: Am I considered Murtad (apostate) because I shaved or shortened my beard? The other question is: Which of the two of us is more sinful; me for shortening my beard, or the brother who asked me had I renounced Islam (by doing so) which means that I became an apostate?

A: shaving the beard or cutting some of it is prohibited, because the Prophet (peace be upon him) commanded us to let it grow and forbade shaving or cutting it. This is a form of imitating the Mushriks (those who associate others with Allah in His Divinity or worship) and removing it causes distortion and blemish. A Muslim who shaves his beard is not considered a Kafir (disbeliever), but he is sinful and disobedient and should

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repent to Allah and grow his beard. Your brother in Islam misused his words in advising you. May Allah pardon us, you, him and all Muslims.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 19062

Q: What is the ruling on using some chemical substances or medicines to lengthen the beard's hair and treat its loss, as there are many brothers whose beards' hair fall or part of their beards did not grow yet. Others use such medicines to grow their beards for the first time. Is this permissible or not? Would you please tell us the right thing to do, may Allah bless you.

A: It is permissible to take hair loss medication to treat one's beard. But it is not permissible to take a drug for lengthening it because it is a sort of going to extremes in an act for which Allāh has sent down no proof.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 20979

Q 2: Is it permissible for me to remove any of the hair which grows on my

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ears knowing that I remove it whenever I find it?

A: It is permissible to remove the hair growing on your ears provided that this does not cause any harm to the body.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Clipping nails

The first question of Fatwa no. 19771

Q 1: What is the ruling on letting the nails grow long?

A: It is not permissible to let one's nails grow long because it is against Sunan-ul-Fitrah (natural hygiene) which the Prophet (peace upon him) has exhorted us to adhere to. Clipping the nails is one of Sunan-ul-Fitrah, which also include plucking the armpit hair, shaving the pubic hair, and cutting the moustache short; and this should be done at most every forty days, according to the Hadith related by Muslim in his Sahih (Authentic Hadith Book) on the authority of Anas (may Allah be pleased with him) who said: [«We have been given a time limit that we should cut the moustache short, clip the nails, and shave the pubic hair at most every forty nights.»](#) Therefore, those women, who practice this bad habit, should repent to Allah (Exalted be He) and abstain from this bad habit which is against the command of the Prophet (peace be upon him). Allah (Glorified and Exalted be He) says: [«And whatsoever the Messenger \(Muhammad peace be upon him\) gives you, take it; and whatsoever he forbids you, abstain \(from it\).»](#) Allah (Glorified be He) also says: [«And let those who oppose the Messenger's \(Muhammad peace be upon him\) commandment \(i.e. his Sunnah - legal ways, orders, acts of worship, statements\) \(among the sects\) beware, lest some Fitnah \(disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant\) should befall them or a painful torment be inflicted on them.»](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The sixth question of Fatwa no. 21593

Q 6: what is the Islamic ruling on men clipping their nails and having haircuts while in a state of Janabah (major ritual impurity), and the same when women are menstruating?

A: All these are permissible; as we have no evidence that forbids such acts.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fourth question of Fatwa no. 18672

Q 4: Some people, especially in the summer, shave their heads with no legal excuse. Those who shave their heads offer the extreme heat and habit as an excuse for their act, knowing that shaving the head is one of the attributes of people of Bid`ahs (innovations in religion) including Khawarij (separatist group that believes committing a major sin amounts to disbelief), may Allah curse them. So what is your good advice for them?

A: it is permissible for a man to shave his head, especially when necessary. The Messenger (peace be upon him) granted his permission to do this and he said to the person with Qaza` (leaving tufts of hair after shaving the head), [«Have your hair all shaved, or leave it without shaving.»](#) Narrated by Ahmad. Moreover, he (the Prophet) ordered the mother of the children of Ja`far ibn Abu Talib (may Allah be pleased with him) to shave his children's heads when it was necessary.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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5. The hair of men and women

Fatwa no. 20168

Q: What is the ruling on hair transplants for those who suffer extreme hair loss whether they are men or women?

A: It is permissible for men and women who lose their hair to use lawful medicines to restore their hair.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fourth question of Fatwa no. 18743

Q 4: What is the allowable extent of the length of a man and woman's hair?

A: It is permissible for a man to shave his hair or to leave it in a way that does not imitate the Kafirs (disbelievers), provided that he should keep it neat and clean in accordance with the Sunnah. Also, it is permissible for him to cut it short or gather it and let it fall on the shoulders, as narrated from the Prophet (peace be upon him). With regard to a woman, it is not permissible for her to shave her head unless it is a medical necessity. Moreover, she is forbidden to dress it in a way that makes her resemble men or a disbelieving woman. She should rather let it grow long and not cut it short because it is definitely the source of her beauty.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 19659

Q 3: Is it permissible for a woman to remove the hair from her legs, armpits, or other places when she is menstruating or not?

A: Yes, it is permissible for a woman to remove hair when she is menstruating and she will not be sinful for that.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 18988

Q 2: I live with my aunt in the same house. She is an old sick woman and she says that her hair harms her. Is it permissible for her to shave it?

A: shaving a woman's hair (on her head) is forbidden unless it is necessary. For instance, if she is unable to dress it and when it is infested with lice, especially when she is old or sick and afflicted with sores or burns in the scalp. Thus, when keeping the hair will harm her and delay her recovery, it is permissible to shave or cut it short.

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Imam Ahmad was asked about a woman who is unable to anoint and dress her hair that is infected with lice, may she shave it? He said: If necessary, I wish it will not be bad.

However, if no necessity is there, it will be forbidden for her to shave it. (It is reported from Hammad ibn Salamah from Qatadah from `Aishah that the Prophet (peace be upon him) [\("forbade that a woman should shave her head."\)](#) This is also the view maintained by scholars; they held that women should not shave their head hair but may cut it short i.e. cut it short only in the Hajj and `Umrah (lesser pilgrimage). This Hadith is narrated by Al-Tirmidhy in (Al-Jami`-ul-Sahih), Chapter on Hajj. It is also narrated by Al-Nasa'y in (Al-Sunnan, vol. 1, p. 9297) on the authority of `Aly (may Allah be pleased with him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 14379

Q 3: It is natural for us as girls to plait our hair and tie its ends with a decorative ribbon, but we do not intend to extend the length of our hair by this doing. Is this act forbidden, and is this really considered extending the hair?

A: If the ribbon does not look like natural hair or the like and it does not

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seem like a part of the plait itself, it is not forbidden. What is actually forbidden is to use hair extensions that make it look longer or thicker than it really is.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



The first question of Fatwa no. 16406

Q 1: What is the ruling on plucking the eyebrows evenly, especially for a woman who would like to adorn herself for her husband or her fiancé whether she was asked to do this or not but she likes to beautify herself. This is especially when the eyebrow is wide, deep black and its hair is long and thick and the two eyebrows are almost connected.

A: It is not permissible for a woman to cut, pluck or shave her eyebrows in accordance with the Prophet's saying, [«Allah has cursed the woman who plucks hair from the eyebrows and the woman who has the hair of her eyebrows plucked.»](#) In fact, Nams (removing hair from the eyebrows) is not an act of adornment, it is a sort of distortion and change of the creation of Allah. If the husband orders his wife to do this, it will not be permissible for her to obey him; because such an act is a sin. There should be no obedience to any creature, in disobedience to

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the Creator. Husbands should fear Allah as He should be feared and should not ask their wives to disobey Allah in any act.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The obligations and manner of Wudu'

Fatwa no. 14119

Q: What is the effect of tar on the Wudu' (ablution) of Salah (Prayer), for tar sticks to the hands for a long time exceeding a week and upon performing Wudu', it mixes with the water of Wudu'? Please, advise. Best regards.

A: Tar should be removed from the bodily parts of Wudu', because its high density prevents water from reaching the skin.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 17343

Q 2: In a region called Tihamah Qahtan and maybe in many desert areas, there is a substance called "tar". It has a density that prevents the water of Wudu' (ablution) from reaching the skin. Moreover, this substance looks like a modern cosmetic substance called nail polish used by women. So what is the ruling concerning this substance, knowing that they use it to treat and polish their sheep which are the only source, after

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the Will of Allah, for their livelihood. So, what is the ruling on using this substance, and what is the ruling if it is not used in the necessary mentioned case? It should be noted that this substance is extracted from certain types of trees, as the trees undergo a process of squeezing until the substance comes out. It is a black substance.

A: If such substance, as mentioned before, prevents water reaching the parts of the body involved in wudu', it should be removed before starting Wudu'. Moreover, it should be removed from any part of the body when Ghusl (ritual bath following major ritual impurity) is necessary.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



The second question of Fatwa no. 14313

Q 2: When I use some oils, bandages or braces, I remove them. Sometimes after some obligatory Salahs (Prayers), I find that some parts of the brace or the like have not been removed yet, knowing that the solder does not permeate water. What is the ruling on my Salah; should I repeat it? Would you please inform me as to what is correct? May Allah benefit you and allow others to benefit from you!

A: it is obligatory on you to remove anything that prevents water from reaching the skin prior to Wudu' (ablution). So, if you have already performed Wudu' and Salah then found out that one of the parts involved in Wudu' was covered with anything that prevents water from reaching the skin, the Salah is not

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sound. Therefore, you have to remove anything that prevents water from reaching the skin, make Wudu' and repeat the Salah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 18451

Q 1: What is your opinion concerning applying liquid kohl to the eyes? Does it prevent water from reaching the eyes if I apply it prior to performing Wudu'? I have heard some sheikhs say that it prevents the water from reaching the eyes and nullifies the Wudu'. Surely, Allah knows the best.

A: If the kohl is that type which dries on the skin, then 'Wudu' will not be valid until you remove it, because it prevents water from reaching what is beneath. If the kohl does not dry on the skin, it does not affect the 'Wudu'. Indeed, Allah knows the best.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 18458

Q 2: There are many types of hair creams. Do creams and other hair products made of a viscous substance prevent water

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from reaching the hair, and what then is the ruling on Wudu' (ablution)? Please advise, may Allah reward you!

A: The types of cream that have a density which prevents water from reaching the skin should be removed prior to Wudu'. On the other hand, those types which have no density do not have any effect on the validity of Wudu'.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 20304

Q 1: I was afflicted with a chronic skin disease called (psoriasis) years ago. Thus, I use an ointment every morning and night for treatment. I can not remove this ointment lest the skin would crack. Thus, upon Wudu' (ablution) for Salah (Prayer) water does not reach the skin; what is the legal ruling on this?

A: anointing the skin with ointment does not invalidate Wudu', for it does not prevent water from running on the organs.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 14683

A: One day we followed a funeral procession to the graveyard. We performed the Funeral Prayer over the deceased and buried him. Upon returning, the Maghrib (Sunset) Prayer was due. We entered a Masjid (mosque) to perform the Salah, but a man said that whoever accompanied the deceased to the grave should perform ablution since the ablution performed for the Funeral Prayer is not valid for the obligatory Salahs. We differed regarding this issue while others agreed with him. Please elaborate on this issue. May Allah's Peace, Mercy, and Blessings be upon you!

A: It is permissible for one who performs ablution for a supererogatory Prayer to offer obligatory Prayers with this ablution.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 16100

Q: What is the ruling on Salah (Prayer) performed with imperfect Wudu' (ablution) regarding some parts of the body which are obligatory to be washed, such as the face, feet, and arms?

A: All the parts of the body must be washed properly when performing Wudu'. If a Muslim performs Wudu' leaving some parts that are not touched by water, they have to

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make water reach them. However, if these parts become dry due to the lengthy interruption, Wudu' must be performed again. If Salah is offered without repeating Wudu', both Wudu' and Salah must be performed again.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa No. (16292)

Q: What is the ruling on using as much amount of water for Wudu' (ablution) as one Sa` (1 Sa` = 2.172 kg) or more due to believing that less amount of water will not be enough for a perfect purification? What is the ruling on a person who on performing Wudu' always feels that he will break wind and thus stops himself so that no wind may be broken and sometimes feels that he breaks wind without hearing a sound or perceiving a smell? How do you advice him as he has doubts regarding the validity of his Wudu', as in the first case and about purification, as in the second case?

A: it is recommended to use a small amount of water and perform Wudu' thoroughly following the example of the Prophet (peace be upon him). It is impermissible to be wasteful in using water for Wudu' or Ghusl (ritual bath) as the Prophet (peace be upon him) prohibited it. The Prophet (peace be upon him) would perform Wudu' using a Mud (handful) of water and would perform Ghusl using a Sa` of water. He prohibited using water wastefully. This fact is stated in the Hadith reported on the authority of Anas who said:

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«Allah's Messenger (peace be upon him) used to perform Wudu' with one Mud and take a bath with a Sa` up to five Mud.» (Related by Muslim.) The Prophet (peace be upon him) is also reported to have said to a person performing Wudu': «Do not waste (water), do not waste (water).» (Related by Ibn Majah). This is in addition to other evidence of prohibiting extravagance in general. As for doubting regarding breaking wind after Wudu', it is ineffective and does not invalidate the state of ceremonial purity, for certitude is not abated by doubt. When asked about the same issue, the Prophet (peace be upon him) replied: «Do not leave the Masjid unless you hear a sound or perceive a smell.» (Agreed upon by Al-Bukhari and Muslim).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 18455

Q 2: I read in one of the books of Fiqh (Islamic jurisprudence) that if a person forgets Tasmiyah (saying, "Bismillah [In the Name of Allah]") at the start of Wudu' (ablution) and remembers while performing Wudu' then they should repeat it. In case they remember after finishing Wudu', they should not repeat it. Please guide us to the right ruling, may Allah grant you success!

A: Mentioning the Name of Allah when starting Wudu' is prescribed. If forgotten at the start of Wudu'

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and remembered while performing Wudu', the person should say it (Tasmiyah) and continue the Wudu', and if they remember after finishing Wudu', their Wudu' would be correct and they do not have to repeat it.

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The first question of Fatwa no. 20619

Q1: Here in the town of Bani Malik, south of the Kingdom, we have some people, especially, the old people, who belong to or follow the Zaydiyy doctrine. They learn this doctrine, which they claim, from certain people who call themselves 'masters' or 'master' who claim that they descend from the offspring of Al-Hasan or Al-Husayn (may Allah be pleased with both of them and with all the companions). Those so-called masters force the clans to respect and honor them, and they - namely, the masters - do not allow any one from the clans to get married to their daughters, because they claim that this is prohibited. However, the masters are allowed to get married to the clans' women. Dear Eminence Shaikh, the masters who teach those people the above-mentioned doctrine and their followers make mistakes in religion and its creed. Some of these mistakes happen when they perform ablution; for example, when they wash the face, they say: O Allah, brighten my face on the day when faces will be bright, and do not darken my face on the day when faces will be dark. When they wash the hands, they say: O Allah, make me receive my book of deeds with my right hand and make me happy and pleased with it, and do not make me receive my book of deeds with my left hand and

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do not make me ignorant and conceited. When they wipe over the head they say: O Allah cover me with Your reward by the means of this water, and I am afraid of Your punishment and the punishment of the one who does not fear You. When they wipe the neck, an extra act which they add to ablution, they say: O Allah release this neck from Hell-Fire. When they wash the feet they say: O Allah, affirm my feet and my parents' feet on the straight path.

A1: There is no Adhkar (remembrances) said when performing ablution except what has been reported from the Prophet (peace be upon him). For example, in the beginning of ablution one should say: In the name of Allah, and upon completing it, one should say: I bear witness that none has to the right to be worshipped except Allah, alone without partner, and I bear witness that Muhammad is His slave and Messenger. O Allah make me of those who return to You often in repentance and make me of those who remain clean and pure.

He is Allah from Whom we seek success, and may Allah send His peace and blessings upon our Prophet Muhammad, upon his family and his companions.

Permanent Committee For Scholarly Research and Ifta

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Fatwa no. 21283

Q: We are a group of disabled men currently living in a government social welfare home. Some of the workers there are Muslims and others are not. They are employed by an agency contracted by the government.

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The question is: Is it permissible for the non-Muslim workers to pour us water to perform Wudu' (ablution), if the Muslim workers are busy serving our colleagues? Please advise. May Allah protect you!

A: Wudu' is considered valid when its conditions and pillars are fulfilled. However, it is not permissible to bring the non-Muslim workers to this country because we are commanded to expel Jews, Christians, and other disbelievers from the Arabian Peninsula. The Prophet (peace be upon him) stated: [\(Two religions must not remain in the peninsula of the Arabs.\)](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 18762

Q 1: what is the ruling on a person who intends to perform wudu' (ablution) and while washing their hands they break wind? Is it sufficient that they have already washed their hands that there is no need to wash them again or should they wash them again after breaking wind?

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A: The Sunnah (whatever is reported from the Prophet) is to wash the hands three times before washing the face, after doing Istinja' (cleansing the private parts with water after urination or defecation). If a person is going to perform Wudu' after waking at night, they should wash their hands thrice before putting them in the pot of water and before washing their face.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 18224

Q 4: I would like to know, may Allah be merciful with you, how to do Madmadah (rinsing the mouth) and Istinshaq (inhaling and exhaling water nasally) with a handful of water?

A: You take one handful of water to do Istinshaq and Madmadah. A person can rinse his mouth and wash his nose with the same handful of water. This should be repeated three times. It is narrated on the authority of `Abdullah ibn Zayd that the Prophet (peace be upon him), [\(performed Wudu' \(ablution\); he made Madmadah and Istinshaq three times using one handful of water.\)](#) and it is also narrated on the authority of `Aly that he (peace be upon him), [\(made Madmadah and Istinshaq three times with three handfuls of water.\)](#) There is no harm if

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he uses only one or two handfuls. However, it is better to use three handfuls of water due to the two reports mentioned above and the other Hadith to the same effect.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second and third questions of Fatwa no. 20049

Q 2: Is there an authentically reported Hadith about Madmadah (rinsing the mouth) and Istinshaq (inhaling and exhaling water nasally) during Wudu' (ablution)? If not, what is the ruling on performing Wudu' without doing them?

A: madmadah and Istinshaq were authentically reported by the Prophet's (peace be upon him) statements and deeds, and are included in washing the face. If a person omits one or both of them, their Wudu' is invalid. It is better not to separate them, as this was authentically reported from the Prophet (peace be upon him).

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Q3: With regards to madmadah (rinsing the mouth) and Istinshaq (sniffing water into the nose), is it a prerequisite of ablution to do them in order or is this optional?

A: Making Madmadah and Istinshaq in order is not a prerequisite for 'Wudu' but it is a commendable act.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 20184

Q: All praise be to Allah Alone, and peace and blessings be upon the Messenger of Allah, his family and Companions.

The Permanent Committee for Scholarly Research and Ifta' has read the letter that was sent to His Eminence the Mufti from His Honor the Chairman of Damad Council. The letter was transferred to the Committee by the Secretariat-General of the Council of Senior Scholars under no. 824 dated 24/01/1419 A.H. The question was as follows:

A person contacted our Center and said that he had pulled out some of his teeth because they were decayed as a result of not being regularly cleaned. He fixed nine artificial removable teeth which are not made of gold or silver. The doctor told him that he must remove the artificial teeth and wash them after eating so that they do not emit a foul odor. The question is whether this man must remove the artificial teeth when performing Wudu' (ablution). It may be worth mentioning that it is not difficult for him to remove then install them again after Wudu'. Please enlighten us with your beneficial answer so that

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we may inform the questioner. May Allah guide you to the best of this world and the Hereafter.

A: After the Committee studied the question, it answered as follows:

The concerned man does not have to remove his artificial teeth for Madmadah (rinsing the mouth) during Wudu'. Rather, he may perform Wudu' while they are in their place. This is because such artificial teeth are just like normal ones; they do not invalidate Madmadah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The first question of Fatwa no. 20336

Q 1: What is the ruling on one who performs Wudu' (ablution) and washes what is obligatory in Wudu' i.e., the face, arms, wipes the head and washes the feet to the ankles, but omitted the Sunnah of Wudu' such as, sniffing, rinsing the mouth and wiping the ears (with wet fingers)?

A: Rinsing the mouth and sniffing the water are obligatory because they are part of the face and because the Prophet (peace be upon him) instructed the Companions to do so. `Abdullah ibn Zayd narrated in the description of how to perform Wudu': [\(then the Prophet \(peace be upon him\) entered his hand \(in the container\) and rinsed his mouth and inhaled from one handful \(thrice\)\)](#) Agreed upon by Al-Bukhari and Muslim. It is obligatory to wipe the ears because they are part of the head and because the Prophet (peace be upon him) did so. `Abdullah ibn `Amr (may Allah be pleased with them) narrated describing the Wudu' of the Prophet (peace be upon him): [\(then he wiped his head and put the \(tip of his\) index fingers](#)

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[in both his ears and wiped with his thumbs the outward of his ears\)](#) Related by Abu Dawud, Al-Nasa'i and Ibn Khuzaymah ranked it as Sahih (authentic). Whoever does not rinse or sniff, then his Wudu' is not valid, and whoever does not wipe the inside and outside of the ears, the Wudu' is not valid.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The first question of Fatwa no. 20617

Q 1: I usually make Wudu' (ceremonial ablution) in accordance with what is related from the Prophet (peace be upon him), washing the bodily parts of ablution thrice except for the head and ears which I wash once. Recently, I was afflicted with an allergy which necessitates that I sniff water more than five times after I complete Wudu' because it relieves the severe inflammation in my nose caused by the allergy. I know that adding to ablution is impermissible, but with regard to my case what should I do? Please reply, May Allah reward you!

A: Sniffing water up the nose many times after finishing Wudu'

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in order to relieve the inflammation in your nose, taking into consideration that this is not from Wudu', is not a problem. However, if you are fasting, do not exaggerate by sniffing water all the way up into your nose for this is not permitted for the fasting person. Moreover, it is an act of Sunnah not to exaggerate in sniffing water into the nose for the fasting person, lest water may enter into the throat. It was authentically reported that the Prophet (peace be upon him) stated: [\(And sniff with water strongly except if you are fasting\)](#) Related by Imam Ahmad, Abu Dawud, Ibn Majah and Al-Tirmidhi. Al-Tirmidhi said: This Hadith is Hasan (good) and Sahih (authentic).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The second question of Fatwa no. 20628

Q 2: while performing wudu' (ablution), my mother does not make Istinshaq (inhaling and exhaling water nasally) and Madmadah (rinsing the mouth), and does not wash her two hands up to the elbows or wipe her head properly. Are istinshaq and Madmadah obligatory during performing Wudu'? What is the ruling on the way my mother performs Wudu'? It should be known that I have

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tried to show her how to perform Wudu', but she is not convinced. Please advise and tell whether her Salah (Prayer) is valid or not and substantiate your answer with sufficient proofs.

A: Making Istinshaq and Madmadah, washing the hands up to the elbows, and wiping the whole head from the tip of the forehead until all the way back up to the neck are obligatory for Wudu' to be valid. None of these parts should be overlooked intentionally or forgetfully, otherwise the Wudu' is nullified. You have to teach your mother how to perform Wudu' properly, advise her kindly, and explain the reports mentioned in this regard. You should also urge her to make sincere Tawbah (repentance to Allah) for performing Wudu' the wrong way and not to return to this act. May Allah pardon what she did previously due to her ignorance.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The first and second questions of Fatwa no. 20769

Q 1: While talking about Wudu' (ablution), you have said that it is sufficient to wash the thick beard with water, while the light beard should be combed from underneath with wet fingers. I hope Your Eminence could point out the ruling in this regard.

A: If the beard is thick so that the complexion behind it could not be seen,

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it is sufficient to wash it from outside even though it is better to comb it from underneath with wet fingers and make water reach the roots of the hair. However, if the beard is light so that the complexion behind it could be seen, the water should be admitted to the roots of the hair.

Permanent Committee for Scholarly Research and Ifta'

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Q2: Is it permissible for one to use a towel to dry oneself after performing ablution? Does this depend on weather conditions, or is it a general ruling?

A: the use of a towel to dry oneself after performing ablution or Ghusl (bath following major ceremonial impurity) or not using one are both permissible. The scope of permissibility is broad in this regard, praise be to Allah. However, it is best not to use a towel after Ghusl to be in keeping with the example of the Prophet (peace be upon him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The second question of Fatwa No. (18431)

Q 2: My hand was amputated from the elbow and an artificial hand made of nylon was fastened to my forearm. Because unfastening this artificial hand requires much effort, must I unfasten it every time I perform Wudu' (ablution), or is it sufficient to wipe it with water? Kindly give me a Fatwa, may Allah reward you!

A: If there is a part of the elbow still uncut, you must wash it, as the elbow has to be washed along with the hand, which applies to its remaining part.

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Allah (Exalted be He) stated: [\(So keep your duty to Allâh and fear Him as much as you can\)](#) It is not enough to wash the artificially fastened limb unless it is difficult to unfasten it, in which case, you may wipe it to avoid hardship and difficulty.

However, if the elbow is entirely cut, you will have to do nothing as the limb is totally inexistent.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



The second question of Fatwa no. 17783

Q 2: During Wudu' (ablution) we observed that some people wipe their head once while others wipe it three times; which is correct?

A: It is prescribed to wipe the head once, because of the Hadith of `Uthman ibn `Affan, `Aly and `Abdullah ibn Zayd (may Allah be pleased with them). They mentioned in the Hadith that the Prophet (peace be upon him) rinsed his mouth, sniffed water into his nostrils and then out, and then washed his face, arms and feet three times each and did not mention a certain number for wiping the head. In some narrations it is confirmed that he (peace be upon him) wiped his head once. As for the narration stating that the head is to be wiped with water three times, it is Shadh (a Hadith narrated by a trustworthy narrator, not in line with the narration of other trustworthy narrators in terms of wording, chain of narrators, or both) and in contradiction to the relevant Sahih (authentic) Hadith.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 18642

Q: Allah decreed that I have an accident which resulted in the loss of my left hand and part of the arm. Your Honor, my problem began after I got a prosthesis arm which covers the amputated part of my arm. Since the nature of my work as a doctor requires that I spend almost ten hours a day at work, I perform Zhuhr (Noon) Prayer and `Asr (Afternoon) Prayer in the hospital. When I perform ablution, I find great difficulty in removing the artificial limb and the clothes that cover it because the prosthesis arm is fixed with bands under the clothes on the right side of my body.

Is it permissible for me to wipe over the artificial limb instead of washing the remaining part of my left elbow that is inside the prosthesis as I find great difficulty in removing the hand? We appreciate your advice, may Allah reward you!

A: if part of the amputated limb that has to be washed in ablution remains, it must be washed. It is not sufficient to wipe over the artificial limb

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even if it covers all the remaining part of the hand. It must be removed when performing ablution or Ghusl. However, if you feel great difficulty in removing it to perform ablution, it is permissible to wipe over it just as you wipe over a cast. You should show patience and place your trust in Allah. May Allah reward you greatly for endurance of this affliction.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Third question of Fatwa no. 19405

Q 3: on performing Wudu' (ablution), is it sufficient that I wipe my scarf, or must I remove it and wipe my head, i.e. my hair? May Allah reward you with the best.

A: It is Wajib (obligatory) for a Muslim to wipe the head along with the ears with water other than the remnant of what was used for washing the hands. One must wet the hands then wipe the entire head along with their ears. A proof for this is Allah's (Exalted be He) statement regarding the obligatory acts of Wudu': [\(rub \(by passing wet hands over\) your heads\)](#) The ears are part of the head as the Ba' (B) letter in Allah's statement Biru'usikum: [\(\(by passing wet hands over\) your heads\)](#) is for Ilsaq (combining). Consequently, it is not sufficient to wipe the head while it

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is covered.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 14618

Q 3: Is it permissible to perform Wudu' (ablution) without washing the ears from inside for fear of harm? If it is not permissible, what is the ruling on a person who performed Salah (Prayer) with this Wudu' without knowing the number of times he performed it?

A: wiping the ears with water from both inside and outside is one of the obligatory acts of Wudu'. However, if a person thinks that it is more likely that wiping their ears will cause them harm, they are permitted not to wipe their ears and to perform Tayammum (dry ablution) instead after finishing Wudu'.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



The first question of Fatwa no. 15455

Q 1: My left leg was amputated to the knee and I fixed an artificial limb in its place. When I perform Wudu' (ablution), I wipe over the shoe which is fixed to my foot, but not covering the ankle. Is it permissible for me to wipe over the artificial limb

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although it does not cover both ankles, or should I wipe over the leg after taking off the shoes? Or is it impermissible for me to wipe over the artificial limb? Likewise, when I take a shower, I take off the artificial limb and make Wudu', but when I finish the bath, I forget to wipe over the limb. Am I sinful for this? Kindly clarify this matter for me. May Allah preserve you!

A: You do not have to wash the artificial limb or wipe over it when making Wudu', because the leg which should be wiped over no longer exists. As for Janabah (major ceremonial impurity related to seminal discharge), you have only to wash the remaining part of the leg. May Allah compensate you for your loss and grant you a great reward!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 18218

Q 1: Al-Qahtany (may Allah be merciful with him) says in his poem known as Al-Nuniyyah:

**Do not follow the Rafidah sect,
for they believe that feet should be wiped in Wudu`.
They misinterpret an abrogated reading by another,
although both are revealed.
One was revealed to abrogate the other,
but both are recorded in reports
The Prophet and his Companions washed their feet,
and this fact is indisputable.
The brilliant Sunnah
may qualify the Qur'an.**

What is the abrogated reading?

A: washing the feet in wudu' (ablution) is authentically proven in the Qur'an and Sunnah (whatever is reported from the Prophet).

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Indeed, this case has no place for Naskh (abrogation). Allah (Exalted be He) says in Surah Al-Ma'idah: ﴿O you who believe! When you intend to offer As-Salât (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles.﴾

We do not know that Naskh has any place in this act. If the poet refers to Allah's Saying: ﴿and (wash) your feet﴾ in a genitive form thinking that it was abrogated, he is mistaken. The two ways of recitation in the genitive and accusative forms have been recurrently and decisively related. There is no doubt about the recitation using the accusative form. As for the genitive form, the soundest opinion is that the word is in the genitive form because it is preceded by Allah's Saying: ﴿(by passing wet hands over) your heads﴾ which is in the accusative form as well for the sake of linguistic harmony. Linguists state that this style is acceptable, as the Arabs used it in their poetry and prose. For more information, refer to grammar books.

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The second question of Fatwa no. 15410

Q 2: Some people said that it is not necessary to perform Wudu' (ablution) in order, so it is permissible to wash the feet before the hands or face. They also claimed that Istinja' (cleansing one's private parts with water after urination or defecation) is not necessary as long as one has not urinated. Likewise, it is not required to be done on waking up from sleep. We hope that your Eminence will enlighten us concerning this issue, so that we will be sure of matters of importance in our religion. May Allah grant you success!

A: It is obligatory to follow the prescribed order of Wudu' starting with washing the face, two hands and elbows, wiping the head and two ears and then washing the feet and heels as related in the honorable Ayah (Al-Ma'idah: 6) and in accordance with what the Prophet (peace be upon him) did. Moreover, the Prophet (peace be upon him) said: [\(I will begin with that with which Allah began \(i.e., mentioned first in the Qur'an\).\)](#) As for Istinja', it is not part of Wudu', but it is a kind of removing impurity that is done after urination or defecation and before performing Wudu'. However, if a long period intervenes between Istinja' and Wudu', a Muslim is not required to repeat Istinja' when performing Wudu'. Likewise, Istinja' is not prescribed in cases such as sleeping, passing wind and the like.

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The third question of Fatwa no. 20196

If while performing Wudu' (ablution), I forget to wash a small part of

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a limb that must be washed during Wudu', which I remembered immediately after Wudu'. Should I repeat Wudu' in this case, or is it enough to wash the part I forget?

A: One of the conditions of Wudu' is washing all the parts in close sequence. Thus, if a person forgets to wash a limb required in Wudu', or even a small part of it, and remembers it while performing Wudu' or immediately after when the washed parts are still wet, they may wash the part they forgot and the subsequent limbs only. However, if they remember having forgotten to wash a limb that is required to be washed during Wudu', or even a small part of it, after it is dry, or while or after performing Salah (Prayer), they should repeat Wudu' as prescribed by Allah and perform the whole Salah again. This is because the condition of washing the required body parts in sequence was not met. Moreover, Allah made it obligatory that all the required body parts should be washed during Wudu'. Accordingly, whoever omits even a very small area of a limb, it is as if it were wholly omitted. This is supported by the Hadith narrated on the authority of `Umar ibn Al-Khattab (may Allah be pleased with him) who said: [«The Prophet \(peace be upon him\) saw a person performing Wudu' \(ablution\), but he left a nail-size space on his feet \(unwashed\). The Messenger of Allah \(peace be upon him\) commanded him to repeat the Wudu' and Salah. The man went back and repeated Salah.»](#) (Related by Ibn Majah in his Sunan) Moreover, Imam Ahmad and Abu Dawud related a Hadith similar in meaning.

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The third question of Fatwa no. 17763

Q 3: what is the ruling when a person performs wudu' (ablution) and when he finishes his Salah (Prayer), he discovers that he had forgotten to wash an organ whether obligatory or supererogatory?

A: Anyone who remembers that he has forgotten to wash an organ after finishing Salah must repeat Wudu' and Salah as well because cleanliness is a precondition to the validity of Salah. Taharah (ritual purification) can not be fulfilled except when all organs a person can wash are washed. The voluntary Salah is equally the same as the obligatory Salah except that it is not obligatory to make up for the voluntary Salah.

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Fatwa no. 18395

My name is `A.M.`A and I am over one hundred years old. I have two injuries, one in the right thigh and the other is a fracture in my left thigh. As a result, I cannot perform Wudu' (ablution) to offer Salah (Prayer) and my children carry me

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from my chair to the bed so that I can pray while lying in the bed. Furthermore, I perform Tayammum (dry ablution) instead of Wudu', bearing in mind that one of my children only sprinkles water on the place of impurity without rubbing it. I would like inform you that I urinate while in bed, and in many times drops of urine soil my clothes. Kindly give us the legal Fatwa regarding how to perform Taharah (ceremonial purification) and Salah in this condition. May Allah reward you and protect you!

A: It is obligatory upon you to remove feces by means of Istijmar (cleansing the private parts with a solid material after urination or defecation) until all the traces of stool are removed, provided that you do this for three times or more. Likewise, you should wipe the tip of the penis with a napkin three times or more after passing urine, and it is sufficient for you to wash the penis with water. As for the soiled parts of your body and clothes, they should be washed with water by your wife or any of your children or others. If the time of Salah is due and there is no one nearby to wash the traces of urine from your clothes and body, you are permitted to perform Salah with no blame on you, and afterwards they should be washed. Furthermore, you must perform Wudu' by washing your face and hands and wiping over your head, ears as well as washing your feet, whether you do this yourself, or any of your children helps you do it. However, if you cannot wash your four body parts, and there is no one to help you perform Wudu', it is permissible for you to perform Tayammum (dry ablution). We ask Allah to make our end and yours good and cure you! May Allah give you great reward!

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The second question of Fatwa no. 20809

Q 2: There is a girl who follows the instructions of Islam well, as we notice In sha'a-Allah. Whenever this girl goes to the bathroom to relieve herself or make Wudu' (ablution), she says that she feels water from the bathroom floor splashing on her. She says: It is impossible to believe it is pure water. It is worth mentioning that she washes the bathroom floor before using it and she repeats Istinja' (cleansing the private parts with water after urination or defecation) and Wudu' many times. Sometimes, she cries for fear that she does not clean herself properly. Once, some people watched her making Wudu' and told her that her Wudu' was valid, but she said that no one can guarantee that impure water does not splash on her. The problem became bigger and bigger until her body became weak. The same case is happening also during her Salah where she doubts the number of Rak`ahs or doubts that anything might occur which will affect the validity of her Salah. Could you kindly advise us in this regard?

A: What is happening to this girl is due to Satanic insinuations. She must ignore it and seek refuge in Allah from Satan for it will not harm her In sha'a-Allah.

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The fourth question of Fatwa no. 21683

Q 4: Your Eminence, I have a friend who has the following problem:

He says that each time he enters the bathroom, does Istinja' (cleansing the private parts with water after urination or defecation) well, and goes to perform Wudu' (ablution), he finds drops on his penis which he thinks to be drops of urine. These drops cause him disturbance and make him doubtful about the validity of Wudu' and the cleanliness of his clothing. He, therefore, has to perform Wudu' again and changes his clothing. What is your opinion on this issue?

A: If the reality is as you mentioned, the apparent situation is that the said person has insinuations and doubts which he has to disregard. They are from Satan whose aim is to spoil the acts of worship of the Muslim. It is recommended for him to splash some water on his pants after finishing Wudu' so as to end any insinuations.

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The fifth question of Fatwa no. 18401

Q 5: after performing Wudu' (ablution), I feel some dripping of urine. When I search, I sometimes see it and sometimes not. I am afraid that I suffer from urinary incontinence. Please advise concerning the lawful treatment of this condition.

A: This is an insinuation by Satan. You should ignore it unless you are sure that there are drops of urine. In this case, you should repeat Istinja' (cleansing the private parts with water after urination or defecation) and Wudu', according to the statement of the Prophet (peace be upon him) when he was asked about a person who imagined to have passed wind during Salah (Prayer). He (peace be upon him) replied, "He should not interrupt Salah unless he hears a sound or smells something." (Agreed upon by Al-Bukhari and Muslim).

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Wiping over leather socks

The second, third and fourth questions of Fatwa no. 13842

Q2: If one removes leather socks then sleeps in ordinary socks, is it permissible to wear the leather socks again and continue wiping over them?

A: if one puts on the leather socks after performing ablution and wipes over them, then removes them and leaves the ordinary socks on, he is no longer in a state of purity, and wiping over the leather socks is therefore no longer valid.

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Q 3: If one wipes over Khuffs (leather socks) after the expiry of the time for wiping over them; what is the ruling on the validity of the Salah (Prayer) in this case?

A: If a resident wipes over Khuffs for more than one day and night, or if a traveler does so for more than three days and nights; wiping beyond this time limit is invalid. Wudu' and Salah in this case must be repeated.

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Q 4: What is the ruling on taking off Khuffs (leather socks) to take out something harmful in them and then putting them on again?

A: if someone takes off Khuffs because of something harmful in them, Wudu' (ablution) will be invalidated. Such a person has to perform Wudu' anew and then wear the Khuffs.

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Fatwa no. 14053

Q: I performed Wudu' (ablution), put on my socks, then nullified my Wudu'. I then put on another pair of socks over the first pair; is it permissible to wipe over them or should I take them off and wipe over the first, or should I take them both off and wash the feet? The same situation occurred , but this time I had two pairs of socks on together. I invalidated my Wudu' (e.g. passing wind, urine, or stool) and took off the second pair of socks; is it permissible to wipe over the remaining pair or should I take them off as well and wash my feet?

A: First: if one puts on socks while in a state of ceremonial purity then invalidates Wudu' (by passing wind, urine or stool) and puts on another pair of socks, he should wipe over the first pair; for it is the pair that was worn while in a pure state.

Second: If one puts on two pairs of socks while in a state of ceremonial purity, then invalidates Wudu' and removes the upper pair, it is permissible to wipe over the inner pair of socks, as it was worn while in a state of ceremonial purity.

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The second question of Fatwa no. 16123

Q 2: is it permissible to wipe over the Khuffs (leather socks) without an excuse, whether cold or illness, but just for being unable to take them off?

A: It is permissible to wipe over the Khuffs if they cover the feet

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and the ankles, and you wear them after performing Wudu' (ablution), even if it is not cold. The wiping period is a day and a night for a resident, and three days and nights for a traveling person. And Allah knows best.

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Fatwa no. 17201

Q: Many people wipe over Khuff (leather socks) to make Wudu' (ablution) for Dawn (Fajr) Prayer. Then they wear Khuff and on Zhuhr (Noon) Prayer they wipe over this Khuff and take it off and pray and wear the Khuff. Therefore, they count day and night from Zhuhr Prayer. Also, they may wipe over their Khuff on `Asr (Afternoon) Prayer and take them off and pray `Asr Prayer and after that they wear their Khuff, so they count day and night from `Asr Prayer. Is this right?

A: If a person wears socks or Khuff after making Wudu' for Fajr (Dawn) Prayer then he wipes the first time when making Wudu' for Zhuhr (Noon) Prayer, the period of wiping starts from the first time he wipes over his socks or Khuff. The period of wiping is that a resident is permitted to wipe over the socks for a night and a traveler is permitted to wipe over the socks for three nights.

If the person takes off the socks or the Khuff after wiping over it after having Hadath (minor or major impurities), the state of purity of this person will be broken, according to the majority of scholars.

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The second question of Fatwa no. 17839

Q 2: Wiping over leather socks is permissible according to the Sunnah, is it permissible for a person to wipe over socks that are not made of leather?

A: It is permissible to wipe over all that covers the feet whether leather or thick socks; because the Prophet (peace be upon him) wiped over the leather and thick socks after wearing them in a state of ritual purity and ordered the Sahabah (Companions) to wipe over the leather socks a day and a night for a resident and three days and nights for a traveler.

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The first question of Fatwa no. 18146

Q 1: While I was making Wudu' (ablution), I wiped over my shoes which I wore without socks, then after making Wudu', I took them off and went to perform Salah (Prayer). After I finished Salah, I put them on while in a state of Taharah (ritual purification). Your Eminence, I would like to ask you

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concerning this matter; is it permissible for me to wipe over my shoes next time and for the period of one day and night or not?

A: It is permissible to wipe over the Khuff (leather socks) or the socks which cover the place to be washed. However, it is not permissible to wipe over the shoes which do not fully cover the place where it is obligatory to make 'Wudu'. Therefore, you should repeat this Salah as you did not wipe over in the correct manner.

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The fourth question of Fatwa no. 18209

Q 4: Someone wore socks while they were Tahir (ritually pure) then entered the state of minor ritual impurity, then wiped over the socks then entered the state of minor ritual impurity again then took the socks off then wore them; can they wipe over them?

A: If a person puts on socks while not being in a state of Taharah (ritual purification), it will not be permissible for them to wipe over them. This is because putting on socks while being in a state of Taharah is a prerequisite for wiping over them as the Prophet (peace be upon him) said to Al-Mughirah ibn Shu`bah (may Allah be pleased with him) when the latter wanted to help the Prophet take off his Khuff (leather socks): [«Leave them, for I have performed Wudu' \(ablution\) before putting them on.»](#)

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The second question of Fatwa no. 19411

Q 2: if a person performs Wudu' (ablution) and wipes over a pair of socks then puts on a second pair of socks, is it permissible to wipe over the outer one only when performing Wudu' again?

A: If a person initially wipes a pair of socks and then puts on another pair of socks, they should only wipe the pair of socks that are wiped initially and they may not wipe the outer one.

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Fatwa no. 19951

Q: If a person doubts the time of beginning wiping over the socks or Khuff (leather socks); what should he do?

A: If a person doubts the time of beginning wiping over the socks or Khuff, he has to take off the Khuff and wash his feet because washing is the basic ruling.

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The fourth question of Fatwa no. 20196

Q4: if i take the socks down to make it fit on my feet or to wear another pair, would that invalidate my ablution or my wiping over the socks? If I put on the socks then the duration of wiping elapses while I am still in a state of purity, should I perform ablution?

A: After wiping on the socks, if you take your socks off to fix them then a part of your foot shows, even if a small part, then you have a minor ritual impurity after wearing the socks, your ablution is nullified. Consequently, the ruling of wiping on the socks becomes invalid and the socks must be taken off. If the time of Salah is due, you have to perform ablution and it is not lawful for you to offer Salah with your earlier ablution before taking the socks off. Likewise if after wiping on the socks, you take them off to exchange them, it will be impermissible to wipe on the new socks even if you put them on in a state of purity, as it nullifies ablution. Consequently, you have to repeat a full ablution and wash all the organs including the feet. After that you may wear the socks and have a new duration for wiping on them. But if you mean wearing another pair of socks on the first pair without taking the first pair off, then if you wear the new pair in the previous state of purity before wearing the old pair, that is before you wipe on the old pair, the ruling of wiping will be for the upper pair of socks. If you wear the new pair of socks on the old pair after

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wiping on the old pair, the ruling will be for the first old pair. In this case before you wipe on them, you have to take the new pair off then wipe on the old one; because one of the conditions of wiping on the leather socks is that the person should wear them in a state of ritual purity after washing all the organs of ablution.

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The fourth question of Fatwa no. 20769

Q 4: Respected Shaykh, you mentioned in the chapter on wiping over Khuffs (leather socks) that it is permissible for a woman to wipe over her Khimar (veil covering to the waist), what is the basis that substantiates this ruling?

A: It is permissible for a woman to wipe over her Khimar that she wears over her head and is wrapped under her jaw for one day and night if she has not taken it off as long as she finds difficulty in taking it off to perform Wudu' (ablution) and hence it is treated like a turban. It is authentically reported in the Sunnah (whatever is reported from the Prophet) that it is permissible to wipe over the turban and Khuffs whether one is traveling or residing, and it is reported from Um Salamah (may Allah be pleased with her) that she used to wipe over her Khimar.

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(Part No. 4; Page No. 106)

Things that invalidate Wudu'

The first question of Fatwa no. 14618

Q 1: I have been suffering from continuous passing wind accompanied with noise in my belly for more than ten years. It is very embarrassing for me in the presence of people. I cannot offer Salah (Prayer) with Khushu` (the heart being attuned to the act of worship). I tried hard to seek treatment, but it was of no use. Can I offer Salah at home in this case? Can I hold the Mus-haf (Arabic Qur'an) to read in it whether directly or through a barrier? I cannot remain Tahir (ritually pure) all day because of passing wind. Should I perform Wudu' (ablution) before I sleep or not? Please advise in detail. May Allah gather us in the highest level of Jannah (Paradise). Amen.

A: You should offer congregational Salah even if you have noise in your belly. If you do not pass gas, the grumbling stomach does not invalidate taharah (ritual purity). However, if you pass gas, your Wudu' will be invalidated, and you should perform Taharah to offer Salah and hold the Mus-haf. It is a Sunnah (a commendable act) to perform Wudu' before sleep.

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The second question of Fatwa no. 16053

Q 2: Does passing gas nullify Wudu' (ablution) or not?

A: passing gas nullifies Wudu' according to the religious texts and consensus of Muslim scholars. The Prophet (peace be upon him) said about a person who feels something like this in his Salah, [\(He should not leave \(prayer\) until he hears a sound or smells an odor \(of passing wind\)\).](#) Related by Al-Bukhari. The Hadith means that he should not leave Salah until he makes sure that he really passed gas and this indicates that it nullifies Wudu'. The Prophet (peace be upon him) said, [\(When any of you passes gas during the Salah \(prayer\), he should turn away, perform Wudu' \(ablution\) and repeat the Salah \(prayer\)\).](#) Related by Ahmad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) and Ibn Hibban ranked it as Sahih (authentic).

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Fatwa no. 20988

Q: It has been a long time since I first experienced frequent gas passing from my vagina. As a result I always repeat Wudu' (ablution) and Salah (Prayer) over and over. I have great difficulty performing Wudu' again, what should I do?

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Does passing this gas nullify Wudu'? If so, what should I do? It is worth mentioning that I sometimes repeat Wudu' five or even eight times and I cannot perform Salah in a state of tranquility fearing that I may pass this gas. What is the ruling on the Salah I performed previously while I pass gas after repeating Wudu' for several times? Please guide me, may Allah reward you

A: The following is the medical report submitted to the committee concerning this issue:

1. the air which emits from the vagina is a simple and common disease that women suffer from. It occurs as a result of numerous childbirths cause the vagina to widen. When a woman sits , lies on her back, or has sexual intercourse, air comes into her vagina. When the bowels are squeezed, for example when coughing, lifting heavy objects, or standing up, air emits producing a sound similar to the wind coming from the anus.

However, what emits from the vagina is common air which has nothing to do with gas or wastes. Surgery to narrow the vagina can be performed to get rid of this problem.

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2. This woman should be examined by a specialist to make sure that she does not suffer from vaginal fistula (an abnormal opening between the back wall of the vagina and the large intestines). This disease causes the gases to leak from the large intestines and is emitted from the vagina. Surgery is required to close this opening as the gases passing through the opening are wind which nullifies Wudu'.

She should be examined by a gynecologist to make sure whether she has vaginal fistula or not. If she has this disease, she can have surgery to eliminate this problem. And Allah knows best.

According to the above mentioned report, the committee replied that the gas passing from the women's vagina occurs in two cases:

The first case: It happens as a result of the frequent childbirths which lead to the vagina widening. The air comes into her vagina for certain reasons; such as sitting down, laying on the back, etc. and emits when the position changes producing a sound that has nothing to do with gases or wastes. Therefore, that air does not nullify Wudu'.

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The second case: It happens as a result of the gases leakage from the large intestines to emit from the vagina because of the vaginal fistula. In this case the gas nullifies Wudu' as it is as actual gas

which emits from other than the normal place.

Only the gynecologists and specialists can determine which case applies to the woman.

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The first question of Fatwa no. 17580

Q 1: a man offers `Isha' (Night) Prayer and Shaf` (two units of Prayer, particularly before the final unit of the odd-number prayer). While he is offering Witr (Prayer with an odd number of units), he passes gas, should he repeat Wudu' to repeat Shaf` and Witr or not?

A: A person should repeat only Witr if he is offering it on its own when he passes gas. However, he should repeat them, if he is offering Shaf` and Witr together and he passes gas before saying Taslim (salutation of peace ending the Prayer). It is worth mentioning that Shaf` and Witr are Sunnah, not obligatory acts.

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The second question of Fatwa No. (19587)

Q 2: After having performed Ghusl (ceremonial bath following major ritual impurity), I went to perform Salah (Prayer). While offering Salah, I felt the discharge of Madhy (pre-seminal fluid). What is the ruling on this Salah? Do I have to repeat Ghusl or leave the Salah to perform Wudu' and then repeat Salah? Please give me a fatwa. May Allah reward you!

A: If you are certain that something emitted from the private parts after performing Wudu' it is invalidated and you will have to repeat your Wudu'. If this takes place during Salah, you must leave it and repeat Wudu'. However, if you are not certain, the basic rule is that you remain ceremonially pure because certitude is not cancelled by doubt.

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The first question of Fatwa no. 13992

Q 1: What is the ruling if a man discharges Madhy (thin white viscid fluid secreted due to sexual thoughts or desire) while performing Salah (Prayer); will it be permissible for him to proceed with the Salah?

A: If a person discharges Madhy while performing Salah, both his Wudu' (ablution) and Salah will be Batil (null and void) and it will be Wajib (obligatory) on him to wash his penis and testicles, perform new Wudu', and perform the same Salah again.

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The second question of Fatwa no. 18362

Q 2: I heard that the sick must use water in purification whether in the case of Al-Hadath Al-Asghar or Al-Hadath Al-Akbar. what is meant by Al-Hadath Al-Asghar and Al-Hadath Al-Akbar?

A: Al-Hadath Al-Asghar (Minor ritual impurity) includes everything, which necessitates Wudu' (ablution) not Ghusl (ritual bath) such as urination, defecation, passing gas, eating camel meat and sleeping.

Al-Hadath Al-Akbar refers to matters that entail performing Ghusl such as sexual intercourse, discharging semen out of sexual lust in a wet dream or anything else, menstruation and childbirth bleeding.

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The second question of Fatwa no. 18799

Q 2: Do nosebleeds nullify Wudu' (ablution) and Salah (Prayer) or not?

A: Impure matters that come out through any opening from human body other than the urethra and anus, but are neither urine nor stool,

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such as nosebleeds, vomit, wounds, and the like do not nullify Wudu' as long as they are not in much quantity, for the Hadith reported by Abu Al-Darda' [\(that the Prophet \(peace be upon him\) once vomited and then he performed Wudu' \(ablution\)\).](#) According to Ibn `Abbas, (may Allah be pleased with him both): "If the blood flows in large quantities, it (Wudu') should be repeated." However, if only a small amount of blood is discharged, Wudu' will not be nullified. This is the opinion of a group of Sahabah (Companions of the Prophet) such as Ibn `Abbas, Abu Hurayrah, and Ibn `Umar (may Allah be pleased with him) and no one of the Sahabah disputed over this point. This opinion finds further support among a group of Tabi'un (Followers, the generation after the Companions of the Prophet). It is authentically reported on the authority of Ibn `Umar (may Allah be pleased with him) that he squeezed a sinus until blood came out of it, and he performed Salah without performing Wudu'. However, it is inferred that the blood that came out was little.

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Sixth question of Fatwa no. 21264

Q 6: does a nose bleed during Salah nullify Wudu' (ablution)? It may be worth mentioning that this happens frequently due to a nasal disease.

A: If there is a large quantity of blood, Wudu' is nullified and it becomes Wajib (obligatory) on one to interrupt Salah and repeat Wudu'. Conversely, if the quantity of such blood is small, it does not affect the Salah or Wudu' at all.

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The first and second questions of Fatwa no. 14100

Q 1, 2: If it happens that I have performed Wudu' (ablution) then I pass wind, must I wash the front and back passage (urethra and anus) or is it sufficient to perform Wudu' without washing my private parts?

Having slept heavily after being in a state of Wudu', is it enough to perform Wudu' when I wake up or is it necessary that I wash my private parts before performing Wudu'?

A: To ritually purify oneself after passing wind or sleeping, it is sufficient to perform Wudu' only and it is not necessary to wash the front and back passage.

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The third question of Fatwa no. 18611

Q 3- I read in the books of Fiqh that sleeping while firmly seated does not nullify Wudu' (ablution).

On the other hand, sleeping in a position where a person is not firmly seated does nullify Wudu'. We also heard that sleeping in general nullifies Wudu'. What is your opinion concerning this issue?

A: The preponderant opinion in this regard is that the sleeping which causes a person to lose the senses is what nullifies Wudu', whether standing, sitting or lying down. However, dozing while one retains full awareness does not nullify Wudu'. Accordingly, we can reconcile between the Hadiths reported in this regard such as the Hadith narrated by Safwan ibn `Assal (may Allah be pleased with him) who said that: [\(The Prophet \(peace be upon him\) ordered them that they should wipe over socks on a journey for three days unless they are in a state of major impurity. However, in case of defecation, urination, and sleep, they are permitted to do so.\)](#) The Prophet (peace be upon him) considered sleeping like defecation and urination and did not differentiate between them.

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The third question of Fatwa no. 16814

Q 3: Does the Wudu' (ablution) of a woman become nullified if she touches her baby's private parts while washing him or her?

A: Wudu' is nullified when a woman touches her baby's private parts, whether the front or back passage, without a barrier. The Prophet (peace be upon him) ordered anyone who touches private parts to perform Wudu'.

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The second question of Fatwa no. 20831

Q 2: If a Muslim performs Ghusl (ritual bath) in the right Shar`y (legal) way then follows it with having another bath using water, soap and a sponge without touching their private parts with naked hands, will they be allowed to perform Salah (Prayer), or does the use of soap and a sponge nullify Wudu' (Ablution)?

A: What nullifies Wudu' is touching the anterior and posterior private parts with naked hands; however touching them with a barrier does not nullify Wudu'. Thus, if you were in a state of ritual purity before having your bath, and you did not touch your private parts with your naked hands, or touched them with a barrier, and nothing came out from the urethra or anus, your Wudu' will not be nullified.

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The sixth question of Fatwa no. 21675

Q 6: does touching the thigh or knee invalidate Wudu' (ablution)?

A: Touching the thigh or knee after performing Wudu' does not invalidate it, for there is no evidence to this effect.

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Fatwa no. 16132

Q: My father owns a store, and he often touches women's hands unintentionally while dealing with them in trade. Is he obliged to perform Wudu' (ablution) for touching women's hands? Please advise, may Allah reward you!

A: It is obligatory upon the man to avoid touching a non-mahram woman, but if this happens against his will, as in the case of your father, he is pardoned and his 'Wudu' is not nullified.

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The first question of Fatwa no. 20658

Q 1: Some of the contemporary scholars argue that touching one's wife does not nullify Wudu' (ablution). Their view rests on the Hadith reported by Abu Dawud on the authority of `Aishah (may Allah be pleased with her) that [\(the Prophet \(peace be upon him\) kissed one of his wives and went out to offer Salah \(Prayer\) without performing Wudu' again.\)](#) Could this be a supporting evidence to the holders of this view or is this act peculiar to the Prophet (peace be upon him) on account that he did not declare this? `Aishah (may Allah be pleased with her) also narrated: [\(The Messenger of Allah \(peace be upon him\) used to kiss \(his wives\) while observing Sawm \(Fast\); and he had the greatest control over his desire \(as compared with you\).\)](#)

As for Wudu' being nullified by what comes out of the urethra and anus through an opening in the stomach, there is no disagreement regarding this except what was stated by the Shaykh of Islam and Al-Muwaffaq in "Al-Mughny" from some of the Maliki jurists. There is no disagreement that Wudu' is nullified by what comes out of the urethra and anus. Ibn Taymiyyah stated: "If a person has a disease that prevents the urine and stool from coming out of the urethra and anus and another opening is made in their body for the discharge of their excretions as is the case with some people, this does not nullify Wudu'." Accordingly, is Wudu' Mustahab (desirable) or Wajib (obligatory) in this case?

A: First, according to the most correct opinion maintained by scholars, if a man touches his wife

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directly, this does not nullify Wudu', whether he touches her lustfully or not, for the Prophet (peace be upon him) kissed one of his wives and went for Salah without performing Wudu' again. Moreover, whenever the Prophet (peace be upon him) made Sujud (prostration) while standing for optional Prayer at night, he used to touch `Aishah (may Allah be pleased with her) with his fingertips to withdraw her legs due to the narrowness of the place, then he would prostrate. It would also impose a lot of hardship if Wudu' was required whenever a man touches his wife, so if it really nullifies Wudu', the Prophet (peace be upon him) would have explained it. As for Allah's Saying in Surahs Al-Nisa' and Al-Ma'idah: [\(Or you have been in contact with women\)](#) this refers to conjugal intercourse, according to the more correct of the two opinions maintained by scholars. This was reported by some of the Sahabah (Companions of the Prophet) and Tabi'un (Followers, the generation after the Companions of the Prophet) may Allah be pleased with them all.

Second, whatever comes out from other than the urethra and anus, such as blood, vomit, and the like, does not nullify Wudu' according to the most correct opinion maintained by scholars, unless it is foul and Najis (ritually impure). Urine and stool absolutely nullify Wudu', whether they come out of the regular exit or not.

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The first question of Fatwa no. 16312

Q 1: does drinking camel milk nullify Wudu' (ablution)?

A: Drinking camel milk does not nullify Wudu'. In fact, eating

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camel meat nullifies Wudu' as is mentioned in a Hadith. On the authority of Al-Bara' ibn `Azib (may Allah be pleased with him) who narrated: [\(The Messenger of Allah \(peace be upon him\) was asked about performing Wudu' after eating camel meat. He replied: Perform Wudu' after eating it.\)](#) (Related by Abu Dawud) Also, Muslim related in his Sahih (authentic) Book of Hadith on the authority of Jabir ibn Samurah (may Allah be pleased with him): [\(A man asked the Prophet \(peace be upon him\) whether he should perform Wudu' after \(eating\) mutton. He \(the Prophet\) said: Perform Wudu' if you so desire. He \(again\) asked: Should I perform Wudu' \(after eating\) camel meat? He said: Yes.\)](#)

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The fifth question of Fatwa no. 19591

Q 5: When I read about the things that do not invalidate Wudu' (ablution), they included eating camel meat, even though I had read that: (A man asked the Prophet (peace be upon him), "Shall we perform Wudu' after eating camel meat?" The Prophet replied, "Yes.") How can we explain this contradiction?

A: eating camel meat invalidates Wudu' as authentically reported in the Hadith. The contradictory opinions of some scholars are not taken into account.

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The sixth question of Fatwa no. 20173

Q 6: why does eating camel meat invalidate wudu' (ablution)?

A: Eating camel meat in particular invalidates Wudu' according to the most authentic opinions of scholars, as proved by Sahih (authentic) Hadiths. The wisdom is devotional, and we are not required to know the wisdom behind it. We should believe in the rulings of Shari`ah (Islamic law) and apply them, even if we do not understand the wisdom behind them, while believing that Allah (Glorified be He) is the All-Wise, the All-Knowing. However, the scholars mentioned that part of the wisdom behind it is that camels have some sort of evil influence, envy, and a tendency to harm those who abuse them. If a person eats their meat, they acquire some of their traits, so Wudu' is prescribed in order to nullify this effect.

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The eighth question of Fatwa no. 18612

A 8: if a person doubts whether he has performed Wudu' (ablution) or not, does this nullify their Wudu'? Also if I doubt whether I have offered Zhuhr (Noon) Prayer or not, should I offer the Zhuhr (Noon) Prayer to clear my doubts up or ignore the doubts and do what I am certain of? If I realize that I was wrong in guessing the direction of the Qiblah (direction faced for Prayer towards the Ka`bah), should I repeat my Salah?

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A: First: If a person performs Wudu' then doubts whether he becomes in a state of impurity or not, the rule is that he is still in a state of purity as long as there is no proof that he entered the state of impurity. They should consider what they are certain of and disregard doubts.

If the person has not performed Wudu' then doubts whether they have performed Wudu' or not, the rule is that they have not performed Wudu' unless there is proof that makes them certain of performing Wudu'. They should consider what they are certain of, i.e. not performing Wudu'.

The rule of Shari`ah in this regard is that certainty is not cleared up by doubts. The rule is that a status quo continues until it is proven to be nullified.

Second: If a person doubts whether he has performed Salah (Prayer) or not, the rule is he has not offer it until he is certain of offering it.

Third: If a person does not find anyone to tell him about the direction of the Qiblah (direction faced for Prayer towards the Ka`bah), cannot find it on his own, and guessed it, then offered Salah, then later on, found out that he was wrong in his guess, this person does not have to repeat Salah and his Salah is valid, and praise be to Allah.

But if this person ignores asking people about it or finding it on his own, then finds out that he has been wrong in his guess, his Salah (Prayer) will not be valid and he has to repeat it.

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The second question of Fatwa no. 13791

Q 2: Is it obligatory for me to perform Wudu' (ablution) after receiving money from non-Muslim clients?

A: receiving money from non-Muslim clients does not invalidate Wudu'.

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The third question of Fatwa no. 20831

Q 3: Does shaking hands with a non-Muslim nullify Wudu' (ablution)?

A: shaking hands with a non-Muslim does not nullify Wudu'. The Najasah (impurity) of the non-Muslim is Hukmiyyah (ceremonial impurity without discernable characteristics) not `Ayniyyah (ceremonial impurity with discernable characteristics), and therefore your Wudu' does not become invalid by shaking hands with them.

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The second question of Fatwa no. 14118

Q 2: Should a person repeat Wudu' (ablution) or

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take a bath if a cat touches his feet?

A: if a cat touches your foot, Wudu' is not nullified.

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The second question of Fatwa no. 14468

Q 2: if one touches dough, does his Wudu' (ablution) become null and void? May Allah reward you!

A: Touching dough does not nullify Wudu', for it is not one of the nullifiers of Wudu'. However, if there is a piece of dough on any body part that one has to wash during Wudu' and one performs Wudu' without removing it, Wudu' would be invalid.

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The second question of Fatwa No. (17661)

Q 2: Is there a type of injection used by patients that may invalidate Wudu' (ablution)? Is it obligatory for a patient who bleeds from the spot where he was injected

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to perform Wudu' in order to remain in the state of ceremonial purity he was in prior to the injection? What is the ruling if one sees blood from the injected area on one's garment after performing Salah (Prayer)? Is it obligatory to repeat the Salah in this case? Please respond, may Allah reward you!

A: injections do not invalidate Wudu'. Moreover, the discharge of a small amount of blood from the area where one was injected is negligible. If one sees traces of blood on one's garment after performing Salah having not known of it before, or having known but he forgets and remembers only after Salah, it is not obligatory to repeat the Salah. If the blood is a small amount, it will be pardonable regardless of whether one knows of it or not.

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The first question of Fatwa no. 18173

Q 1: When I am in a state of Wudu' (ablution) and enter the toilet, not to relieve myself but just to bring items used for cleaning, would my Wudu' be invalidated? It should be noted that I only enter the bathroom for a very short time. What should I do in this case?

A: Merely entering the toilet and exiting it does not invalidate Wudu', because nothing occurs that nullifies Wudu'. There are other matters that are known to nullify Wudu', such as urinating or defecating, or the discharge of any impure substance emitted from the body in a relatively large quantity,

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sleeping and eating camel meat.

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The fourth question of Fatwa no. 17730

Q 4: In the early morning hours after midnight on the seventh day of Dhul-Hijjah, I circumambulated and performed Sa`i (going between Safa and Marwah) with the Wudu' (ablution) I performed for `Isha (Night) Prayer. Prior to Fajr (Dawn) Prayer, I intended to renew my Wudu' but I could not because of the crowd. I lost my family and did not find them except after the end of Salah, and feeling exhausted I did not renew my Wudu' nor perform Fajr (Dawn) Prayer. Afterwards, I offered Salah without performing Wudu' lest I might lose my family again. Did I nullify my Wudu' when I intended to renew it? It is worth mentioning that I did not sleep, I only intended to renew my Wudu' to offer Fajr (Dawn) Prayer. If it was nullified, is there any sin on me in this case?

A: intending to renew Wudu' does not nullify the previous one. As long as none of the nullifiers of Wudu' occurred, your Salah is valid.

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Fatwa no. 19660

Q: What is the ruling on one who performs Wudu' (ablution) to perform Salah (Prayer) then washes his entire body with water? Please advise, may Allah reward you!

A: If a person performs Wudu' for Salah, then washes the entire body, there is nothing wrong in this, whether done for the purpose of cooling off, cleaning oneself or the like. Moreover, Wudu' is not nullified by this matter as long as one does not touch the `Awrah (private parts of the body that must be covered in public), i.e. the genitals and the back private parts, for the Messenger of Allah (peace be upon him) said: [\(He who touches his penis must perform ablution\)](#) Related by the Five Compilers of Hadith (Imams Ahmad, Abu Dawud, Al-Tirmidhi, Al-Nasa'i and Ibn Majah). Al-Tirmidhi and Ibn-Hiban ranked it as Sahih Hadith. Al-Bukhari said: This Hadith is the most authentic narration on this matter.

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Ghusl

The fourth question of Fatwa no. 20799

Q 4: a discharge is emitted after making Ghusl (ritual bath following major ritual impurity), should I repeat Ghusl?

A: You have to make Istinja' (cleansing the private parts with water) and Wudu' (ablution). You do not have to repeat Ghusl, if the discharges are emitted without having sexual thoughts or desire.

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The first question of Fatwa no. 13840

Q 1: An incident happened to me when I was still a young man; I had an uncle who was like a father to me. He raised me very well; he was very religious and pious and I never heard a bad word from him. This uncle died, may Allah be merciful with him, and it was my father who conveyed to me the bad news of his death. He asked me to go along with him to offer funeral prayer over my uncle. At this particular time, I was in a state of Janabah (major ritual impurity) and I felt embarrassed to tell my father because I was young. I even tried not to go with him and told him to go and I would catch up with him, but he insisted on my

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going with him. He argued that my uncle used to love and cherish me so much and that he did a lot for my sake, and because of that I should witness the funeral. I accordingly went with him and entered the Masjid (Mosque) in the said state, and after performing Salah (Prayer), we brought my deceased uncle and offered him the funeral prayer then we buried him. Ever since, my conscience still worries me, and I could not see him in my dreams as did my mother, aunt and others although he used to love me very much and so do I. They told me that he died while uttering my name. Your Eminence, is there a Kaffarah (expiation) for that matter which I did in a state of recklessness and embarrassment from my father? Please advise, may Allah guide you!

A: You were wrong in going with your father to perform funeral prayer while being Junub, and you should ask Allah to forgive you for that matter.

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Fatwa no. 14164

Q: one night, I discharged semen so I became ritually impure, then I performed Fajr (Dawn) Prayer without taking a ceremonial bath. I did so because performing Ghusl (ceremonial bath following major ceremonial impurity) would have delayed me from performing Salah (Prayer) in congregation. Is the prayer I performed invalid or not? I appreciate your guidance, may Allah reward you!

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A: One of the prerequisites of the validity of Salah is ceremonial purity. Therefore, you must repeat the Salah which you offered without being pure. Allah (Exalted be He) states: ﴿O you who believe! When you intend to offer As-Salât (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles. If you are in a state of Janâba (i.e. after a sexual discharge), purify yourselves (bathe your whole body).﴾ You must repent to Allah, ask His forgiveness and regret what you did.

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The second question of Fatwa no. 13992

Q 2: If a person ejaculates as a result of thinking about having sexual intercourse or foreplay, should one perform Ghusl (ritual bath following major ritual impurity)?

A: If Maniy (sperm) is ejaculated as a result of thinking about sexual intercourse or foreplay, a person has to perform Ghusl. However, if Madhy (thin white viscid fluid secreted due to sexual thoughts or desire) is ejaculated, a person should not perform Ghusl.

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In such a case, Taharah (ritual purification) is obligatory.

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The second question of Fatwa no. 14466

Q 2: Is it permissible for a married person who is in the state of major ceremonial impurity after having relations with his wife at night to perform fajr (Dawn) Prayer without making Ghusl (ceremonial bath following major ceremonial impurity)?

A: Salah is not valid without purification, and whoever offers Salah without purification, his Salah will be invalid. Allah (Exalted be He) states: ﴿O you who believe! When you intend to offer As-Salât (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles. If you are in a state of Janâba (i.e. after a sexual discharge), purify yourselves (bathe your whole body).﴾

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The third question of Fatwa no. 14735

Q 3: When performing Ghusl (ceremonial bath following major ceremonial impurity); should I only wash the genitals or the back private parts as well?

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A: When performing Ghusl, one must wash the entire body with water as well as rinse the mouth (Madmadah) and inhale and exhale water nasally (Istinshaq). In addition, one must also fully wash the two private parts (the front and the back).

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Fatwa no. 14504

Q: I am a 27 year old married man with four children. I suffer from the discharge of sperm before or after urination, or after Ghusl (ritual bath following major ritual impurity). Sometimes, while at work I think of having sexual intercourse with my wife or kissing her and when I enter the bathroom, I see sperm discharge. I visited a physician and he gave me medicine, which I took, but I still suffer from this condition. What is the ruling on my Salah and Sawm (fasting)?

A: Sawm is valid but as for Salah, if sperm discharges due to arousal, you must perform Ghusl (ceremonial bath) even if it is caused by merely having erotic thoughts. If it occurs without such thoughts, it takes the same ruling of urine. It nullifies Wudu' (ablution), and consequently you must purify yourself and perform Wudu' for Salah.

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The first question of Fatwa No. (15394)

Q 1: i took a bath without making the intention to purify myself from Janabah (major ceremonial impurity related to sexual discharge) as i thought i was in a state of Taharah (ceremonial purity). After bathing, i remembered that i was in a state of Janabah before taking the bath. Must I repeat Ghusl (ceremonial bath following major ceremonial impurity)? Or, does the bath I took serve as purification from Janabah?

A: If you intended merely to clean or cool yourself off, you must repeat Ghusl with the intention of purifying yourself from Janabah, as you did not make intentions in the first bath. The Prophet (peace be upon him) stated: [\(The reward of deeds depends upon the intentions.\)](#)

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Fatwa no. 15359

Q: I usually have sexual dreams, and by the time of the Adhan (call to Prayer) of Fajr (Dawn) Prayer, I wake up to find my underpants wet [with sperm]. If I make Ghusl (ritual bath following major ritual impurity), I will possibly catch fever and a flu, as I have suffered from this many times. On the other hand, if I make Ghusl, I will miss

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the Fajr Prayer in congregation in the Masjid. What should I do? Should I perform Tayammum (dry ablution)? Please advise, may Allah reward you!

A: First, the basic rule is that you should perform Ghusl after a wet dream resulting in ejaculation, but if doing so would leave you diseased, then it will be permissible for you to perform Tayammum which is prescribed in cases of absence or lack of water, or the inability to use it because of a disease.

Secondly, congregational Salah (Prayer) is obligatory and performing Ghusl is a prerequisite for the validity of Salah. Therefore, if water is present, you should perform Ghusl and not Tayammum in order not to miss the congregational prayer.

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The third question of Fatwa no. 15631

Q3: A person awoke and found he was in a state of Janabah (major ritual impurity related to sexual discharge) and could not perform Ghusl (ceremonial bath following major ceremonial impurity), what should he do?

A: One who awakens at dawn and finds himself in a state of Janabah must perform Ghusl to offer Salah. As for Sawm (Fasting), it is permissible for one to fast while in the state of Janabah; because the Prophet (peace be upon him) used to perform Ghusl and fast without making up for the day he awakened in the state of Janabah. Also a sexual dream does not nullify Sawm if it takes place during the day; because it does not happen intentionally. But if one discharges seminal fluid, one must perform Ghusl. If a person is in a place

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where there is no water or there is water but they cannot use it due to illness, they may perform Tayammum (dry ablution) with dust and offer Salah according to the Statement of Allah (Exalted be He): [\(and you find no water, perform Tayammum with clean earth and rub therewith your faces and hands \(Tayammum\)\).](#)

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The first question of Fatwa no. 15921

Q 1: What is the ruling when waking up at Fajr (Dawn) in a state of Janabah (major ritual impurity related to sexual discharge)? Should one fully wash the body or what should be done, bearing in mind that we live in a Bedouin community where modern bathrooms are not available?

A: Whoever wakes up at Dawn in a state of Janabah must bathe with water to remove the impurity and perform Fajr prayer. Furthermore, the absence of modern toilets is not an excuse for not performing Ghusl. One must take cover away from people and perform Ghusl unless the weather is cold and there is no means to heat the water, or there is fear of becoming ill if one performs Ghusl with

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cold water. Only then should one perform Tayammum (dry ablution) with pure dust patting the hands against dusty ground and rubbing the face and hands, then perform Salah. This is in accordance with Allah's statement: **﴿If you are in a state of Janâba (i.e. after a sexual discharge), purify yourselves (bathe your whole body). But if you are ill or on a journey, or any of you comes after answering the call of nature, or you have been in contact with women (i.e. sexual intercourse), and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands.﴾** The account of `Amr ibn Al-`As (may Allah be pleased with him) also lends support to this. He had an erotic dream while traveling and feared using water to perform Wudu', he performed Tayammum and led the other Sahabah (Companions of the Prophet) in Salah. Upon his return, he related his case to the Prophet (peace be upon him) who did not object. It is authentically narrated on the authority of `Amr ibn Al-`As that when he was sent to the battle of Dhat Al-Salasel, he said: **﴿I experienced an erotic dream on a cold night during the campaign of Dhat al-Salasel, and I was afraid that if I performed Ghusl I would die, so I Performed Tayammum, then prayed Fajr with my companions. They mentioned this to the Prophet (peace be upon him) and he said: "O `Amr, did you lead your companions in prayer while you were junub?" I told him what had kept me from performing Ghusl and I said: "I remembered Allah's statement ﴿And do not kill yourselves (nor kill one another). Surely, Allâh is Most Merciful to you.﴾ Accordingly, I performed Tayammum and led them in Salah. Upon that, the Prophet (peace be upon him) smiled and did not say anything.﴾** Related by Ahmad, Abu Dawud, and Al-Daraqutni.

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The fourth question of Fatwa no. 16025

Q 4: A man woke up after an erotic dream and went to work without performing Ghusl (ceremonial bath) due to having to be at work early. When the time of Zhuhr (Noon) Prayer came, a friend insisted that he went with him for offering Salah (Prayer). He performed Wudu' (ceremonial ablution) and offered Salah. What is the ruling on this Salah which he performed in a state of Janabah (major ceremonial impurity)?

A: if one has an erotic dream and discharges semen, he must perform Ghusl (ritual bath following major ritual impurity). The Salah is invalid without bathing because of Janabah. Allah (Exalted be He) states: [\(If you are in a state of Janâba \(i.e. after a sexual discharge\), purify yourselves \(bathe your whole body\)\).](#)

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The fifth question of Fatwa no. 21683

Q: Your Honor, what is the legal way to distinguish between Maniy (sperm), Wadiy (a thick white secretion discharged after urination) and Madhy (thin white viscid fluid secreted due to erotic thoughts or desire).

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Should I perform Ghusl (ritual bath following major ritual impurity) if it is Maniy, or Wudu' (ablution) if it is Madhy or Wadiy?

A: Maniy is a white thick fluid discharged from the sexual organ after which there is a warm sensation. It is pure according to the soundest view. It is recommended that one cleans the garment whether by washing or scratching. Ejaculation of sperm resulting from sexual intercourse or a wet dream requires Ghusl. In the case of Maniy discharge without arousal such as sickness or cold, no Ghusl is due but only Wudu' (ablution).

Madhy is a white light fluid emanating out of the penis when a person fondles one's wife or when having erotic thoughts but without flowing and not followed by a warm sensation. Madhy is impure, therefore, one must wash the penis and testes then perform Wudu' and sprinkle water over the spots which were touched by it, whether on the body or the clothes.

Wadiy is a thick white fluid that appears on the penis after urination. It is impure and one must perform Wudu' after such discharge.

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Fatwa no. 16172

Q: Explain to me how a woman should wash her hair while performing Ghusl (ritual bath following major ritual impurity).

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Is washing all the hair Wajib (obligatory)? Is washing the entire scalp Wajib, as I sometimes feel pain when I wash all my head?

A: When performing Ghusl after menstruation, postpartum period, or Janabah (major ceremonial impurity related to seminal discharge), a woman must wash all her head by pouring water over it, or on the roots if the hair is plaited without having to undo it. [\(It was narrated by Um Salamah that she said: I said: O Messenger of Allah, I am a woman who has closely plaited hair on my head; should I undo it for taking a Ghusl, after Janabah or menstruation? He \(the Prophet\) said: No, it is enough for you to throw three handfuls of water on your head and then pour water over yourself, and you shall be purified.\)](#) Reported by Muslim. However, it is better to undo the plaited hair when performing Ghusl after menstruation or postpartum period to wash it with water and Sidr (lote tree/ lotus jujube), because of the many hadith on this matter.

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The second question of Fatwa no. 18173

Q 2: Is it permissible to wipe my head only when I perform Ghusl (ritual bath following major ritual impurity) as my hair is styled with a hairdryer?

It is worth mentioning that I loosen my hair to wash it all when I perform Ghusl after menstruation.

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A: A woman should wash her head when making Ghusl. She should wash all her hair. However, she does not have to loosen her hair so as to avoid hardships. It is authentically reported in Sahih (authentic Book of Hadith) of Muslim , [\(on the authority of Um Salamah \(may Allah be pleased with her\) who asked the Messenger of Allah, "I have braided hair, do I have to undo it every time I perform Ghusl?" He \(peace be upon him\) replied, "Rather it is sufficient for you to pour water over your head three times, then pour water all over your body, and you will be Tahir \(ritually pure\)."\)](#)

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The fourth question of Fatwa no. 16061

Q 4: when is it obligatory to perform Ghusl (ritual bath) of Al-Janabah (major ritual impurity)? Does flirting with wives such as foreplay, but without penetration, and touching without a barrier necessitate performing Ghusl or not?

A: It is necessary to perform Ghusl following major ritual impurity if Maniy (sperm/vaginal secretions that are released on orgasm) comes out due to sexual lust or during sleep when having a sexual dream, or due to penetration even if Maniy was not discharged. The Prophet (peace be upon him) said, «If the two circumcised parts (i.e. male and female genitals) have been in touch with one another [through penetration], Ghusl (ritual bath) will become obligatory.» There is another Hadith in which the Prophet (peace be upon him) said, «If a man sits between the four limbs of a woman (i.e. takes the position of making sexual intercourse and there is penetration,

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Ghusl will become obligatory even if without the discharge of sperm.» Moreover, «Um Sulaym asked the Prophet of Allah (peace be upon him), "Is Ghusl necessary for a woman when she has a sexual dream?" He (peace be upon him) said, "Yes, if she sees the liquid (vaginal secretion).» (Agreed upon by Imams Al-Bukhari and Muslim). Liquid in the Hadith refers to Maniy but with regard to foreplay if it is not accompanied with ejaculation of Maniy, it will not require Ghusl.

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The first question of Fatwa No. (16105)

Q 1: I often awaken and find myself in a state of Janabah (major ritual impurity related to sexual discharge) without having a wet dream, i.e. without seeing a woman or girl in my dreams. Is this a case of Allah's mercy or that of Satan? Does it necessitate taking Ghusl (ritual bath following major ritual impurity)? We hope you will explain how this can be treated in light of the Qur'an and Sunnah.

A: Whoever awakens and finds a trace of semen must

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perform Ghusl as it is due to a wet dream even, if one does not remember it. The Prophet (peace be upon him) said: [«Ghusl is necessary upon seminal discharge.»](#) [«Asked by Um Sulaym \(may Allah be pleased with her\), Anas ibn Malik's mother, "Verily, Allah is not shy of \(telling you\) the truth. Is it necessary for a woman to take a bath after she has a wet dream \(nocturnal seminal emission?\)" The Prophet \(peace be upon him\) replied, "Yes, if she notices a discharge."»](#) (Agreed upon by Imams Al-Bukhari and Muslim).

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The second question of Fatwa no. 16264

Q 2: My wife asks is it permissible to apply henna (a plant that produces a reddish-orange dye) while in a state of Janabah (major ritual impurity related to sexual discharge)?

A: It is permissible to apply henna while in a state of Janabah as it does not prevent the use of henna.

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The first, second, and third questions of Fatwa no. 16336

Q 1: Is it obligatory for a man when performing Ghusl (ritual bath following major ritual impurity) after a wet dream to do it in order from the head to toe, or is it enough to pour water over the whole body? Is it necessary to rub his body?

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A 1: it is recommended when performing Ghusl to purify oneself from Janabah (major ritual impurity related to sexual discharge) due to a wet dream, or otherwise, to perform Istinja' (washing the private parts with water after urination or defecation) first, perform Wudu', wash and pour water over one's head, and then pour water over the rest of the body three times. Pouring water over the entire body once is obligatory. If one has the intention to perform Ghusl and Wudu' together and makes sure that the water reaches every part of the body, it is sufficient and Wudu' is incorporated in the Ghusl.

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Q 2: After I perform Ghusl (ritual bath following major ritual impurity), my penis discharges a drop or two; is it Wajib (obligatory) in this case that I perform Ghusl again or it is sufficient that I wash my penis and make Wudu'?

A: If a person makes Ghusl then his penis discharges something, he has to make Istinja' (cleansing the private parts with water after urination or defecation) then Wudu' (ablution) but he does not have to remake Ghusl. The same applies even if it is only a little discharge as it nullifies Wudu'.

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Q 3: While performing Ghusl (ritual bath), I sometimes repeat it again, thinking that I did not wash some part of my body. What is the opinion of Your Eminence?

A: If a person doubts during Ghusl that they have missed some part of their body, they should remove this doubt and pour water all over the body, unless it is an obsession. However, if this doubt is after finishing Ghusl, it should be disregarded.

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Fatwa no. 16545

Q: What should a person do when he wakes up in the morning to find that he is in a state of Janabah (major ritual impurity related to sexual discharge)? Is it permissible for him to wear clean clothes before performing Ghusl (ritual bath following major ritual impurity)? Support your answer with the necessary proofs please.

A: If a person wakes up in the morning to find that he is in a state of Janabah i.e. he had a sexual dream and discharged Maniy (sperm secretions that are released on orgasm) while he was sleeping, it will be Wajib (obligatory) on him to make Ghusl. On the other hand, it is permissible for such a person to put on clean clothes before making Ghusl for Janabah is not a material Najasah (ritual impurity); it is only an immaterial one. Moreover, Maniy is Tahir (ritually pure), not Najis (ritually impure). However, it is Mustahab (desirable) to remove such Maniy by washing it if it is wet or rubbing it if it is dry for it is authentically reported that this was the way `Aishah (may Allah be pleased with her) would clean the clothes of the Prophet (peace be upon him).

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Fatwa no. 16577

Q: i woke up several times while in a state of Janabah (major ritual impurity related to sexual discharge), to find that the time of prayer was about to expire.

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Should I have performed Tayammum (dry ablution) in order not to miss the congregational prayer, or should I perform Ghusl (ritual bath following major ritual impurity) even if the due time was missed?

A: You must perform Ghusl if you want to perform Salah, for Allah (Exalted be He) states: ﴿O you who believe! When you intend to offer As-Salât (the prayer), wash your faces﴾ until His statement: ﴿If you are in a state of Janâba (i.e. after a sexual discharge), purify yourselves (bathe your whole body).﴾ Therefore, you have to perform Ghusl even if it causes you to miss the due time of prayer, for you are excused for that. Indeed, Taharah (ceremonial purification) is a prerequisite for the validity of Salah. The Prophet (peace be upon him) stated: ﴿Allah does not accept the prayer of any of you if he invalidates his ablution until he performs ablution (anew).﴾

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The first question of Fatwa no. 16444

Q 1: how can a woman wash her hair during Ghusl (ritual bath following major ritual impurity)? I have continuous pain in my head and coldness worsens it. Can I wipe over my hair without letting the water into the scalp? Please advise.

A: A woman should wash her hair and the rest of her body in Ghusl, whether after Janabah (major ritual impurity related to sexual discharge), menstruation or postpartum period. If washing her hair causes harm

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to her health, pain, or the doctor recommended her not to wash it, she should perform Tayammum (dry ablution) with dust. It is not permissible to wipe over it unless it is covered with a bandage due to an illness. In this case she can wipe over it, and it suffices for Tayammum.

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The second question of Fatwa no. 16524

Q 1: A young man who studies in Abha says that on Monday, he slept during the afternoon and had a sexual dream. He woke up and wanted to perform Ghusl (ritual bath following major ritual impurity) but could not because of the cold weather and cold water. He washed his private parts and offered Maghrib (sunset) Prayer then performed Wudu' (ablution) to offer `Isha' (Night) Prayer and offered the obligatory Prayers on Tuesday without performing Ghusl because the weather was still cold and because his body could not stand the cold water. After that he went to his family where the weather was hot then offered `Asr (Afternoon) Prayer there but also before he performed Ghusl. After that he performed Ghusl and offered Maghrib (Sunset) Prayer.

A: You have to repeat the Prayers you offered before performing Ghusl and seek Allah's Forgiveness for your past negligence.

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Fatwa no. 17067

Q: After taking Ghushl (full ritual bath), I wash my private parts then I wash my hand and perform Wudu' (ablution) for Salah (Salah). Later and after about five minutes, I feel that something else is discharged from me; what should I do in this case? What is the ruling if something comes out from the private parts after performing Ghushl and I do not wash it believing that it is part of Waswasah (insinuating thoughts from Satan). After finishing the Salah, I wash it because of the frequent insinuations that I have. Should I just perform Istinja' (cleansing the private parts with water after urination or defecation) in this condition or repeat Ghushl?

A: The secretion that comes out after having performed Janabah Ghushl (full ritual bath to cleanse of sexual discharge) does not affect the validity of the Ghushl. However, you have to clean yourself by performing Istinja' and then Wudu' (ablution) when needed for an act that necessitates having it, such as offering Salah and reciting the Qur'an from the Mus-haf (Qur'an, the Book) if the secretion is ascertained. But if the secretion is just insinuations, do not give it much attention. If the secretion is Maniy (sperm/vaginal secretions that are released on orgasm) due to frequent lust, you must perform Ghushl.

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The third question of Fatwa no. 16012

Q 3: Should a person perform Ghusl (ritual bath following major ritual impurity) if he feels Maniy (spermatic fluid) that is not discharged? If blood is unintentionally exuded out of the nose of a fasting person while wiping it, should he make up for this day?

A: Scholars held different opinions with regard to the obligation of performing Ghusl in case a person feels Maniy that is not discharged upon having a desire. However, a person should not perform Ghusl, except if the Maniy is discharged for the Prophet (peace be upon him) said, "If the water gushes out, then perform Ghusl." (Related by Ahmad). On the other hand, Sawm (fasting) is not nullified when blood is unintentionally exuded out of the nose of a fasting person while wiping it, as the blood is unintentionally emitted.

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The first question of Fatwa no. 16855

Q 1: I woke up to perform the Fajr (Dawn) Prayer, but I found myself Junub (in a state of major ritual impurity). I am not married, and I live with my family. I was embarrassed to perform Ghusl (ritual bath following major ritual impurity) in the early morning, as the house is very small, so I performed Tayammum (dry ablution) and I led my family in congregational Salah (Prayer). What is the ruling on

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my Salah and theirs?

A: It is not permissible for a Muslim to offer Salah while they are Junub, whether by a sexual dream or any other way, until they perform Ghusl, according to Allah's saying, [﴿If you are in a state of Janâba \(i.e. after a sexual discharge\), purify yourselves \(bathe your whole body\).﴾](#) It is not permissible to perform Tayammum if there is water. Embarrassment is not an excuse that allows Tayammum. The fact that you led people in Salah while you are Junub is a great mistake. Your Salah is invalid, as you offered it while knowing you are not Tahir (ritually pure). You should perform Tawbah (repentance to Allah) and repeat this Salah. As for the Ma'mums (people being led by an Imam in Prayer), if they knew this fact only after Salah, their Salah will be valid.

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The first question of Fatwa no. 16953

Q 1: is it permissible for the Junub (in a state of major ceremonial impurity) to offer Sujud-ul-Tilawah (Prostration of Recitation)? Is one who does not recite the Qur'an in other than Salah (Prayer) sinful?

A: It is impermissible for the Junub to recite the Qur'an until Ghusl is performed. It is narrated on the authority of `Ali (may Allah be pleased with him), that he said, [\(The Prophet \(peace be upon him\) was never kept from reciting the Qur'an](#)

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[except for Janabah \(major ceremonial impurity\).](#) Related by Ahmad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) and its Sanad (chain of narrators) is good. According to another wording, [\(The Prophet \(peace be upon him\) used to recite the Qur'an to us as long as he was not in a state of Janabah.\)](#)

And the one who does not recite the Qur'an in other than the Salah is not sinful.

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Fatwa no. 17301

Q 1: There is a woman who experiences pain in the head whenever she washes her hair during Ghushl (ritual bath following major ritual impurity), especially that her hair is very thick. is her Ghushl complete if it is done with the exception of the head?

A: A person who is Junub (in a state of major ritual impurity) should wash their whole body to achieve Taharah (ritual purity). If there is part of the body that is harmed by water, and it is covered by a bandage or so, they can wipe over the bandage. If it is not covered by a bandage, they should perform Tayammum (dry ablution).

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Q 2: While I was performing Ghusl (ritual bath following major ritual impurity) in the middle or at the end of it, I accidentally touched the `Awrah (private parts of the body that must be covered in public). What should I do in such a case? Should I repeat the Ghusl, or complete it and just repeat the Wudu' (ablution)?

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A: Anyone who touches his private parts while making Ghusl, should offer Wudu' after finishing Ghusl.

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Fatwa no. 17344

Q: My problem is that i discharge Maniy (vaginal secretions that are released on orgasm) five or six times a day, and i perform Ghusl (ritual bath following major ritual impurity) twice a day, so that i offer two Salahs (Prayers) with the same Wudu' (ablution). However, i heard that my Salah is invalid. I had a severe cold that lasted for four months, and I still suffer from it. I do not know whether I should perform Ghusl for every Salah or only every morning?

A: If Maniy is ejaculated with lust, you should perform Ghusl for every time it happens, and Salah will be invalid without Ghusl in this case. However, if it is not ejaculated with lust, it necessitates Istinja' (cleansing the private parts with water) and Wudu' only, according to the saying of the Prophet (peace be upon him), [\(If you jet the Maniy, you should perform Ghusl; but if it only flows, you do not have to perform Ghusl.\)](#) (Related by Ahmad). Its origin is mentioned in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim). However, if Maniy is ejaculated from a sleeping person, they should perform Ghusl anyway.

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The second question of Fatwa no. 17618

Q 2: is it permissible for a person who is Junub (in a state of major ritual impurity) to recite the Qur'an even if to himself?

A: It is not permissible for a Junub person to recite the Qur'an until he ends the state of Janabah; because nothing prevented the Prophet (peace be upon him) from reciting the Qur'an except for Janabah (major ritual impurity related to sexual discharge).

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The second question of Fatwa no. 17713

Q 2: Sometimes, i perform Ghusl (ritual bath following major ritual impurity), but in the morning i find some discharge. Should I perform Ghusl again?

A: Any vaginal secretion nullifies Wudu' (ablution). Thus, you are obligated to perform Istinja' (washing the private parts with water) and then perform Wudu'. You do not have to perform Ghusl again, because what necessitates Ghusl is Maniy (sperm that is released on orgasm) if it is discharged with passion.

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The third question of Fatwa no. 17762

Q 3: while having a wet dream, a man began to ejaculate when he awakened and tried to hold it back. After half an hour or less, he got up. What is the legal ruling in this regard?

A: If the case is as mentioned, he must perform Ghusl (ritual bath following major ritual impurity), for the semen had already come out. Indeed, stopping the remaining amount has no affect on the legal ruling.

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The first question of Fatwa no. 17775

Q1: If one is junub (in a state of major ceremonial impurity) on Friday then performs Ghusl (ritual bath following major ritual impurity) to end the state of janabah (major ritual impurity related to sexual discharge), should one perform the Ghusl for Friday Prayer as well? If one must perform Ghusl twice, should one do it with one or two intentions or should he combine the two? Should there be an interval between the two Ghusl, that is, should one dry off after the first Ghusl then begin the second Ghusl?

A: Ghusl (bath following major ceremonial impurity) is sufficient for Ghusl for Friday Prayer because Ghusl for Friday Prayer is meant to clean and remove the bad odors of the body and this purpose is achieved through Ghusl (bath following major ceremonial impurity). However, it is permissible to combine the two intentions for greater reward.

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The fourth question of Fatwa no. 18414

Q 4: What is meant by Ihtilam (sexual dream)? Do only married women experience it?

A: Both men and women can experience Ihtilam at any age. It is one of the signs of puberty. If a woman experiences Ihtilam by ejaculating Maniy (vaginal secretions that are released on orgasm), she should perform Ghusl (full ritual bath) following major ritual impurity. It was authentically reported from `Aishah (may Allah be pleased with her) that [the Messenger of Allah \(peace be upon him\)](#) was asked about a man who notices wet discharge but does not remember that he has experienced Ihtilam, so he said that he should perform Ghusl. When he was asked about a man who remembers to have experienced Ihtilam but does not notice wet discharge, he said that he does not have to perform Ghusl. Um Sulaym said, 'O, Messenger of Allah! Does a woman have to perform Ghusl if she experiences the same?' He said, 'Yes, if she sees the wet discharge (i.e. Maniy), for women are counterparts of men.' (Related by the Five Compilers of Hadith [Imams Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah] except Al-Nasa'y) It was also mentioned in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) [on the authority of Um Salamah \(may Allah be pleased with her\)](#) that Um Sulaym said, 'O, Messenger of Allah! Allah is not shy of (telling you) the truth. Does a woman have to perform Ghusl if she experiences Ihtilam?'

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He said, 'Yes, if she sees wet discharge.'

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Fatwa no. 18403

Q 1: A person intended to observe voluntary Sawm on Thursday, for example. he slept after having Suhur (pre-dawn meal before the Fast), but on the next day he found himself in a state of Janabah (major ritual impurity related to sexual discharge) and did not find water at home. There was water in the Masjid (mosque) which was nine kilometers away. This long distance presented no problem; the problem was his fear that his father might need him during the period he took to go to the Masjid and ask him where he was, why he went there, and might even prevent him from going. He, thus, did not perform Ghusl (ritual bath following major ritual impurity) that night and did not observe Salah (Prayer) for a whole day. On the next day, he performed Ghusl without his father's knowledge and made up for the Salah he missed the day before. Is his Sawm valid or not?

A: Anyone in a state of Janabah must perform Ghusl. It is not lawful to delay Ghusl until after the prescribed time of Salah elapses. The possibility that his father might scold him was not an excuse

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for delaying Ghusl as long as he was able to use water. His Sawm, on the other hand, is valid, but he is a sinner for delaying Salah beyond its prescribed time. He should make Tawbah (repentance to Allah) and ask Allah's Forgiveness for what he did.

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Q 2: A person used to recite the Qur'an daily from Al-Mus-haf. One night he found himself Junub (in a state of major ritual impurity) and he feared that his father, as in the first question, would know if he were to perform Ghusl (ritual bath following major ritual impurity). Is he to blame for touching the Book of Allah? What is the Kaffarah (expiation) for this, bearing in mind that he never missed a day without reciting Qur'an unless there was no water?

A: it is not permissible for the Junub to touch the Qur'an or to recite it until he performs Ghusl. He who touches or recites it while being Junub should perform Istighfar (seeking forgiveness from Allah) and Tawbah (repentance to Allah).

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The second question of Fatwa no. 18452

Q 2: is Ghusl (ritual bath following major ritual impurity) for having a sexual dream the same as Ghusl for Janabah (major ritual impurity related to sexual discharge)?

A: Yes, Ghusl for having a sexual dream is the same as Ghusl for Janabah i.e. after having sexual intercourse. Consequently, Rukns (integrals) and Sunan (supererogatory acts of worship following the example of the Prophet) of Ghusl are the same in both cases when Maniy (sperm secretions that are released on orgasm) is discharged.

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The second question of Fatwa no. 18641

Q 2: A person may wake up and find Maniy (sperm/vaginal secretions that are released on orgasm) on their underwear, but they are not certain whether they had a wet dream or not. Should they complete their Sawm (Fast)?

A: If a person finds traces of Maniy on their clothing, they are obligated to perform Ghusl (ritual bath following major ritual impurity) even if they do not remember whether they had a wet dream or not. This is based on the Hadith reported by Um Salamah (may Allah be pleased with her), who said: ﴿Um Sulaym (may Allah be pleased with her) said: O Messenger of Allah! Verily, Allah does not feel shy to tell the truth. If a woman has a wet dream, is she obligated to perform Ghusl? He replied: Yes, if she notices discharge.﴾ (Agreed upon by Al-Bukhari and Muslim). Thus, the Prophet (peace be upon him) made noticing traces of discharge, that is Maniy, a condition necessitating Ghusl. Accordingly, one should continue their Sawm and it will be valid.

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The sixth question of Fatwa no. 19773

Q 6: What should a soldier do if he has a wet dream and then goes directly to an accident scene just before the Fajr (Dawn) Prayer and fears lest the time of the Fajr should pass?

A 6: Whoever has Janabah (major ceremonial impurity related to seminal discharge) due to a wet dream or the like is not permitted to offer Salah (Prayer) except after Ghusl (ceremonial bath following major ceremonial impurity) even if he fears that the due time should expire.

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This is true if water is available for him and he can use it. Allah (Exalted be He) states: [\(If you are in a state of Janâba \(i.e. after a sexual discharge\), purify yourselves \(bathe your whole body\).\)](#) If water is not available or he cannot use it, he should perform Tayammum (dry ablution) and offer Salah.

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The first question of Fatwa no. 19952

Q 1: what are the cases which make it obligatory on a woman to perform Ghusl (ritual bath following major ritual impurity)?

A: A woman should perform Ghusl after sexual intercourse with her husband, even if without ejaculation; the mere penetration necessitates Ghusl. Likewise, Ghusl is due following a sexual dream accompanied with the discharge of Maniy (sperm/vaginal secretions that are released on orgasm) or the end of menstrual or postpartum bleeding.

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The first question of Fatwa no. 19930

Q 1: how do we perform Ghusl (ritual bath following major ritual impurity)? Is there a Hadith about a special Salah (Prayer) after Ghusl?

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A: First, Ghusl is performed in two ways: complete and sufficient. The complete form includes the obligations and the desirable things, which is the way that the Prophet (peace be upon him) performed it. A person should intend to remove Janabah (major ritual impurity related to sexual discharge), say "In the Name of Allah", wash their hands thrice, and then wash their private parts with the left hand and clean the left hand with dust, water and soap, or any other detergent. Then, they should perform Wudu' (ablution), wash their hair with water, pour water three times over their head, starting with the right side of the body and then the left side, and then pour water over the whole body.

The sufficient form includes the intention to remove Janabah then mentioning the Name of Allah, making Madmadah (rinsing the mouth) and Istinshaq (inhaling and exhaling water nasally), and then pouring water over the whole body.

Second, there is no special Salah after Ghusl, as no such Salah was authentically reported from the Prophet (peace be upon him). As for offering two Rak'ahs (units of Prayer) after Wudu', this was authentically reported from the Prophet (peace be upon him).

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The twelfth question of Fatwa no. 18612

Q 12: is the Wudu' (ablution) included in Ghusl (ceremonial bath following major ceremonial impurity) sufficient to perform Salah (Prayer)?

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Does Salah become Batil (null and void) if the toes are turned up during prostration?

A: Firstly, if one performs Ghusl intending to purify oneself from the major ceremonial impurity, the major as well as the minor ceremonial impurities are lifted together as the minor ceremonial impurity is incorporated in the major one. As to whether Wudu' done during Ghusl is sufficient to perform Salah or not, it is definitely acceptable, because he performs Wudu' during his Ghusl.

Secondly, the toes are of the seven bodily parts specified in the narration by Ibn `Abbas (may Allah be pleased with them) who said that Allah's Messenger (peace be upon him) stated, **I have been ordered to prostrate on seven bones i.e. on the forehead along with the tip of the nose and the Prophet (peace be upon him) pointed towards his nose, both hands, both knees, and the toes of the feet.** (Agreed upon by Al-Bukhari and Muslim).

Accordingly, if one's toes are turned up intentionally during prostration, the Salah becomes Batil. If done forgetfully, the Raka`h in which they were turned up should be made up along with Sujud-ul-Sahw (Prostration of Forgetfulness) whether the person is an Imam or performs Salah individually. As for the Ma'mum (a person being led by an Imam in Prayer) other than the latecomers, he should make up for it after the Imam pronounces Taslim (salutation of peace ending the Prayer) and no Sujud-ul-Sahw is required. As for the latecomer, he is required to make up for it and perform Sujud-ul-Sahw.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 20321

Q 3: What should I do when I wake up and find traces of Maniy (spermatic fluid) on my clothes; should I perform Ghusl (ritual bath following major ritual impurity) and wash my clothes or only rub its traces after they are dry?

A: You must perform Ghusl. According to the authentic Sunnah, it is recommended to wash your clothes although it is sufficient to scrape the traces of Maniy off. However, washing the clothes is better and cleaner.

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The second question of Fatwa no. 20353

Q 2: If someone becomes in a state of Janabah (major ritual impurity related to sexual discharge) at night; will it be permissible for him to delay performing Ghusl (ritual bath following major ritual impurity) until dawn?

A: If someone becomes in a state of Janabah at night, it will be permissible for him to sleep without performing Ghusl until the time of Fajr (Dawn) Prayer is due. The Salah (Prayer) will not be valid until major and minor ritual impurities are removed. However, it is an act of Sunnah to perform Wudu' (ablution) before sleeping to lighten the state of major Janabah. `Aishah (may Allah be pleased with her) said that [\(Whenever the Messenger of Allah wanted to sleep while in a state of Janabah, he would wash his penis and perform Wudu'](#)

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[as that performed for Salah.](#)) (Agreed upon by Al-Bukhari and Muslim). It is also related by Al-Bukhari and Muslim on the authority of Ibn `Umar (may Allah be pleased with them both) [\(that `Umar ibn Al-Khattab asked the Prophet \(peace be upon him\) saying, "Is one of us permitted to sleep in a state of Janabah?" He \(the Prophet\) said, "Yes, after performing Wudu'."](#)) But if one makes Ghusl before sleeping, this is preferable to be in a state of perfect Taharah (ritual purification).

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The first question of Fatwa no. 20514

Q 1: what is the ruling on the following three cases: a man having discharge of Maniy (sperm) with desire, and another having discharge of Maniy without desire, and the third having desire without discharging Maniy?

Who among these should perform Ghusl (ritual bath following major ritual impurity)?

A: The first person should perform Ghusl while the second should perform Istinja' (cleansing the private parts with water) and Wudu' only. On the other hand, the third person

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does not have to perform Ghusl or Wudu' as nothing was discharged from him.

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The third question of Fatwa no. 20628

Q 3: A man had a sexual dream and suddenly woke up thinking that he did not discharge semen. Then he made Wudu' (ablution) and performed Fajr (Dawn) Prayer. At the time of Zhuhr (Afternoon) Prayer, he found a drop of semen on his clothes. What should he do in this case? Is he obliged to make up for Fajr (Dawn) Prayer and if so how can he make up for it?

A: anyone who wakes up and finds his clothes wet and is sure that this is because of Maniy (semen), he has to perform Ghusl (ritual bath following major ritual impurity). However, if he does not see the traces of Maniy until after performing Salah, then he has to perform Ghusl and repeat the Salah which he offered before making Ghusl. Likewise, if he is not sure that this drop is seminal discharge, then there will be nothing due on him and his Salah will be valid.

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The fourth question of Fatwa no. 20770

Q 4: should I perform Wudu' (ablution) after Ghusl (ceremonial bath following major ceremonial impurity)?

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Sometimes during Ghusl or when I put on my clothes, it happens that I touch my private parts? Should I perform Wudu' again in such cases?

A: It is an act of Sunnah for the Junub to perform Wudu' first then offer Ghusl, as this was the manner of the Prophet (peace be upon him). If one intends to remove the major and minor ceremonial impurity by washing the whole body, it is sufficient, as the Prophet (peace be upon him) stated, [«The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended.»](#) If however Wudu' was not performed before Ghusl and one does not intend to perform Wudu' while performing Ghusl, then he will have to offer Wudu' after Ghusl. The same applies in the case of touching the genitals during Ghusl, in which case he should repeat the Wudu' invalidated by touching the genitals.

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The second question of Fatwa no. 20830

Q 2: sometimes drops of semi-seminal fluid come out during performing Wudu' (ablution). Am I obliged to perform Ghusl (ritual bath following major ritual impurity) in this case? Or is it sufficient to perform Wudu' (ablution), bearing in mind that this discharge is not preceded with intercourse or kissing of the wife?

A: If this is a seminal discharge, you have to perform Wudu', because it is not strongly flowing or coming out as a result of lustful desire such as kissing, looking or thinking about intercourse or having sexual intercourse.

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Therefore, Ghusl is not obligatory in this state.

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The first question of Fatwa no. 20867

Q 1: Once, while I was in the desert, i woke up to perform Fajr (Dawn) Prayer and made Wudu' (ablution) and offered Salah. Then, one hour before the time of Zhuhr (Noon) Prayer, i discerned that i had a sexual dream the previous night, but there was no water at that time. Accordingly, I made Tayammum (dry ablution) and repeated Fajr Prayer. It is worth mentioning here that I knew that water will be available after Zhuhr (Noon) Prayer. When water became available, I performed Wudu' but not Ghusl (ritual bath following major ritual impurity) out of my ignorance and I performed Zhuhr (Noon) and `Asr (Afternoon) Prayers. Is there any sin on me? May Allah bless you! It should be mentioned that I do not know when I performed the first Ghusl after that event. May Allah reward you with the best!

A: Your Wudu' for the Fajr, Zhuhr and `Asr Prayers does not suffice you as far as removing the major impurity is concerned. It does not make the prayer valid even if you did not know that you were Junub when you were performing Wudu' because you later discerned that you performed your prayer without being ritually pure. It is well known that Janabah is only removed by making Ghusl or Tayammum in case of absence of water or the inability to use it. Likewise, the same ruling applies to your Tayammum to repeat Fajr Prayer one hour before the time of Zhuhr and after you knew that

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you had a sexual dream and that water will be available after the Zhuhr Prayer. It does not suffice you in this state or remove the state of Janabah. Furthermore, the time of Fajr Prayer was over, and you are entitled to offer it at the time you remembered that you had a sexual dream. There is nothing wrong with delaying offering Fajr Prayer a little for the sake of making Ghusl to be in a state of perfect Taharah (ritual purification). Therefore, you have to repeat Fajr, Zhuhr, and `Asr Prayers after being ritually pure from the major and minor impurity. As for the Prayers you performed afterwards and before making Ghusl which you can not remember their number, it is preferable for you to repeat the prayers you think you offered while being Junub after performing Wudu' or making Ghusl if you were Junub, for you are excused due to your ignorance.

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The fourth section of the first question of Fatwa no. 21672

Q: It is stated in the book **Kashf-ul-Ghummah (Removing Distress)** that the Prophet (peace be upon him) used to perform Salah (Prayer) wearing the garment which he sometimes wore while having intercourse or sweating in it. He used to scrub the traces of Maniy (sperm) that he might discern on his garment, then would offer Salah in this garment. At other times, he (peace be upon him) would wash it with water then go out to perform Salah in it.

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A: It is related on the authority of Mu`awiyah (may Allah be pleased with him) that he said: I asked Um Habibah whether the Prophet (peace be upon him) offered Salah wearing the same garment which he wore during intercourse. She said, "Yes, if it had no traces of impurity." Related by Imam Ahmad, Abu Dawud, Al-Nasa'y and Ibn Majah.

It is also authentically narrated on the authority of `Aishah (may Allah be pleased with her) that she said, [«The Messenger of Allah \(peace be upon him\) used to wash the Maniy, and then go out for Salah in that very garment and I saw the mark of washing on it.»](#) Related by Al-Bukhari and Muslim. Muslim also narrated from her, [«I used to thoroughly rub it \(sperm\) off the garment of the Messenger of Allah \(peace be upon him\), then he would pray in it.»](#) According to another narration by Muslim: [«I would scrub it \[sperm\] off his garment with my nail when it had become dry.»](#) Hence, the rulings designated by these Hadith are correct concerning the purity of Maniy, and that there is no harm if its traces remain on the garment when offering Salah, but it is preferable to wash it if it is wet or scrub it if it is dry. Praise be to Allah.

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The fourth question of Fatwa no. 19898

Q 4: a man woke up to find himself Junub (ceremonially impure) and the time for Fajr (Dawn) Prayer was about to expire. What should he have done?

A: Whoever wakes up in a state of Janabah (major ceremonial impurity related to seminal discharge), must perform Ghusl even if it means he will miss offering prayer on time. After performing Ghusl, one can offer Salah even if its due time is over, as one is excused based on the Prophet's statement, [\(If a person misses a Salah because they sleep or forget, they should offer it when they remember, as there is no other Kaffarah \(expiation\) for it. He \(peace be upon him\) then recited Allah's saying, \(and perform As-Salât \(Iqâmat-as-Salât\) for My Remembrance.\)\)](#) (Agreed upon by Al-Bukhari and Muslim).

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The second question of Fatwa no. 19281

Q 2: my wife has vaginal discharges from time to time. must she perform Ghusl whenever she has such discharges?

A: A woman has to only perform Wudu' (ablution) when discharges come out from her vagina and she does not need to perform Ghusl (ritual bath following major ritual impurity) provided that she is not in the time of her menses,

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as such discharges are regarded as a minor ritual impurity.

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Tayammum

Fatwa no. 20615

Q: I have been afflicted with allergy lately, which caused me asthma. I have undergone several medical diagnoses by general practitioners and specialists, but I have not gotten better. This led me to travel to the city of Blida, located near Algiers to visit a medical specialist there. Through the medical examinations, it was found that I am afflicted with allergies. The physician treating me gave me some advice to avoid the allergy being aggravated. Among the guidelines offered by my physician is that I have to avoid using water in Ghusl (ritual bath following major ritual impurity) after intercourse. He advised me to resort to Tayammum (dry ablution) instead of Ghusl. Thus, I would be grateful if you could tell me how to perform Tayammum after intercourse. May Allah guide you to what is good for you!

A: If the reality is as you have mentioned that the use of water for Ghusl after intercourse and other major ritual impurities may do you harm, you should perform Tayammum with pure earth. If the use of water harms some parts of your body, you should wash the sound parts with water and perform Tayammum for the other parts of the body. As for the way you can perform Tayammum, you should have the intention to perform Tayammum, then mention the Name of Allah and strike pure earth with your hands to then rub your face with the inner surface of your fingers and the back of your hands with the inner surface of your hands.

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The first question of Fatwa no. 18411

Q 1: If the time of Zhuhr (Noon) Prayer is due when I am in a place where there is no water, will it be permissible for me to perform tayammum (dry ablution) and perform Zhuhr Prayer at its due time though I am sure that water will be available at the time of `Asr (Afternoon) Prayer, or do I have to postpone the performance of Zhuhr Prayer to the time of `Asr Prayer. Give us the ruling on this question, may Allah bless you for it!

A: If the time of Zhuhr Prayer is due and you are in your homeland and there is no water, you should perform Tayammum and pray. Moreover, you should not miss the time of the prayer to wait for water, as Allah (Exalted be He) says, [\(and you find no water, perform Tayammum\)](#) Also, performing the prayer at its due time is given priority over waiting for water to perform Wudu' (ablution).

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The second question of Fatwa no. 18356

Q 2: All praise be to Allah Alone! May peace and blessings be upon the Last Prophet!

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To proceed;

The Permanent Committee for Scholarly Research and Ifta' have reviewed what was raised to His Eminence the General Mufti from His Eminence the Chairman of the Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV) in Jeddah, referred to the Committee from the Secretariat General of the Council of Senior Scholars with the number (5382), dated on 12/11/1416 A.H., in which the questioner imposes the following question:

on journeys young people take some water for drinking. Such water may be more than they need for drinking. Is it permissible for them to perform Tayammum (dry ablution)? If they find no water, do they have to search for water in the surrounding areas or send one of them to a neighboring town to bring some water though such practice entails some hardships? Or is it permissible for them to perform Tayammum?

A: If the water is far away from them and the water they have is not enough for their drinking and Wudu' (ablution), they can perform Tayammum and use the water they have for drinking. Allah knows best!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fourth question of Fatwa no. 18419

Q 4: what is the ruling on performing Tayammum (dry ablution) on a sheet or on stones?

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A: A person can perform Tayammum by striking anything which has pure dust with their hands. If a sheet or a stone has pure dust, it will be valid for a Muslim to perform Tayammum on it.

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The second question of Fatwa no. 16356

Q 2: I spent a night in the house of a friend of mine who works as an Imam in a mosque. He awakened me to offer Fajr (Dawn) Prayer after the Adhan (call to Prayer). The time for Iqamah (call to start Prayer) was due and people were waiting for the Imam to lead them in the Prayer. I was Junub (in a state of major ritual impurity). It was not possible for him to leave me alone in his house with his wife as it is prohibited to have Khulwah (being in privacy with a member of the opposite sex) with his wife. Also, there was not enough time to wait for me until I performed Ghusl (ritual bath following major ritual impurity); so we went together to the mosque. Out of my shyness I could not tell him that I was Junub, so I performed Tayammum (dry ablution) out of his sight and offered Fajr Prayer with the congregation. Before Zhuhr (Noon) Prayer, I performed Ghusl. This happened several days ago. Is what I did legally valid? If it is not legally valid, what should I do now?

A: offering Fajr Prayer after Tayammum despite the availability of water is invalid. You have to repeat that Fajr Prayer. Also, your shyness of your friend in that situation is not a legally favorable shyness.

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The third question of Fatwa no. 17628

Q 3: a friend of mine suffers from rheumatism. When he offers Salah he uses hot water and when he prays at work he performs Tayammum (dry ablution) due to the unavailability of hot water there; is the Salah he performs with Tayammum valid?

A: It is not permissible for your friend to offer Salah with Tayammum at work, as he can easily get hot water by returning home or by any other means.

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The second question of Fatwa no. 17575

Q 2: There is a school in which one thousand and two hundred students are enlisted. In this school there is a big tank which provides the school with water the whole school year, but those responsible for the tank lock the tank under the pretext that water will run out if students perform Wudu' (ablution) from the water of the tank. When the time of Zhuhr (noon) Prayer is due, the students perform Tayammum (dry ablution) and offer Salah on the roof of the tank. Is the Salah performed by those students for the past eight months valid or

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what should they do? Give us the ruling on this question, may Allah bless you for it!

A: The Salah performed by those students through Tayammum is not valid, as water is available in the place where they live. it is worth mentioning that Tayammum is permissible in the absence of water or when a person is unable to use it. If such students are prevented from using the water in the tank, they can easily get water from any other place in the town where they live.

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The first question of Fatwa no. 15835

Q 1: Is performing Tayammum (dry ablution) not to miss the time of prayer permissible? Does performing Tayammum with no excuse invalidate Wudu' (ablution)? Is the Prayer performed through Tayammum with no excuse valid?

A: If water is available, it must be used for purification even if a person fears missing the Prayer time. It is not permissible to perform Tayammum except when there is a legal excuse because of which a person is unable to use water such as an illness or fear of thirst. This is because Allah permits Tayammum only when water is unavailable or when a person is unable to use water. If a person performs Tayammum when water is available and there is no legal excuse for doing so, his Prayer will be invalid due to him missing one of the conditions of the validity of Prayer, which is Taharah (ritual purification).

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Fatwa no. 14088

Q: i found myself in a state of legal impurity in the morning and did not find water, should i perform Tayammum (dry ablution) twice, once for Ghusl (ritual bath following major ritual impurity), the other for Wudu' (ablution)? Or will it be enough to perform Tayammum only once? Give us the ruling on this question, may Allah reward you with the best!

A: If a person is in a state of both major and minor ritual impurity and there is no water, he can perform Tayammum only once for both states of ritual impurity.

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Fatwa no. 14876

Q: Is it permissible for a person who is Junub (in a state of major ritual impurity) to follow the funeral and offer the funeral prayer through performing Tayammum (dry ablution)? Please note that if he goes to have a bath, he may miss the funeral prayer with the congregation? Also, what is the ruling on a person who followed a funeral and offered the funeral prayer through performing Tayammum when he had been Junub?

A: Purification is a condition for the validity of offering the funeral prayer. It is not valid for a person to

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perform Tayammum as long as water is available and one is able to use it. If a person does not have the time to have a bath and offer the funeral prayer with the congregation, he can have a bath and offer the funeral prayer after the dead is buried during a period not more than a month after burial. As for following the funeral, a Muslim can do so even if he is Junub and he will not be considered sinful.

As for the question that you offered the funeral prayer through performing Tayammum when water was available, you have to ask Allah's forgiveness for doing so.

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Fatwa no. 14190

Q: i found myself Junub (in a state of major ritual impurity) in the morning and did not find water, so i performed Tayammum (dry ablution). Should i perform Tayammum once more? if i perform it once, will it be sufficient or not? May Allah bless you for it!

A: If you search for water but do not find it or you are unable to reach it and you fear that you may miss the time of a particular prayer, you can perform Tayammum. The way to perform Tayammum is to strike the pure earth with your hands once then rub your face with the palms of your hands and the surface of your right hand with the palm of your left hand, and the surface of your left hand with the palm of your right hand. This is because Allah (Exalted be He) says, [\(But if you are ill or on a journey, or any of you comes after answering the call of nature, or you have been in contact with women \(i.e. sexual intercourse\), and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands.\)](#)

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The second question of Fatwa no. 18733

Q 2: If a person finds in the morning that he is Junub (in a state of major ritual impurity) and finds no water to offer the Fajr (Dawn) Prayer, will it be permissible for him to perform Tayammum (dry ablution)?

A: If a person who is in a state of major ritual impurity is in a place where there is no water and he can not get water from any other place, he can perform Tayammum and offer the Prayer, as Allah (Exalted be He) says, [\(and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands.\)](#)

However, if he is in a populated area and can search for water and get it, he has to perform Ghusl (ritual bath following major ritual impurity), as Tayammum will not be sufficient.

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The third question of Fatwa no. 20514

Q 3: A person performed Tayammum (dry ablution) and offered a particular prayer and the time of the following prayer was due, would it be permissible for him to offer the following prayer by the same Tayammum or should he perform Tayammum once more?

A: As legally fixed, tayammum is nullified by what nullifies Wudu' (ablution). Tayammum is not nullified by the end of the due time of the prayer for which he performed Tayammum. Thus, he can offer more than one prayer as long as he has not done any of the acts that nullify Wudu'.

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The first question of Fatwa no. 20239

Q 1: is it permissible for me to perform Tayammum (dry ablution) when i am in my pastureland although i have some water to drink and my village is one kilometer or more away?

A: It is not permissible for you to perform Tayammum to offer Prayer in such a case as the distance to the place where water is available is close and there is no difficulty in going to bring some water and the due time of prayer is not missed by going to bring water from your village. Moreover, you can provide yourself with enough water for your drinking and Wudu' (ablution) if you fear the loss of any of the cattle you pasture, by using the tools that make it easy for you to have enough water.

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Fatwa no. 20065

Q: Respected shaykh, we sometimes leave the city of Riyadh to the desert to spend some days for fun. We have more than one car on which we carry a tank or more of water to use it for drinking, cooking, washing dishes, etc. In the evening, we camp in a place which is twenty kilometers or more or less away from the nearest place where water is available. Some of us perform Tayammum (dry ablution) to offer the Salah under the pretext that the water we have is only used for drinking, cooking, washing dishes, etc, whereas others perform Wudu' with water, saying that water is available and any of us can go by car to get water from the nearest village or the nearest petrol station at any time. Also, we shorten the Prayers and combine the `Isha' (Night) Prayer with the Maghrib (Sunset) Prayer and the Zhuhr (Noon) Prayer with the `Asr (Afternoon) Prayer though we stay in the same place for more than one prayer; for example, we may stop at a place before the Maghrib Prayer and leave it after

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the Fajr (Dawn) Prayer. Also, we may stop at a place before the Zhuhr Prayer and leave it after the `Asr Prayer and so on.

Respected shaykh, the question is: Is it permissible for us in such a case to perform Tayammum to offer Salah? Also, is it permissible for us to shorten the four Rak`ah Prayer into two Rak`ah Prayer or to combine the Maghrib Prayer with the `Isha' Prayer or the Zhuhr Prayer with the `Asr Prayer though the distance to our home city, Riyadh, is most probably more than one hundred kilometers. If there is a distance for shortening the Prayers, we will be grateful if you could mention it. May Allah reward you with the best for it! May Allah prolong your lifespan and make your knowledge a benefit for all Muslims!

A: Allah (Glorified be He) has made tayammum an alternative for water when it is not available or difficult to get, or when one is unable to use water because of an illness or any other legal excuse. Also, Allah has made it obligatory to use water for Wudu' when water is available and not difficult to get, as Allah (Exalted be He) says, ﴿O you who believe! When you intend to offer As-Salât (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles. If you are in a state of Janâba (i.e. after a sexual discharge), purify yourselves (bathe your whole body). But if you are ill or on a journey, or any of you comes after answering the call of nature, or you have been in contact with women (i.e. sexual intercourse), and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands.﴾

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Since you can get water for your Wudu' and your personal needs such as drinking and other needs from the villages and the stations you pass by on your way and which are no more than twenty kilometers away from you, it is obligatory for you to use water for Wudu' and it is not permissible for you to perform Tayammum instead, as Tayammum will not be sufficient for you to perform the

Salah. This is because you are like those who have water as you can get the water by your cars, so you are not permitted to perform Tayammum in such a case. The person who is permitted to perform Tayammum is one who is almost sure that he will not find water if he searches for it or a person who fears death by searching for water or fears that he may miss the due time of a particular prayer. the distance that allows the shortening of Prayers is eighty kilometers, as agreed upon by the Jumhur (dominant majority of scholars). Consequently, it is permissible for you to shorten the Prayers by shortening the four Rak`ah Prayers into two Rak`ah ones and combining the Zhuhr Prayer with the `Asr Prayer and the Maghrib Prayer with the `Isha' Prayer at the due time of any of the two prayers of each group.

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Fatwa no. 20225

Q: One morning, I woke up and found myself Junub (in a state of major ritual impurity) while I was sick. i could not perform Ghusl (ritual bath following major ritual impurity) and the Fajr (Dawn) Prayer time became due, so i performed Tayammum (dry ablution) intending a ritual bath. I offered the Salah with the congregation. When the time of Zhuhr (Noon) Prayer becomes due, should I perform Tayammum, intending a ritual bath or intending Wudu' (ablution)? Also, is it permissible for me to stay in the mosque or not?

A: You have to get purified from both major and minor ritual impurities by using water. If you are unable to get purified by using water and there is no one to help you get purified by using water, you can perform Tayammum intending purification from both major and minor ritual impurities and then offer Salah. Also, if you have the desire to stay in the mosque, it will be permissible for you to do so.

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Fatwa no. 20282

Q: All praise be to Allah! May peace and blessings be upon the Last Prophet! To proceed; The Permanent Committee for Scholarly Research and Ifta' has reviewed what was raised to His Eminence the General Mufti from Lieutenant Colonel Hasan ibn Husayn

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Al-Asmary, an officer in charge of the religious affairs in the Hospital of Al-Ta'if and Al-Huda, referred to the Committee from the Secretariat General of the Council of Senior Scholars under the number of (1476), dated on 19/2/1419 A.H., in which the questioner imposes the following question:

A patient whose name is (...) receives medical treatment in the Medical Rehabilitation Center in Al-Rihab reported that he had been afflicted with inflammation in his hand because of Tayammum (dry ablution). We charged the consultant of preventive medicine with the task of meeting the patient to examine him. The consultant sent us the enclosed report in which he stated that the patient suffers from quadripartite paralysis and uses his left hand only for performing Tayammum, but since his fingers are bent in the direction of the palm of his hand, some atoms of dust get under his fingernails and remain for a long period of time, a matter that causes a fungal inflammation of the fingernails. May Allah preserve you, my question is; can such a person be exempted from Tayammum? Or can he use the back of his hand on performing Tayammum instead of using the palm of his hand?

A: There is no sin in using the back of a persons hand for performing Tayammum if that person is harmed by using the palm of his hand. This is because Allah (Exalted be He) says, [﴿So keep your duty to Allāh and fear Him as much as you can﴾](#) Also, Allah (Glorified be He) says, [﴿Allāh burdens not a person beyond his scope.﴾](#)

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Fatwa no. 15195

Q: One day I became very feverish. I woke up at the time of the Adhan (call) to the Fajr (Dawn) Prayer, but I could not offer Salah, so I took some medicine, saying to myself that I might feel fine and offer the Salah, but I slept and woke up at nine o'clock in the morning to find myself Junub (in a state of major ritual impurity). I said to myself, "I will perform Ghusl (ritual bath following major ritual impurity) and then offer the Salah," but I could not do so until it was time for the Zhuhr (Noon) Prayer. on hearing the Adhan for the Zhuhr Prayer, I intended to perform Tayammum and offer both the Fajr and Zhuhr Prayers. What is the ruling on such a situation though I had the desire to perform the Salah at its due time, but I could not? What is the solution to this problem?

A: You have to offer Salah at its due time as much as you can, standing, sitting down or lying on your side. You have to get purified by using water, but if you are unable to use water, you can perform Tayammum, as Allah (Exalted be He) says, [﴿So keep your duty to Allāh and fear Him as much as you can﴾](#)

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Fatwa no. 15724

Q: We are Bedouins who move from one place to another all the time. We carry water for our camels and sheep in a car. The place where water is available is one hundred kilometers away. When the time of Salah (prayer) is due, we perform Tayammum (dry ablution) and offer the Salah. This is because the water we have is enough only for our basic needs. The wandering guides told us that it is not permissible for us to perform Tayammum when there is water and that our Salah will be invalid unless we use water for Wudu' (ablution). What is your opinion on this point?

A: It is an Islamic fundamental that purification is realized by the use of water when water is available. If water is not available or it is available but it is enough only for one's basic needs and there is no water in the surroundings, one is permitted to perform Tayammum, as Allah (Exalted be He) says, [\(and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands.\)](#) As for a person who performs Tayammum while he can get and use water, his Salah is not valid. His Salah will not be valid either, if the water is brought to him in vans and there is extra water over his basic needs and the needs of his cattle.

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The second question of Fatwa no. 17543

Q 2: Is it permissible to perform tayammum (dry ablution) using a painted wall?

A: It is permissible to perform Tayammum using a painted wall if there is clean dust on that wall, which can cling to one's hands. This is because Allah (Exalted be He) says: [\(then perform Tayammum with clean earth and rub therewith your faces and hands.\)](#) This includes the clean earth that is found on walls and other items.

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Removing ritual impurities

The fourth question of Fatwa no. 17628

Q 4: There is a person who wears certain clothing when he goes to bed. He sometimes has sexual dreams. Do his clothes become Najis (ritually impure) and should they be washed, or is it sufficient for him to take them off when offering Salah (Prayer) and then wear them without washing them?

A: Clothes do not become Najis if stained with Maniy (sperm) after a sexual dream, as Maniy is Tahir (ritually pure) according to the most correct opinion of the scholars, but it should be washed for the sake of cleanliness.

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Fatwa no. 17394

Q: What is the difference between Najasah Hukmiyyah and Najasah `Ayniyyah? Should both kinds of Najasah (ritual impurity) be removed?

A: Najasah `Ayniyyah is a ritual impurity that has discernible characteristics and cannot be removed, such as the impurity of dogs and pigs. Najasah Hukmiyyah is a ritual impurity that causes a clean place to become impure, such as urine, stool, and other temporary impurities. This latter kind of Najasah can be removed if it and its traces of smell, taste, and color are washed with water until they disappear.

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Fatwa no. 14455

Q: I would be grateful if Your Eminence could give me the ruling on a confusing point; does a person suffering from hemorrhoid, may Allah safeguard you, have to perform Ghusl (ritual bath following major ritual impurity) whenever blood comes out of them? Please note that blood flows out in large quantities, but at infrequent intervals.

A: A person suffering from hemorrhoid and blood flows out of them has to make Istinja' (cleansing the private parts with water after urination or defecation) and wash the parts of their body and clothing that are stained with blood and then perform Wudu' (ablution) to offer Salah (Prayer). They do not need to perform Ghusl, as this is not a major ritual impurity.

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The first question of Fatwa no. 17232

Q 1: Should the clothes that have traces of enuresis be purified?

A: The urine that stains one's clothes or body should be washed with water, as the Prophet (peace be upon him) said about the one who was tortured in his grave: [\(He did not keep himself safe from being defiled by urine.\)](#) Urine should be washed with water whether it is the urine of a normal person or a person suffering from enuresis.

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The first question of Fatwa no. 17029

Q 1: I am a twenty-year-old young man suffering from bed-wetting. Because I am Multazim (practicing Muslim), all praise be to Allah, I find difficulty as I wake up everyday to offer the Fajr (Dawn) Prayer, for I find my clothes, body, and bed wet. It is difficult for me to have a bath everyday. It is worth mentioning that I have been afflicted with this disease since childhood. What should I do now?

A: If you wet your bed when you get up to offer the Fajr Prayer, you have to wash the parts of your body and clothes that have become impure. Moreover, you have to wash your penis and then perform 'Wudu' (ablution) to offer Salah. It is worth mentioning that it is better and easier for you to assign a garment for sleep and another for Salah.

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Fatwa no. 18273

Q: A person suffers from bed-wetting. On waking up, he washes his body between his navel and feet. He then performs Wudu' (ablution) and offers Salah (Prayer). Is his Salah valid? We would be grateful if you could substantiate the answer with evidence. Sometimes, this person is late for the Salah or delays it when water is not available; what is your opinion on this point?

A: A person discharging urine or any of the things that nullify Wudu' has to perform Wudu' if they want to offer Salah. This is because Allah (Exalted be He) says: ﴿O you who believe! When you intend to offer As-Salât (the prayer), wash your faces﴾ Also, the Prophet (peace be upon him) said: ("Allah does not accept the Salah of any of you if they nullify their Wudu' until they perform Wudu' again.")

Furthermore, he has to wash any Najasah (ritual impurity) that has befallen his body and clothing before offering Salah, as the Prophet (peace be upon him) enjoined the washing of clothes stained with menstrual blood. Allah (Exalted be He) says: ﴿And purify your garments!﴾ If water is not available, they can perform Tayammum (dry ablution) to offer Salah and their Salah is valid as long as they are unable to obtain water. If they can find water, even for money, they have to buy it and use it to perform Wudu', have Ghusl (ritual bath following major ritual impurity), and remove Najasah. This is because Allah (Glorified and Exalted be He) says: ﴿and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands.﴾

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Allah (Glorified be He) also says: ﴿So keep your duty to Allâh and fear Him as much as you can﴾ In addition, the Prophet (peace be upon him) said to the one who was Junub (in a state of major ritual impurity) and could not find water: ﴿Use clean earth (for Tayammum) as it will be sufficient for you.﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 20554

Q 1: should all the clothes worn by a menstruating woman during her menses be washed, even if they are not stained with any blood?

A: None of the clothes worn by a menstruating woman during her menses should be washed except those that are stained with menstrual blood. The sweat and saliva of a menstruating woman are Tahir (ritually pure).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20902

Q: is the vomit of the young and old regarded as Najis (ritually impure)? Should one's clothes or anything else be washed if vomit has touched them? Does vomit nullify Wudu' (ablution)? Please give us the ruling on these points.

A: Vomit is Najis, whether it is the vomit of a young or old person, as it is some food that is dissolved in one's abdomen; it is like stool and blood. If vomit touches one's clothing or anything else, it has to be washed with water and then rubbed until the traces of Najasah (ritual impurity) disappear completely. It is worth mentioning that vomit nullifies Wudu' if it fills the mouth or more. A small amount of vomit does not nullify Wudu'.

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Q 18: Is it permissible to use perfume containing a percentage of alcohol? As you know, alcohol is an intoxicating substance.

A: It is not permissible to wear perfume that contains an alcoholic substance if a large amount of that substance causes intoxication. This is because the Prophet (peace be upon him) said: [﴿"If a large amount of anything causes intoxication, a small amount of it is Haram \(prohibited\).">﴿"If a large amount of anything causes intoxication, a small amount of it is Haram \(prohibited\).](#)﴾ Also, Allah (Glorified and Exalted be He) has described Khamr (intoxicant) and all kinds of alcoholic beverages as an abomination. Allah

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(Exalted be He) says: [﴿O you who believe! Intoxicants \(all kinds of alcoholic drinks\), and gambling, and Al-Ansâb, and Al-Azlâm \(arrows for seeking luck or decision\) are an abomination of Shaitan's \(Satan\) handiwork. So avoid \(strictly all\) that \(abomination\) in order that you may be successful.﴾](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 20222

Q 2: Is it permissible to wear the used clothes of the People of the Book (the Europeans) which they send to poor countries and for which there is a growing demand due to its low price?

A: It is permissible to wear the clothes of the Kafirs (non-Muslims) as long as they are not Najis (ceremonially impure), for the basic ruling is that clothing is Tahir (ceremonially pure). If the clothes are washed before being worn, it is much better.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 14457

Q: We are a group of Saudi youth working in the Saudi Customs using police dogs to detect drugs and explosives. The nature of our work requires that we have to touch and deal with dogs. Dogs' saliva also comes on our clothes and hands, and so does their hair.

You should bear in mind that these dogs receive constant medical treatment, hygiene, and special food. However, we do not know the ruling on dealing with dogs, as there is a Hadith reported from the Messenger (peace be upon him) that prohibits keeping a dog except for hunting and guarding. You should also bear in mind that many drugs have been, thanks to Allah, detected by means of these dogs.

Respected shaykh, please guide us to the appropriate procedure. May Allah protect and support you!

A: There is nothing wrong with this. However, you should avoid the Najasah (ritual impurity) of the dog. You should wash out the saliva or urine that stains your clothes or body. You should also wash the vessel which the dogs lick seven times, the first time with soil or whatever can replace it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fourth question of Fatwa no. 17558

Q 4: what is the ruling on the dog's saliva if it taints one's garment or body? What is the ruling on the garments that are washed with such stained garments in one washing machine?

A: The dog's saliva is Najis (impure), so the vessel or garment tainted with it should be washed out, for the Prophet (peace be upon him) said, "If a dog licks the vessel of any of you, it should be washed seven times, the first time with dust." If the garments are washed with the Tahir (ritually pure) water until the Najasah (ritual impurity) washed out, they will all be Tahir (ritually pure) provided that they are washed seven times, the first time with dust or what replaces it such as soap or potash.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 21487

Q: We live in the United Kingdom, where non-Muslims keep plenty of dogs. Sometimes, it is hard to avoid dogs, when going out and coming back home. It gets tougher when we are closer to the Masjid (mosques) than home and it is hard to go back home to wash or change the clothes the dog touched. What should we do?

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A: If the saliva, sweat or blood of the dog does not come on your body or clothes, your Salah (Prayer) will be valid. the dog merely touching your clothes does not make them Najis (ritually impure) and you should not wash or change them for this reason.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 20251

Q 2: The dog is Najis (ceremonially impure); so what is the Najis in it, the saliva or something else? When should one wash his hands seven times, the first of which is with dust?

A: the stool, sweat, and saliva of dogs are Najis. The vessels and other objects it may stain should be washed with water until it becomes Tahir (ceremonially pure). As for the saliva in particular, one should wash what it gets onto seven times with water, one of them with dust or what replaces it such as soap or any other kind of detergent. The Prophet (peace be upon him) stated, [\(The purification of a vessel belonging to one of you, if a dog licks it, is to wash it seven times, one of which should be with dust.\)](#) Reported by Muslim in his Sahih.

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Fatwa no. 16379

Q: I work in a butcher's shop beside a Masjid (mosque). I have to offer Salah (Prayer) in clothes stained with the blood of slaughtered animals; is my Salah valid?

A: The basic ruling concerning the clothes of a butcher is that they are Tahir (ritually pure), unless there are traces of blood; hence the garment should be purified before offering Salah.

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Fatwa no. 16268

Q: A man says that whenever he cleanses his male organ (the penis) with water after urination, some water affects the spot around his genitals and sometimes this used water may come back to him from the seat of the toilet.

Furthermore, the questioner elaborates saying that he tries to wash every place which this water affects for he read in one of the books of Fiqh (Islamic Law) that the water used in cleansing an impurity is impure as well. In consequence, he became full of doubts lest he should not wash

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every place which this used water affected. So, he sometimes takes a bath after performing Istinja' (washing ones private parts after urination or defecation). What do you say to him for this case may be general owing to the kind of toilets used in houses and mosques?

A: A Muslim should protect himself from impurities and keep purifying himself from them for Salah (Prayer) is not valid except after performing ritual purification. As for the water that is scattered during cleansing your genitals, if it carries impurity, the place it affects should be cleansed with new pure water and if not, there is no harm bearing in mind that the principle ruling is cleanliness and nonexistence of impurity. Moreover, one should guard himself against things that bring satanic insinuations to him.

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The second question of Fatwa no. 16748

Q 2: I sometimes have a liquid discharge after urinating; is it thus Wajib (obligatory) on me to perform Ghusl (ritual bath following major ritual impurity)?

A: Liquid discharge that a person has after urinating with no ejaculation or enjoyment entails the same ruling which applies to urine. Consequently, such a person only has to make Istinja' (cleansing the private parts with water after urination or defecation) and remake 'Wudu' (ablution). He does not have to make Ghusl for such liquid is not Maniy (sperm secretions that are released on orgasm).

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(Part No. 4; Page No. 200)

The third question of Fatwa no. 20769

Q 3: Someone may discharge Madhy (thin white viscid fluid secreted due to sexual thoughts or desire) when he carries and kisses his young nephews and nieces. Does this have the same ruling of lustful touch? Is the person who does so sinful?

A: It is not permissible for a person who is sexually excited when kissing or hugging his nephews and nieces to kiss or hug them or to do any other act that may arouse sexual desire. It is Wajib (obligatory) upon him to perform Wudu' (ablution), and wash his male member and testicles as the Prophet (peace be upon him) commanded.

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Fatwa no. 13745

Q: i notice the flow of seminal fluid after finishing urination. I thus do Ghusl (ritual bath following major ritual impurity) but I again have another unintended discharge of Maniy (sperm secretions that are released on orgasm). I thus remake Ghusl and so on. However, I end such a situation by masturbating. What is the ruling on the foregoing?

A: Firstly: Masturbation is Haram (prohibited).

Secondly: Such liquid discharge after urination is Wadiy (a thick white secretion discharged by some men after urination) not Maniy (sperm secretions that are released on orgasm). A person does not have to make Ghusl for Wadiy. Rather, he has only to make Istinja' (cleansing the private parts with water after urination or defecation)

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and Wudu' (ablution).

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Fatwa no. 18433

Q: i led people in Salah (prayer) and after finishing Salah i saw spots of blood on my garment; what is the ruling on my Salah? What is the ruling on the Salah of the Ma'mums (people being led by an Imam in Prayer)?

A: If the amount of blood on your garment was little, it will be forgiven. However, if it was a lot but you did not know except after Salah, your Salah and the Salah of those who follow you would be valid but you would have to wash it for the next Salah. If you saw it during Salah and you could take the garment off, do it and continue your Salah as the Prophet (peace be upon him) did with his shoes.

If you can not take it off, you should leave Salah and appoint someone to lead them in Salah and go to wash it and then resume Salah.

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Fatwa no. 13790

Q: Is it permissible to wash the clothes from impurities in a vessel or should we use running water?

A: It is permissible to use the running and stagnant water to remove the impurities.

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The fifth and sixth questions of Fatwa no. 19898

Q 5: What is the ruling on dried Najasah (impurity) and what is the proper way to remove it?

A: Dried Najasah takes the ruling of wet Najasah. Thus, it is obligatory to remove it and cleanse its effects with water and none of it is pardoned.

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Q 6: what is the ruling on the water that splashes when a person washes their private parts in the bathroom? The water might fall on the Najis (ritually impure) ground and then splash on them.

A: The original ruling on water is Taharah (ritual purity). However, if a person makes sure that the water that soiled them is mixed with urine or so, they should wash it off their clothes and body, according to the general texts that urge for keeping pure from Najasah (ritual impurity).

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Menstruation and Istihadah

The third question of Fatwa no. 20169

Q 3: my wife menstruated for two days, then blood stopped on the third day on which I had sexual intercourse with her. On the fifth day, menstrual bleeding resumed. What is the ruling on this? May Allah grant you long life and bless you!

A: The days on which your wife saw signs of complete Tuhr (ceremonial purity), even if they were during her menstruation cycle, then she is considered to have been in a state of Taharah (ceremonial purification) during them. Accordingly, if she performed Ghusl (bath following major ceremonial impurity), it is lawful for you to have intercourse with her and she is permitted to perform Salah (Prayer) and observe Sawm (Fast) if no blood emits for a whole day or more. However, if bleeding resumed during her menstruation period, she is considered to be in menstruation and it was unlawful for you to have intercourse with her, and she is not permitted to observe Sawm during that period.

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The fourth question of Fatwa no. 20791

Q 4: my period usually lasts for five days only. However, I see some pink discharges after the period is over. Is it permissible to perform Ghusl (ritual bath following major ritual impurity) and perform Salah while I see these discharges that last several days?

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A: You should not perform Ghusl to purify yourself from the menses until the blood stops completely and you see the sign of purity.

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The first question of Fatwa no. 19611

Q 1: What is the ruling on a woman who took a bath after the end of her menstrual period and her husband had sex with her then she found blood? It is worth mentioning that her period is seven days and they had passed. Could you kindly advise? May Allah reward you!

A: If the reality is as you have mentioned that her husband had sex with her after the end of her menstrual period and her cleanliness through making Ghusl (ritual bath following major ritual impurity), there will be no blame on him. The discharge of blood after having sex will not harm him because what the woman saw after her period is Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period). However, if this happens in the next month, this shows that the period of her menstruation has changed unless it exceeds fifteen days.

On the other hand, if sexual intercourse happened before ascertaining the end of her period and seeing the complete purity but they depended on her usual period, then this sexual intercourse happened during menstruation. They have to repent and not repeat it again because the number of days of menstruation may increase or decrease and both must pay penance which is to give a Dinar or half a Dinar for the sake of Allah to the poor. The amount of a Dinar equals

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four-seventh of a Saudi Pound. If the value of the Saudi Pound is 70 riyals, each one will pay 20 or 40 riyals and whatever value they pay, will be sufficient.

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First question of Fatwa no. 18414

Q 1: If a woman observes a little brown discharge after her menstruation period while no sign of menstruation persists, what must she do bearing in mind that the discharge continues for two or more days? Does she perform Salah (Prayer) and observe Sawm (Fast), or must she wait until she observes dry Tuhr (purity)?

A: If a woman ends her menstruation period and observes dry Tuhr or the white discharge, any other discharge is not considered menstruation. Rather, the discharges mentioned above will carry the same ruling that applies to urine, i.e. it suffices for her to perform only Istinja' (washing the private parts with water after urination or defecation) and Wudu' (ablution). It is worth mentioning that this happens to many women who are all regarded as being in a Tuhr period during which they are to perform Salah and observe Sawm of Ramadan. This is supported by a Hadith which is narrated by Um `Atiyyah (may Allah be pleased with her) who said: "We used to consider yellow and dark discharges after the period had ended as nothing 'i.e. not menses'". (Related by Abu Dawud with a Sahih 'authentic' Sanad 'chain of narrators' and Al-Bukhari but without the phrase 'after the period had ended').

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Fatwa no. 21869

Q: my menses period used to last nine days after which I would be ceremonially pure for sixteen days. Ten years ago, however, my menses period changed increasing to fifteen days whereas days of purity decreased to only eleven days. It remained that way for a considerable period, for example, in the month of Ramadan I only observed Salah (Prayer) and Sawm (Fast) for eleven days and the same during the rest of the months. My menstruation usually begins on the first and last days of the month, given that the blood discharged is obviously menstruation and not Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period) accompanied with a very light Kudrah (dusky-colored vaginal discharge during or after menstruation). It should be noted that during the menstruation days from the ninth to the fifteenth days the smell of the discharge is relatively mild compared to the offensive smell of the normal monthly menstruation. What really grieves me is that I cannot offer Salah and other acts of worship during this period and this affects one's faith and devotion. Likewise, the long period of the menstruation affects pregnancy, as the doctors told me that the days of the ovulation cycle begins from the eleventh to the fourteenth, a period during which I am usually ceremonially impure. During the last menstruation, the Kudrah continued until the sixteenth day of the month. Please advise me on what I should do as far as the acts of worship and my husband's rights are concerned, as I spend almost

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two-thirds of the month without offering any acts of worship. May Allah reward you!

A: As long as the menstruation does not exceed its usual period, which is fifteen days, you should abstain from offering Salah or Sawm on these days, and make up for the days in which you break your Fast in Ramadan. Menstruating women must make up for Sawm, but not for missed prayers. This is in accordance with the Hadith of `Aishah, may Allah be pleased with her, [\(During the lifetime of the Prophet \(peace be upon him\) we used to have menses and we were ordered to compensate fasting and not to compensate prayers.\)](#)

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The first question of Fatwa no. 19332

Q 1: I am a twenty-seven year old woman. I suffer from disorders in menstrual blood which cause me many problems. During the first eight days of the menstrual period blood comes out in drops, which is abnormal as confirmed by a doctor who said that this results from hormonal disorders.

But, on the next eight days the menstrual blood comes out the normal way. I inquire whether it is permissible for me to perform Salah (Prayer) and Sawm (Fasting) during the first eight days taking into consideration that I maintain ritual purity for only seven days a month. Should I make

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X-rays on the uterus for diagnosis and treatment of this disease?

A: You should not give up offering Salah and Sawm during the first eight days since the blood that comes out during these days is not the blood of menstruation but your menstruation period occurs in the following eight days when you should give up Salah and Sawm. However, you may take the medical examination you referred to if required.

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The second question of Fatwa no. 19405

Q 2: i notice that my period that lasts for seven or eight days is not regular especially in the first four days. Sometimes, I find it in the morning but it stops at night. I perform Taharah (ritual purification) more than once a day so as to observe Salah (prayers). What is your opinion with regard to this matter that worries me a lot? Should I perform Taharah and offer Salah whenever the period stops although this happens more than once a day or should I wait until it stops completely? May Allah reward you with the best!

A: When your menstruation ceases at any time during its seventh or eighth days, this does not mean

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that it is over or that you should perform Taharah. The rule of menstruation will remain in force as long as you are still in the days of your usual monthly period. You do not have to make Ghusl (ritual bath following major ritual impurity) except after the days of your usual monthly period are over.

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The first question of Fatwa no. 17942

Q 1: A woman took pills to stop her monthly period during Hajj, but her cycle was affected by this. It used to last for eight days, but now it returns three days after it ends, and remains for a day or two. Is this considered menstruation or Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period)? She observed Sawm (fasting) on one of those days in Ramadan. Should she make up for it or not? Please advise, may Allah reward you.

A: It is most likely that it is menstruation and she should make up for the day on which she observed Sawm.

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The seventh question of Fatwa no. 18637

Q 7: It is well known that the menstruating woman has to perform `Asr (Afternoon) and Zhuhr (Noon) Prayers if she is purified before sunset. however, should she perform Maghrib Prayer if she becomes purified between Zhuhr and `Asr Prayers?

A: If she becomes purified from her menses between Zhuhr and `Asr Prayers, she has to perform Zhuhr Prayer and the prayers after it, as she had become pure.

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The fourth question of Fatwa no. 20961

Q 4: what is the white Qassah in regard to women? What are the rulings related to it?

A: The scholars held different opinions concerning defining this white Qassah mentioned in the saying of the Mother of the Believers, `Aishah (may Allah be pleased with her), "Do not be in a hurry until you see the white Qassah," meaning the Taharah (ritual purification) from the period of menstruation. There are two opinions held in this regard:

The first opinion designates that the white Qassah is a white fluid vaginally emitted by women at the end of menstruation and is a sign that the woman is about to become ritually pure.

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As for the second opinion, it says that a woman inserts a piece of cotton or cloth in her vagina, and if it comes out white and clean with no traces of blood, yellowish fluid or Kudrah (dusky-colored vaginal discharge during or after menstruation), then this will be a sign that the woman is pure.

Accordingly, women become ritually pure by either of the two ways; when she sees a white discharge at the end of menstruation, or when she inserts a piece of cotton or so in her vagina and it comes out white. In either case she becomes ritually pure.

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Fatwa no. 15989

Q: We received this question from a female: I have not yet married. my menstrual cycle used to last for seven days during the first two years, but later it increased to nine days. It then returned as it was in the beginning and used to last for seven days, then for nine days for more than three months. My menstruation then changed and lasted for eleven days. After that, it lasted for nine days after which I would be in a state of Taharah (ceremonial purification) for three days, then would see signs of blood again for one day, and then return to the state of Taharah for two days. I would remain in a state of Taharah for ten days, after which my new menstrual cycle would start again just like the first time. I have been suffering from this irregularity for around three months. The blood discharged is like the menstrual blood, that is, its color varies between red and brown. Your Honor, we hope

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you will advise us about what this irregularity entails in order to inform the inquirer about it. May Allah guide you and grant you success!

A: She should refrain from performing Salah (Prayer) and observing Sawm (Fast) when there is blood, and she should perform Ghusl (bath following major ceremonial impurity) after each time the bleeding stops, whether menstruation lasts for a longer or shorter period as long as it does not last for fifteen days. If it lasts for more than fifteen days, she should consider it to last for a maximum of seven days, as it first used to be, and regard the bleeding after those seven days as Istihadah (abnormal vaginal bleeding outside the menstrual period). Accordingly, she must perform Ghusl after the seven days and then observe Sawm and perform Salah, but on the condition of performing Wudu' (ablution) before every Salah.

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Fatwa no. 17058

Q 1: is it permissible for a menstruating woman to enter the Masjid (mosque), hold the Mus-haf (Arabic Qur'an) and read from it?

A: It is permissible for a menstruating woman to enter a Masjid to pass by or fetch something from it without staying there, as the Prophet (peace be upon him) forbade this. It is impermissible for her to hold the Mus-haf without a buffer, according to the statement of the Prophet (peace be upon him), [«None should touch the Qur'an except one who is Tahir \(ceremoniously pure\).»](#)

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Fatwa no. 20385

Q 3: A Muslim woman studies the Qur'an in a nearby village. While on the way to her lesson one day, she got her menses while holding the Qur'an. What should she have done in this case?

A: It is impermissible for a person who is in a state of major or minor ceremonial impurity to hold the Qur'an without a buffer. Since this woman was ceremonially impure, which is menstruation, she should have held the Qur'an while placing something between it and her hand, i.e. cloth, glove, etc.

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The first and second questions of Fatwa no. 19956

Q 1: When a woman, who has performed Ghusl after her menses is over, goes to perform Wudu' (ablution) for Salah (Prayer) but finds some blood, must she perform Ghusl again or just Wudu' and then offer Salah? In another situation a woman may find some blood one day after she performed Ghusl and observed Salah. Must she perform Ghusl again?

A: When a woman, who does Ghusl after she has seen the sign of purity clearly, finds some blood, she should pay no attention to it. The state of purity and the Salah she performs are valid. If this blood lasts after the period is over, she should perform Wudu' for every single Salah

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when its time is due, as it is Istihadah (abnormal vaginal bleeding outside the menstrual) not menstruation.

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Q 2: If a woman performs Ghusl (ritual bath) due to having menses after sunrise; should she offer Maghrib (Sunset) Prayer and 'Isha' (Night) Prayer of the previous night?

A: If the menstrual blood of a woman stops before dawn, she will have to perform Ghusl (ritual bath following major ritual impurity) and offer Maghrib and 'Isha'. On the other hand, if it stops before sunset, she will have to offer Zhuhr (Noon) Prayer and 'Asr (Afternoon) Prayer and if it stops after sunrise, she will not be obliged to perform any of the previous prayers.

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Fatwa no. 19894

Q: I am a twenty-eight-year-old woman. I have been suffering from prolonged menstruation periods since my marriage that reach ten days or even more. I went to many doctors, but they told me there is no cure for this, as it is caused by the weakness of my body. This causes a problem for me in Salah (Prayer) and Sawm (fasting). Starting from the sixth day, I begin to spot

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a few drops of blood, until the tenth or twelfth day. In Ramadan, I observe Sawm for only eighteen days, and I menstruate for the rest of the month.

I would like to know the normal number of days of menstruation, and the day on which a woman can perform Ghusl (ceremonial purification bath), offer Salah and observe Sawm.

A: Ten days seem to be your usual menstrual period, as what is "normal" differs from one woman to another. The period may extend to fifteen days, in which case you are to consider it menstruation, even if the bleeding is slight on some days and more on other days.

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Fatwa no. 20754

Q: My wife's menstrual period stops on the eighth day but the emission of the white vaginal discharge, which is the sign of purity is delayed to the tenth or eleventh day. Is it permissible for her to offer Salah (Prayer) or for me to have intercourse with her during this period, namely from the day the blood stops until the white discharge is discerned, as this period lasts for two or three days?

A: The menstrual period does not come to an end until the sign of purification is discerned. So, if a woman is sure that the blood stops and there is no sign of yellowish fluid or

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Kudrah or the emission of white vaginal discharge, she has to perform Ghusl and she is permitted to offer Salah (Prayer) or to have intercourse with her husband. Allah (Glorified and Exalted be He) says, [\(therefore keep away from women during menses and go not unto them till they are purified \(from menses and have taken a bath\). And when they have purified themselves, then go in unto them as Allâh has ordained for you \(go in unto them in any manner as long as it is in their vagina\).\)](#)

`Aishah (may Allah be pleased with her) said, "Do not hasten until you see the white discharge." She means the complete purification which is indicated by not seeing any traces of blood, even if there was no emission of the white discharge.

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The second question of Fatwa no. 20617

Q 2: Does a pregnant woman menstruate? If so, what is the ruling on the Salah and Sawm (fasting) she performed? If not, is it permissible for her to perform Salah and Sawm when she finds blood coming out of the uterus?

A: the discharges secreted from the pregnant woman during pregnancy are considered bad blood. Therefore, she should not abandon Salah or Sawm and her husband may have intercourse with her. She should perform 'Wudu' for each Salah when its time is due and wear sanitary napkins or so to

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keep her clothes clean.

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Second question of Fatwa no. 20981

Q: I am a twenty two year old single woman. My menstruation used to have a fixed duration of six days, but it has now changed. My menstruation starts on time, but only very slightly and the color of blood is not the same, with menstruation lasting for one week or more. My question is whether I have to perform Ghusl (bath following major ceremonial impurity) and perform the Salah (Prayer)?

A: The blood that you see during the days of your menses is menstruation, even if it is a small quantity and different in color. You must perform Ghusl and Salah only upon seeing the complete tuhr (purity) either by the cessation of blood, or when you see the white discharge.

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The second question of Fatwa no. 21041

Q 2: a woman thought that she would not menstruate on a certain month because it was delayed. Two weeks after its usual time, she found unusual

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bleeding that was not accompanied by pain. It would subside for four hours and then resume in the form of drops. It is worth mentioning that she does not take any medications. Please, advise.

A: If the bleeding occurred during the usual time of menstruation, it is regarded as menstrual blood, even if it was light. On the other hand, if the bleeding was not during the usual time, she should disregard it.

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Fatwa no. 18445

Q: Before marriage, the menstrual period of my wife lasted five days. The blood used to flow for two days and then cease for a day then flow until it stops completely without a trace on the fifth day. After pregnancy and giving birth, she does not know exactly the days of her menses. During the last month of Ramadan, the days of postpartum period continued and she did not know when they should end and her menses should begin. Is there any blood during the days after the forty days of postpartum period? In this month the menses lasted for five days and then ceased then she stayed seven days before purification and then I had sex with her but later on blood flowed for two days.

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It was like few drops on the sanitary towel. The spot was medium i.e. 5 cm wide and 5 cm long; what should she do now in such a case? Should she stop Salah (Prayer), taking into consideration that the blood was very bright and did not flow continuously but only a few drops like four drops in a day and night. Should she make up for the days she fasted in Ramadan after the end of her postpartum period because she feared that she was able to fast but did not observe it in Ramadan, so, she preferred to fast without performing Salah because the blood is intermittent after postpartum period. It is worth mentioning here that my wife teaches Qur'an to some Muslim children in a chamber in the university which is prepared for Salah. Teaching the Qur'an runs on a weekly basis. Is it permissible for her to go to this place during her menses or is it considered a Masjid (mosque)? This chamber is inside the university building but it is prepared for Salah. Could you kindly advice? May Allah reward you!

A: If this woman knows the exact period of her menstruation, then she has to stop Salah and Sawm (fasting) during Ramadan. When the blood ceases completely, she should perform Ghusl (ritual bathing) during Ramadan and then perform Salah. If she sees dark or yellow fluid, she should not give it much attention because of the saying of Um `Atiyah

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(may Allah be pleased with her), we did not consider dark or yellow fluid part of blood menses after purification.

there is no harm in her sitting in the Musalla (a place set for prayer) which is prepared for the Salah of women during her menses because it does not carry the rulings of a Masjid. However, she is not entitled to touch the Qur'an during her period because the Prophet (peace be upon him) said, [\(No person is permitted to touch the Qur'an unless they are pure.\)](#)

As for postpartum period, it is only forty days. Whenever this period ends, the rulings of ritually pure women apply to that woman. She has to perform Ghusl (ritual bath following major ritual impurity) and therefore, has the right to perform Salah, observe Sawm and have sexual intercourse with her husband. Whatever she sees of blood after this period is spoiled blood that does not have the ruling of menstruation or postpartum blood unless it flows during the time of her menstrual period, in which case she has to stop Salah and Sawm. if the woman ascertains her purification in the postpartum

period before completing the forty days, she has to perform Ghusl and then she has the right to perform Salah, observe Sawm and have sexual intercourse with her husband. However, if the blood flows again within the forty days, she has to stop performing Salah and observing Sawm until the end of the forty days.

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The fourth question of Fatwa no. 18489

Q 4: A woman has menstrual blood on its definite time. However, in the first three days of her menstrual period, she finds no blood coming out except that she sees a token from inside the vagina which indicates the existence of blood and on the fourth day blood begins to come out and lasts for the determined days of the menstrual period. So, what is the ruling on the first three days? Should

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she offer Salah (Prayer) and observe Sawm (Fasting) during these first three days or not? It should be taken into account that this was not the natural period of its menstruation but it came in consequence of having surgery for purgation of the womb following a miscarriage and continued on all the months after that?

A: dusky-colored and yellowish vaginal discharges, which women find during the days of their menstrual period are regarded as menstrual blood due to which a woman has to abandon Salah and Sawm and it is forbidden for her husband to have sex with her in this period. Um `Atiyyah (may Allah be pleased with her) said, "We used not to count Dusky-colored and yellowish vaginal discharges after having ritual purification as a thing of importance (as menses)." This means that both discharges will be considered menstrual blood if they appear before having ritual purification.

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The fourth question of Fatwa no. 17594

Q 4: We know that purification from menstruation is discerned by two cases; the first is the cease of blood and the second is the emission of the white vaginal discharge. My problem is that the menstrual blood stops, then after a few days I see the white discharge, and occasionally I see the white discharge followed by Kudrah (dusky-colored vaginal discharge during or after menstruation) and Sufrah (yellow vaginal discharge during or after menstruation). What is the ruling concerning each of the cases mentioned above? May Allah bless you! I hope you will give me the answer supported with proof. I would also like to know the difference between Kudrah and Sufrah.

A: When a menstruating woman makes Ghusl (ritual bath following major ritual impurity) after the end of her menstrual period, the yellowish discharge or the dusky-colored vaginal discharge has no effect. Um `Atiyyah (may Allah be pleased with her) said, "We used to consider dark and yellowish discharge as nothing (i.e. not menses)."

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The second question of Fatwa no. 18020

Q 2: Five days after the monthly period is over, she sees yellowish or brownish discharge. Should she stop Salah and Sawm (fasting) due to this discharge? Should she perform Ghusl for it? Two days after her Ghusl from this discharge, it occurred again. What should she do?

A: If a woman sees yellowish or brownish discharge after her period is over and performing Ghusl, she should not pay any attention to it. She has to perform Salah and Sawm. She need not perform Ghusl because of this discharge. This is based on the report narrated by Um `Atiyyah who said, "We used to not regard the brownish and yellowish discharge after the Tuhr (end of the period) as being of any significance." Similarly, there is nothing wrong with seeing the same discharge again. She has to perform Wudu' for each Salah when its time is due as long as the discharge is present. The Prophet (peace be upon him) ordered a woman who suffers from Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period) to do so if she bleeds this discharge continually. If this discharge is absent when the time of Salah is due, her purity prior to this time will be valid.

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The second question of Fatwa no. 19413

Q 2: I have been having menstrual disorder for a few years caused by contraceptive pills; the menstrual blood used to flow strongly since the first day and last for six days after which it begins to decrease day by day until the blood stops on the sixth day. However, and in recent years, matters were very different with me. Three or four days before the menses, a few drops of dusky-colored vaginal discharge is emitted and on the third or fourth day, and even the fifth day, the menstruation blood is discharged normally, but it does not last six days as in past menses, rather five days only. I was examined by a female physician who told me that this dusky colored discharge is considered Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period) during which you are allowed to perform Salah and Sawm and to have intercourse with your husband. The doctor also told me that the reason for this abnormal vaginal bleeding is a weakness of the secretion of a certain hormone in the body, and prescribed me a medical treatment, but it was not useful and I did not receive any medication afterwards. Is what this female Muslim doctor said to me true or not? Please advise.

A: the yellowish and dark discharges that are emitted outside the menstrual or post-partum period are considered nothing because Um `Atiyyah (may Allah be pleased with her), said: "We used to consider dark and yellowish discharge as nothing (i.e. not menses)". However, if such discharges took place during the menstruation, then they are considered as a menstrual blood.

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Accordingly what the female doctor told you is true.

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The first question of Fatwa no. 20760

Q 1: What is the ruling on having sexual intercourse with a wife during her menstruation period?

A: Having sexual intercourse with the wife during her menstruation period is unlawful according to the Saying of Allah (Exalted be He): [﴿They ask you concerning menstruation. Say: that is an Adha \(a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses\), therefore keep away from women during menses and go not unto them till they are purified \(from menses and have taken a bath\). And when they have purified themselves, then go in unto them as Allâh has ordained for you \(go in unto them in any manner as long as it is in their vagina\).﴾](#) It is not permissible for a husband to have sexual intercourse with his wife during her menstrual period until it comes to an end then she performs Ghusl (ritual bath following major ritual impurity) according to the Qur'anic Verse revealed in this regard. Whoever has sexual intercourse with his wife during her menstrual period or before she performs Ghusl, will be committing a sin and an act which Allah made unlawful. This person has to repent to Allah of such an abominable act and offer a Kaffarah (expiation). The Kaffarah for committing such a sin is to give a Dinar or half a Dinar to charity for the poor according to the Hadith reported by Ibn `Abbas (may Allah be pleased with them) that he said about the person who had sexual intercourse with his wife during her menstrual period: (He has to give a Dinar or half a Dinar to charity) and a Dinar amounts to four sevenths of a Saudi pound. If the Saudi pound

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is worth seventy Riyals for example, the person will have to give forty or twenty Riyals to charity for the poor as a Kaffarah.

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The second question of Fatwa no. 18646

Q 2: What is the ruling on a man who had sexual intercourse with his wife and only knew she had her menses after they had sex?

A: Anyone who has sexual intercourse with his wife without knowing that she is having her menses is not a sinner, but he should offer Kaffarah (expiation) which is to give as Sadaqah (voluntary charity) one or half a Dinar (old Arab coin that equals 2.975 grams of gold) of gold. The Prophet (peace be upon him) said: [\("He who has sexual intercourse with his wife during her menses should give a Dinar or half a Dinar as Sadaqah."\)](#) (Related by Imam Ahmad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) through a Sahih (authentic) Sanad (chain of narrators)) Any menstruating woman should inform her husband of her menses.

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The second question of Fatwa no. 18390

Q 2: After my wife finishes her menses and has Ghusl (ritual bath following major ritual impurity), I engage in sexual intercourse with her.

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However, we sometimes find blood after that. This has happened two or three times; I do not remember exactly. Please bear in mind that I observe Istighfar (seeking forgiveness from Allah) and leave her at once to have Ghusl when this happens. What is the ruling? May Allah benefit us and you!

A: A menstruating woman should not have Ghusl after menstruation until she finds the signs of purity (white discharge). It is not permissible for her husband to have sexual intercourse with her until her menses completely stops and she has Ghusl and becomes Tahir (ritually pure). Allah (Exalted be He) says: ﴿They ask you concerning menstruation. Say: that is an Adha (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore keep away from women during menses and go not unto them till they are purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allâh has ordained for you (go in unto them in any manner as long as it is in their vagina).﴾ In your case, you should offer Tawbah (repentance to Allah) and Kaffarah (expiation) which is to give in charity what is equal to one or half a Dinar of gold. The Dinar equals 4/7th of one Saudi pound according to the exchange rate of Dirhams.

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The second question of Fatwa no. 14837

Q 2: is it lawful for a husband to have sexual intercourse with his wife before she performs Ghusl after menstruation?

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A: It is impermissible for a husband to have intercourse with his menstruating wife, for Allah (Exalted be He) says: [\(therefore keep away from women during menses and go not unto them till they are purified \(from menses and have taken a bath\). And when they have purified themselves, then go in unto them as Allâh has ordained for you \(go in unto them in any manner as long as it is in their vagina\).\)](#) That means if they performed Ghusl, as explained by Ibn `Abbas, because Allah said: [\(till they are purified \(from menses and have taken a bath\).\)](#) This refers to removing all signs of impurity, i.e. menstruating blood. Then Allah said: [\(And when they have purified themselves, then go in unto them as Allâh has ordained for you \(go in unto them in any manner as long as it is in their vagina\).\)](#) If they perform Ghusl, then it is lawful for you to have intercourse with them in the manner ordained for you by Allah. Allah stipulated two conditions for the permissibility of having intercourse with the menstruating woman; the first is the stopping of menstrual blood, and the second is taking a bath to remove all signs of menstruation, i.e. purification. Allah (may He be Praised and Exalted) praised those who adhere to His Shar` (Islamic Law) as He says: [\(Truly, Allâh loves those who turn unto Him in repentance and loves those who purify themselves \(by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers\).\)](#)

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Fatwa no. 19973

Q: In some rare cases my menstruation keeps to the usual period of six or seven days. However, I used to use a medical organizer but some years ago I fell down from a

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high place while I was menstruating. I then bled and my menses became irregular and exceeded its normal duration. It is worth mentioning that I sometimes see the white discharge at the end of menstruation and at other times do not see it.

To come to the point, I started menstruating in the middle of the month of Sha'ban and it continued until the end of the twentieth of Ramadan before I saw Tuhr (purity). Nevertheless, seven days after my menstruation had started; I performed Ghusl, started to perform Salah (Prayer), observed Sawm (Fast), and recited Qur'an believing that my menstruation does not normally exceed seven days. It is worth mentioning that during that period my bleeding used to cease suddenly in the day time and flow again at night and vice versa. Bleeding would sometimes be of a large quantity. Moreover, I noticed that the color and fragrance of the blood was different from that of menstruation. I thus observed Sawm during Ramadan and performed Salah as I thought that menstruation would start towards the end of Ramadan as usual. Amazingly, when the expected time of menstruation approached, i.e. towards the end of Ramadan, my bleeding completely ceased and I became obviously Tahir (ritually pure).

My question now is, what is the ruling on my Salah and Sawm during Ramadan under the circumstances explained above? Do I have to make them up?

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Provide me with your beneficial answer please. May Allah reward you with the best.

A: If the reality is as you have mentioned, you have acted correctly by making Ghusl, starting to perform Salah and observing Sawm after the expiry of the period of your usual menstruation. This is because bleeding that exceeds the usual number of days of menstruation is not considered menstruation. Rather, it is a hemorrhage. And Allah knows best.

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Fatwa no. 20406

Q: I am a twenty year old married woman. my menstrual period used to be late for one to four months before I got married and one year after marriage. However, after the last sexual intercourse I had with my husband, I had bleeding mixed with white discharge. As this continued for one week, I thought it was menstruation and thus I started not to perform Salah (Prayer). Then I had bleeding of a brown color like that of dirt. It continued for ten days so I went to hospital and had a pregnancy test

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but it was negative. Finally, I had for the first time in my life a very little amount of dark red bleeding. This started thirty one days ago until now; a period during which I did not perform Salah. My question is whether such blood that I have is menstruation or Istihadah? Do I have to perform Salah? What is the ruling on the number of Salahs that I missed? What is istihadah? May Allah reward you with the best for availing Muslims.

A: If the reality is as you have mentioned, you will have to stop performing Salah only for the number of days of menstruation that you usually have every month. When that number of days expires, you have to perform Ghusl (ritual bath following major ritual impurity), perform Salah, and wrap up some cloth etc. to prevent blood flow during Salah until the time of the next menstruation period. This was what the Prophet (peace be upon him) commanded women to do during Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period). Moreover, if you have continuous bleeding; it will be Wajib (obligatory) on you to make Wudu' (ablution) for every Salah after the start of its time. In addition, you have to make up for the number of Salahs that you did not perform while you were not in menstruation. May Allah help and guide you. May He cure you from all illnesses.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 16340

Q 2: is it permissible for a menstruating woman to recite the Qur'an without touching Al-Mus-haf (Arabic copy of the Qur'an)?

A: It is permissible for the menstruating woman to recite the Qur'an by heart without touching Al-Mus-haf directly if she wants to recite the Qur'an so that she does not forget it. This case is not applicable to Janabah (major ritual impurity related to sexual discharge) for which a person in a state of Janabah is not permitted to recite the Qur'an from Al-Mus-haf or by heart until they perform Ghusl (ritual bath following major ritual impurity). It was authentically reported that the Prophet (peace be upon him): [«Nothing would prevent him from \(reciting\) the Qur'an except being in a state of Janabah.»](#) Related by Imam Ahmad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes). In another narration recorded by Ahmad on the authority of `Aly (may Allah be pleased with him) with a good Isnad (chain of narrators) that [«The Prophet \(peace be upon him\) recited some \(verses\) of the Qur'an and said: This applies to a person who is not in a state of Janabah, but the one who is in a state of Janabah is not allowed to recite even one verse.»](#) As for the Hadith in which the Prophet (peace be upon him) forbade a menstruating woman from reciting the Qur'an, it is a weak hadith.

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The first question of Fatwa no. 14893

Q 1: I read in the book compiled by Your Eminence "Issues related to the Woman" that I can differentiate between the menstruating blood and that of Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period) which sometimes may be a drop or two or fluid mixed with blood. You also said that a woman, in a state of Istihadah, can perform Wudu' (ablution)

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for every Salah. Is it permissible to perform Sunnah (supererogatory) Salah with the same ablution as well? Will my Salah be accepted if I only washed my underpants, or should I wash all my clothes?

A: If some drops of blood fell on the clothes, then you should wash the garments you wear when offering Salah or the prayer mat, and if you were suffering from Istihadah, you should perform Wudu', pad yourself well and offer the obligatory Salah after making sure that you are perfectly pure. It is permissible for you to offer any supererogatory prayers until the time due for the next obligatory Salah comes, and for which you should offer new Wudu' as you did for the previous obligatory one.

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Fatwa no. 18579

Q 5: What is the ruling on a woman who after the beginning of her fifties and a year after her menopause, blood came due to pathological or psychological problems. Should she offer Salah?

A: The discharged blood from a woman during her menopause at the age of fifty is not menstrual blood. It is bad blood. Therefore, she should not abandon Salah or Sawm (fasting). Moreover, it does not have the same rulings of menstruation. `Aishah (may Allah be pleased with her) said, "Once a woman reaches the age of fifty, menstruation ends." (Related by Ahmad)

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 21803

Q: Doctors prescribe for some patients who have passed the age of menstruation a medication for the treatment of osteoporosis and other symptoms which result from cessation of menstruation. This medication supplies the patient with hormones similar to those responsible for the discharge of menstrual blood. If the patient takes this medication, regular bleeding resumes. Should this blood be considered menstrual blood which makes it prohibited for the woman to offer Salah (Prayer), observing Sawm (Fast), etc. or should she count it as Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period)? It is worth mentioning that some patients regard it as menstrual bleeding and refrain from offering Salah. What should they do?

A: If it is a woman who has reached her fifties and thus, passed the age of menstruation, she should not regard it as menstrual blood and refrain from offering Salah and observing Sawm. Instead, she should regard it as bleeding or impure blood, especially if she knows that the reason for the discharge is taking the stated medication.

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The third question of Fatwa no. 18116

Q3: A women claims that she is now approaching menopause and her period has begun to stop gradually or stops for four months or more. After that some blood remains inside her vagina and does not go out. She knows that it is blood by cleaning it with a tissue. This blood continues for twenty days or more. Given all this, should she offer Salah or not?

A: When a woman experiences menopause at the age of fifty, the bleeding or yellowish blood she discharges is not menstrual blood which requires a woman to stop Salah and Sawm (fast). In fact it is impure blood which only nullifies Wudu' (ablution). This woman is to perform Istinja' (washing the private parts with water after urination or defecation) and purify her vagina of this blood before performing Wudu'.

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Fatwa no. 19801

Q: My sister underwent many surgical operations in the uterus, which caused her menstrual period to become continuous, to the extent that it might come two or three times a day. Sometimes it is just few drops, but it does not stop, given that before the operations her period was

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regular, but became irregular after them. Having undergone many operations, her period is almost continuous. She now takes medicine four times a day.

She did not observe Sawm (fasting) this year in Ramadan, and she has not been able yet to make up for it. How should she make up for last year? How can she observe Sawm this year while the doctor recommends that she does not stop the medication for fear of complications, may Allah forbid. And Allah knows best.

She now offers Salah (Prayer) some times and leaves it at other times. What is the ruling on her Salah? How and when should she offer Salah?

How can she perform Hajj and `Umrah if she remains like this? Please advise, may Allah reward you for what you do for Islam and the Muslims. May Allah cure everybody of every disease.

A: This woman is considered one who experiences recurrent symptoms of istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period). Since her menstruation was regular before undergoing these operations, she should track the usual time of her menstruation before the operations, and leave Salah and Sawm during this time. After the end of these days, she should perform Ghusl (ritual bath), wrap her private parts with cotton or anything that prevents the overflow of blood

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as much possible, then she can offer Salah and observe Sawm if she is able to do so. She should also make up for the days in which she broke her Sawm during menstruation. She takes the same ruling as Tahir (ritually pure) women concerning the permissibility of having intercourse with her husband, even if blood flows from her, as it is considered Istihadah. However, she should perform Wudu' (ablution) for every Salah if any blood is discharged from her after the previous Wudu'. If Sawm is too difficult for her, and she is harmed by not taking the medicines as recommended by her doctor, she may stop observing Sawm in Ramadan as an ill person. If her case is curable, she should wait until she recovers and then make up for the days in which she did not observe Sawm. If it is a chronic illness that is most likely not curable according to the doctors, she should feed a needy person for each day in which she did not observe Sawm. The amount of feeding is half a Sa` (1 Sa` = 2.172 kg) of wheat, dates, rice or such foods common among the people of the country. There is no harm on her in this case, and she does not have to make up for those days, according to Allah's saying, [\(And as for those who can fast with difficulty, \(e.g. an old man\), they have \(a choice either to fast or\) to feed a Miskîn \(poor person\) \(for every day\).\)](#)

Allah (Exalted be He) also says, ﴿Allâh burdens not a person beyond his scope.﴾ Allah (Exalted be He) also says, ﴿and has not laid upon you in religion any hardship﴾

As for performing Hajj and `Umrah, if it coincides with her regular menstruation in the past, it is prescribed for her to perform Ghusl (ritual bath) and assume Ihram (ritual state for Hajj and `Umrah), as the Prophet (peace be upon him) ﴿asked `Aishah to perform Ghusl for Hajj while she was menstruating.﴾ It was authentically reported that he (peace be upon him) ﴿asked Asma' bint `Umays to perform Ghusl while she was in her postpartum period.﴾ She should perform all the rituals of Hajj except Tawaf (circumambulation around the Ka`bah) on the days of her menstruation. When they come to an end, or if her menstruation does not coincide with the days of Hajj and `Umrah, she is considered to have Istihadah; she should wrap her private parts with cotton or so in order not to soil the Masjid (mosque) and perform Tawaf in a normal way. There is no harm on her in this. She should then carry out the other rituals of Hajj and `Umrah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 18386

Q 2: An old woman reached menopause not long ago.

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While she is performing Salah (Prayer), she feels as if something would come out of her and she finds nothing. It should be noted that she takes care of her cleanliness.

A: feeling that something comes out of you is nothing more than doubtfulness and Satanic insinuations. These things have no effect on 'Wudu' (ablution) and Salah and should be disregarded.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 18733

Q 1: when I had sexual intercourse with my husband for the first time, I bled slightly for three consecutive days. It was light and discontinuous. I am asking about the three days on which I did not observe Salah (Prayer) because of this blood; should I make up for them? Am I a sinner for not observing Salah during those days?

A: If the blood discharged was during the usual time of your menstrual cycle, it is regarded as menstrual blood during which you should not offer Salah. On the other hand, if it was not during the usual time of your menstrual cycle, it is considered bleeding, especially that you mentioned it occurred after the first act of sexual intercourse with your husband. Thus, it seems that it was

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bleeding because of which you should not have refrained from offering Salah. Accordingly, you are obligated to make up for the Salah you missed.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Urinary incontinence

The first question of Fatwa no. 16789

Q: If a person suffers from a disease in the urinary tract that makes the period of discharging urine take a whole minute, and that not only bothers him but even causes him to sometimes miss the congregational prayer, does such a person come under the same ruling concerning those who suffer urinary incontinence?

A: if a person discharges urine in a period longer than what is usual due to a disease in the urinary tract, he should not hasten to perform Wudu' until he is certain that his urine is fully discharged, then he should perform Wudu' and Salah, even if he misses the congregational prayer because he is excused. Allah (Exalted be He) says: [﴿So keep your duty to Allāh and fear Him as much as you can﴾](#)

However, the said person does not come under the same ruling of a person suffering from urinary incontinence, because his urine stops but its full discharge is delayed. He should also wash the parts of his clothes or body that are contaminated by urine to perform Salah. Similarly, he should take his time to discharge his urine before the time of congregational prayer is due in order not to miss it.

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Fatwa no. 17397

Q: I suffer from a problem in my urinary system which causes the retention of urine or that urine may flow out involuntarily before I am ready to urinate. As a result of this problem, some drops may fall on my clothes while I am at work which requires me to wear trousers and a shirt. Before I offer Salah (Prayer) I wash the place on which urine drops fell before I perform Wudu' (ablution) but I still have doubts regarding this. So, is what I do enough and is the Salah I offer right? Please, give me your Fatwa regarding this matter. May Allah reward you with the best!

A: According to what you elaborated on, it is necessary for you to perform Istinja' (cleansing the private parts with water after urination or defecation) before Wudu' and wash the parts of your body or clothes that were contaminated by urine. Then you have to perform Wudu' and Salah and do this whenever you leak something as you explained when you want to perform Salah. Allah knows best.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 17122

Q: I had a hemorrhoids operation more than a year and a half ago, and after this operation, I could no longer control the state of Taharah (ritual purification) regarding the passage of gases, urine and the like. This caused me grief and a difficulty to purify the parts which become wet in order to perform Salah. I now ask whether i should change the wet underpants

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at the time of every Salah, bearing in mind the great difficulty implied in this matter when I am at work or in a lecture that lasts from Maghrib (Sunset) to `Isha (Night) prayers, given that I perform Wudu' for every Salah, but changing my clothes becomes very difficult for me. Should I wear a big diaper until the end of the day as long as there is not much wetness?

Is it permissible for me to combine prayers with one Wudu' when traveling or at times of rainfall?

Is it permissible for me to wipe over my socks?

Is it permissible for me to occasionally perform Wudu' a few minutes before the time of Salah is due so that I become able to perform congregational prayer, as in the case of being in Makkah and to avoid people rushing towards toilets?

What is the ruling concerning my performing prayers in the past which their number I do not know and for which I offered Wudu' before they were due?

A: Firstly, you should wear a big diaper so that no impurity falls on your underpants, and you have to change this diaper if it is contaminated by any Najasah. As for your underpants, you do not have to change them as long as they were not contaminated by any Najasah.

Secondly, there is nothing wrong with you attending lectures and lessons as long as you are certain that no impurity will be caused to the Masjid.

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Thirdly, a person inflicted with urine incontinence should perform Wudu' for each Salah after its time is due, and if he combines two prayers while in travel or as a result of rainfall, it would suffice him to offer only one Wudu', because offering the two prayers at the time of one is considered as one prayer. Furthermore, it is permissible for you to wipe over the Khuffs (leather socks) if you wore them in a state of Taharah. As for performing Wudu' before the time of Salah is due, we hope that Allah may forgive you. You should also continue offering the optional night prayers or Qiyam-ul-Layl, reciting the Qur'an and attending the circles of learning and do not let Satan deceive you; rather you should be patient in the face of adversity and you will be greatly rewarded. We ask Allah that He might cure you and to make you steadfast to the truth. May Allah guide us all to what pleases Him!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!



Fatwa no. 16954

Q: I heard from a brother that whoever suffers from uncontrollable enuresis or gases, has to perform Wudu' (ablution) shortly before each Salah. If this is true, what is the evidence for it? Does the person who suffers from uncontrollable enuresis have to perform Istinja' (cleansing the private parts with water after urination or defecation) before each Salah? Does he have to remove the impurity in the piece of cloth he placed to prevent drops of urine from reaching his garment?

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If it is Friday Prayer, should he wait till the Imam is about to finish the second sermon then perform Wudu'? Is it permissible for him to perform Wudu' at home then go to the Masjid? As regards to wiping over leather socks, shoes or regular socks, if the person who suffers from uncontrollable enuresis finished Zhuhr (Noon) Prayer then put on his leather socks or the like, is it permissible for him to wipe over them for the next Salah?

A: When the time of Salah (Prayer) is due, whoever suffers from permanent uncontrollable enuresis must first perform Istinja' then place something on his penis to absorb the drops of urine then perform Wudu' and offer Salah and so on for every Salah. The evidence for this is the Statement of Allah (Exalted be He): [«So keep your duty to Allâh and fear Him as much as you can»](#) The Prophet (peace be upon him) ordered a menstruating woman to place a piece of cloth and perform Wudu' for every Salah. It is permissible for one who suffers from uncontrollable enuresis to wear leather socks and wipe over them according to the generality of Islamic proofs, and Allah knows best!

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Fatwa no. 17653

Q: a whitish transparent liquid flows from me all the time.

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This disturbs and perplexes me. I went to a female gynecologist who said that this is normal. I became sure that this fluid was not dangerous. However, the problem is Salah (Prayer), for this fluid is discharged at no specific time. Sometimes, it flows while I offer Salah, so that I interrupt my Salah to change my clothes and renew my Wudu' (ablution), but at other times, I complete the Salah. I fear that my Salah and Wudu' are in doubt; besides, I can not keep Khushu` (the heart being attuned to the act of worship) while offering Salah. I hope you can guide me to what I can do about this.

A: This fluid nullifies the Wudu', so when you intend to offer Salah, you should make Istinja' (cleansing the private parts with water after urination or defecation) and pad the urethra to prevent its spread and then you can make Wudu' and offer Salah. If the fluid comes out while you offer Salah, you should leave Salah and do as we mentioned before, then continue your Salah, unless this fluid comes out continuously, in this case you are to complete your Salah, even if it comes out, for it will be like urine incontinence. This is if you make Wudu' when the time of prayer is due, for whoever continuously has discharges, such as urine or Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period) and the like should make Wudu' when the time of each Salah is due and then offer it. They are not to blame for what discharges while they are offering Salah as long as the discharge is continuous.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 19979

Q: In Al-Jomaih Masjid (mosque) in the district of King Faisal, a 60-year-old man suffers from urinary incontinence and performs Salah in congregation with many people. He wets his pants and the carpets covering the Masjid's floor. We are unable to wash these carpets each time he urinates on them. Many people who are led by the Imam avoid standing in the row where this man is present. We made a special carpet on which he can perform Salah and to keep the other carpets clean, but he leaves it and uses the carpets of the Masjid. We let him, his brother and nephew know that his presence in the masjid causes other people to leave the masjid. It is worth mentioning that the masjid smells bad even if incense is burned. People began to be uncertain about the validity of Salah due to the impurities caused by this man who moves throughout the Masjid. Please tell us your Fatwa concerning this issue. May Allah guide you and grant you success! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: If the situation of the said person is as you have mentioned, he has an excuse to abandon the congregational prayer. He should not be allowed to enter the masjid. We ask Allah to cure him and grant him endurance of affliction.

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Fatwa no. 20231

Q: I suffer from a urinary tract disease and have spared no effort in seeking treatment. All the doctors I consulted were uncertain about the nature of this disease and its causes. During last Ramadan, Allah facilitated for me to present my case to a consultant specialist in these diseases. After careful examination, the doctor discovered that there is some tissue lining the inside wall of the penis, whose function is to secrete a natural fluid in healthy people. However, in my case, this tissue is inflamed and, thus, secretes this fluid in large quantities. It is similar in color and description to Madhy (thin white viscid fluid secreted when aroused) but has no bad smell and is not discharged because of arousal. This confused me regarding Taharah (ceremonial purification), because before this last examination and diagnosis I thought it was Madhy; however, the doctor explained that these tissues are responsible for secreting this fluid and that my other organs and systems are all sound.

My questions are:

a) Is this fluid Tahir (ceremonially pure) or Najis (ceremonially impure)?

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b) If it is Najis, am I obligated to cleanse my clothes and thighs? Am I required to purify myself for every Salah (Prayer)?

c) Should I take precautions to prevent the spread of this fluid by covering the penis?

It is worth mentioning that this creates a great burden for me.

A: If the case is as you mentioned that your penis always discharges a fluid similar to the Madhy in its color and description but has no bad smell and is discharged without a sexual arousal, it takes the same ruling as enuresis. This means that you must perform Istinja' (cleansing the private parts with water) and perform Wudu' (ablution) for each Salah. Moreover, you must guard against its spreading on your clothes and thighs by covering the penis as much as possible. This is because Allah (Exalted be He) states: [\(So keep your duty to Allāh and fear Him as much as you can\)](#)

We ask Allah to grant you recovery and reward you for your illness.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20302

Q: I am a twenty-three year old man and suffer insinuate thoughts. For example, after answering the call of nature, I perform Istinja' (cleansing the private parts with water after urination or defecation)

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and then wait a while until all the urine remaining in the urethra is discharged. Again, I perform Istinja'. This takes about fifteen minutes. However, after performing Wudu' (ablution) and going to my room, to my surprise, I see some urine on my penis although I do not feel it when it is discharged.

A: If you suffer from enuresis, you have to perform Wudu' when you want to offer Salah (Prayer) for Allah (Exalted be He) says, [«Allâh burdens not a person beyond his scope.»](#) .

However, the mere importuning insinuation that does not affirm whether urine comes out or not is ineffective.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 21054

Q: I suffer from urinary incontinence and my body and clothes are soiled by urine which often stinks. I asked Shaykh 'Abdul-'Aziz ibn Baz (may Allah be merciful with him) about this issue and he told me that it is permissible to abandon congregational prayer.

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Since I take a bath for every Salah, I have built a bathroom attached to my bedroom to shorten the time I would take between Wudu' and Salah. I feel great sorrow because I can not perform congregational prayer in the masjid (Salah), especially that I am one of the people who call to Islam and join Jihad (fighting/striving in the Cause of Allah). Is there any way out for this problem? My family and neighbors consider me a pious person and they wonder why I do not join them in the congregational prayer. It is noteworthy that I wear an adult diaper during Jumu`ah (Friday) Prayer. But, it is hard, practically and financially, to use it for every Salah. All attempts I made to seek treatment from this disease were of no avail. Please advise and make Du`a' for me at midnight or at a time when it is most likely to be accepted by Allah. May Allah protect and reward you the best for benefiting the Muslims! Amen

A: Since your case is as you have mentioned, there is nothing wrong with abandoning the congregational prayer. Allah will reward you as much as you care and according to your intentions. You have to endure this suffering and expect the reward from Allah who will grant you goodness. There is nothing wrong with telling your friends and neighbors about your case to excuse you for not attending the congregational prayer and so that they will not think badly of you. We ask Allah to cure

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and reward you for He is Bountiful.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 20768

Q 1: Allah predestined that I was subjected to an accident in which I fell from a palm tree. as a consequence, I suffered from hemiplegia and double incontinence for 5 years. I offer Salah (Prayer) while I am lying on my back in bed. Sometimes, I perform Tayammum (dry ablution) and at other times I may stand relying on a chair and wash my face and hands to my elbows. What is the ruling on this? May Allah reward you with the best!

A: You have to make Istinja' (cleansing the private parts with water) and Wudu' (ablution) when the time of Salah (Prayer) is due. Then, you can offer Salah in that time, and if something comes out of you during Salah, there is no harm on you. Allah (Exalted be He) says: [\(So keep your duty to Allâh and fear Him as much as you can\)](#) Moreover, the Prophet (peace be upon him) ordered a woman who experiences Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period) to do so for every Salah. If you can not perform Wudu', you can perform Tayammum (dry ablution) when you want to offer Salah.

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Fatwa no. 17551

Q 1: Is it permissible for a young women who is unable to hold her urine for a long time to abandon Salah (Prayer), as she cannot keep Wudu'?

A: It is not permissible for this woman to abandon Salah, because of her inability to hold her urine. She should offer Salah in a manner that suits her. She can perform Istinja' (cleansing the private parts with water after urination or defecation) and place a barrier that prevents urine from leaking. She should then perform Wudu' and pray even if the urine emits during Salah. Allah (Exalted be He) states, [\(So keep your duty to Allâh and fear Him as much as you can\)](#) The Prophet (peace be upon him) advised the woman who experienced Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period), "Perform Wudu' for each Salah."

Q 2: Can this woman recite Qur'an in this condition?

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A: It is permissible for her to recite the Qur'an by heart like those who are in a state of either minor or major ceremonial impurity. It is permissible for her to recite from the Mus-haf (Arabic Qur'an) during the time she is allowed to pray and when she performs Wudu' at any time. Allah (Exalted be He) states, [\(So keep your duty to Allâh and fear Him as much as you can\)](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 18431

Q 1: i am a diabetic and i leak some drops of urine while offering Salah (Prayer) at the Masjid (mosque) so I leave Salah to change my clothes and renew my Wudu' (ablution). What should I do? Guide me, may Allah reward you!

A: If urine comes out continuously, you should do Istinja' (cleansing the private parts with water after urination or defecation) when you want to offer Salah and pad your penis to prevent the urine from reaching your body and clothes, then you should perform Wudu' and offer Salah whenever the time of each Salah is due. If urine comes out while you offer Salah, your Salah is valid in this case.

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Allah (Exalted be He) says: [﴿So keep your duty to Allāh and fear Him as much as you can﴾](#)

However, if the urine does not come out continuously, you should leave Salah if urine comes out while you offer it and wash the spot that the urine stained of your body and clothes and then perform Wudu' and offer Salah.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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Fatwa no. 17647

Q: Praise be to Allah Alone, and peace and blessings be upon the Last Prophet, Muhammad. To proceed:

The Permanent Committee for Scholarly Research and Ifta' has looked into the question sent to His Eminence, the general Mufty (Islamic scholar qualified to issue legal opinions) from his Eminence, the Manager of the Center of Da`wah and Guidance in Jeddah, and which is referred to the Committee from the Secretariat General of the Council of Senior Scholars with the no. (516), dated 28, Muharram, 1416. The questioner asked the following:

A new Imam came to our Masjid in Jeddah and told us that he had a disease in the large intestine that causes him to have constipation and to pass wind,

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and for this reason he offers Wudu' for every Salah after its time is due, but sometimes when he leads prayers, he passes wind and he is certain of that either by its sound or smell. He asks whether his ignorance of the ruling of passing wind affects his Salah, as he used to think that not controlling the passage of wind does not affect his Taharah (ritual purification).

What is the ruling on offering Salah behind that Imam who is sure of his passing wind?

Is he obliged to tell those who offered prayers behind him about the prayers which he performed without being Tahir (ritually pure)? What is the ruling if he was unaware of the prayers which he offered as lacking Taharah? How should he tell people about that?

Do you advise him to continue as an Imam for that Masjid, given that his disease is not related to wind incontinence; rather just an occasional case in which he can not resist passing wind? I hope you will attend to this issue and provide us with the relevant answer.

A: Examining the issue, the Committee answered as follows:

If the reality is as you have mentioned, then this person does not have a continual passage of wind; rather he only suffers an occasional disease which forces him to pass wind unwillingly. Hence, if the said person passes wind whether in Salah or at any other time, he should repeat Wudu', because his impurity is not permanent. Furthermore, it is preferable for him to not lead people in prayers, as he might confuse the people being led if he suffers this condition while leading the congregational prayer. As for the past

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prayers, he is excused because of his ignorance of the related ruling. May Allah forgive him!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!



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Postpartum period

The third, fourth, and fifth questions of Fatwa no. 19312

Q3: What is the ruling on the blood that a woman discharges at the first and last months of pregnancy caused by carrying a heavy object, falling, or other reasons related to a disease in her womb?

A: The blood a pregnant woman discharges while the baby is in her womb is considered as bleeding which does not require a woman to stop Salah (Prayer) or Sawm (fast), most especially if she knows that the reason behind this blood is a disease, carrying a heavy object, or falling, etc. She must wear a piece of cotton or so, offer Salah and Sawm and perform Wudu' (ablution) for each Salah as long as she discharges this blood.

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Q 4: If a pregnant woman aborts a fetus, she undergoes curettage. The postpartum blood stops and then bleeding flows because of the curettage. Is she considered Tahir (ritually pure), or is it postpartum bleeding?

A: First, it is impermissible to perform abortion except by a Fatwa (legal opinion issued by a qualified Muslim scholar) based on a demanding necessity that is confirmed by a consultative body of trusted doctors.

Second, if abortion of the fetus is permissible in this case, the bleeding after it, is considered postpartum blood, during which a woman should leave Salah (Prayer)

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and Sawm (fasting) for forty days, unless it is proven to be normal bleeding and that the postpartum blood has stopped. In this case, it is not considered postpartum period during which she should leave Salah (Prayer) and Sawm (fasting).

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Q 5: how should a woman who suffers from bleeding offer Salah (Prayer), if it is permissible for her?

A: If a woman suffers from continuous bleeding, she should perform Istinja' (cleansing the private parts with water after urination or defecation), wear a pad that prevents leakage, perform Wudu' (ablution) and then offer Salah. She must repeat this for every Salah, according to the advice of the Prophet (peace be upon him) to a woman who experienced Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period), "Perform Wudu' at the time of every Salah."

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 19647

Q 1: A man's wife delivered their baby on the ninth day of the blessed month of Ramadan and after nine days, childbirth blood stopped. Thus, she made Ghusl (ritual bath) and offered Salah (Prayer) and observed Sawm (Fasting) but she noticed that during the night small drops of blood flows out of her, while during the day she sees nothing of this. What is the ruling in this regard? Is the Salah and Sawm she offered correct? Please, give us a Fatwa in the case at hand. May Allah reward you with the best!

A: If this woman found perfect purity, her Salah

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and Sawm are valid for she is regarded as Tahir (ritually pure). As for what she saw of drops of blood at night, they are not considered childbirth blood and therefore its ruling is not applied to it. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions! Permanent Committee for Scholarly Research and Ifta'

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Q 2: A woman had a miscarriage in her first months of pregnancy, and discharged a fetus the size of a fist. What are the rulings regarding this issue? Could you kindly advise? May Allah reward you.

A: if a pregnant woman miscarries a piece of flesh or clotted blood which was not formed in shape yet, it does not take the ruling of a newborn which requires that Funeral Prayer be offered, no `Iddah (woman's prescribed waiting period after divorce or widowhood) is due on her, and there is no postpartum period. Therefore, the blood which she sees is not considered except if it coincides with her period which in this case will be considered menstrual bleeding.

If however the fetus was formed after reaching three months, and the least period is eighty one days, it takes the same ruling of a newborn baby, the lapse of `Iddah, postpartum period; so what a woman sees is postpartum discharge which demands that she discontinues Salah and Sawm (fasting). The days are to be made up for the Sawm she discontinued during her postpartum period. The fetus is not washed, enshrouded, or prayed upon until it reaches four months. Imam Ahmad was asked how old a dead baby should be in order for the funeral prayer to be obligatory, and he said four months because the spirit is blown into it when it reaches this stage.

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It is to be wrapped in a piece of cloth, enshrouded, and buried in a hole because there is no life in it. Hence, he is not a baby before the lapse of four months.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 14512

Q: I have been suffering from menstrual disorders since twelve days after I gave birth, as my husband had an accident in which he was badly injured, and was carried to hospital, then when I knew of what happened to him, I panicked over him. I became so distressed and afraid, and I wept a lot during the time when he was in hospital in a dangerous condition for thirty days. My condition was so terrible that the postpartum bleeding did not stop after forty days; it lasted for ten more days, although the postpartum bleeding usually lasts for twenty or twenty five days with me. Three days later, the bleeding started again. It continued for five days, then I became Tahir (ritually pure) for two or three days, and then the bleeding

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started again. My menstruation has become irregular, which means that it comes two, three or maybe even four times a month. I sought treatment in hospital, but it was of no use. I remained in this condition for five months, given that this is menstrual blood. The days on which I offer Salah (Prayer) have become very few, because whenever the bleeding starts, I leave Salah until I become Tahir. However, the days of Tuhr (period of ritual purity) are much less than the days on which I have menstruation.

I would like to ask about

what I should do in this case. Should I go on like this and leave Salah on the days in which I bleed, and offer it again on the days of Tuhr? I leave Salah for very long intervals.

If Ramadan comes while I suffer from the same condition, what should I do?

May Allah reward you.

A: First, you should make up for the Salah of the last ten days of the postpartum period.

Second, in the future, you have to leave Salah on the days of your usual menstruation every month, and the rest is considered Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period), during which you can offer Salah, observe Sawm (fasting)

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and have intercourse with your husband, as this blood is abnormal.

Third, you should make up for the Salah you left on days other than those of menstruation.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'



Q 2: What is the maximum period for postpartum?

A: The maximum postpartum period is forty days, based on the Hadith of Umm Salamah: "A woman in postpartum in the time of the Messenger of Allah, peace be upon him, used to wait for forty days". Related by Al-Tirmidhi and others. However, if she discerns purification before then, she must bathe, offer Salah, fast Ramadan, and can have intercourse with her husband. If bleeding reoccurs during the forty days, it is considered postpartum blood until she discerns purification or completes forty days.

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Q 3: Should a woman offer Salah while experiencing symptoms of the labor of childbirth such as discharging blood along with labor pains, although she is not yet ready to deliver? Is it permissible for

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a woman to offer Salah in cases of early labor when the amniotic fluid is discharged?

A 3: the vaginal discharge a day or two before delivery accompanied by labor signs is regarded as postpartum blood. A woman should not observe Sawm (fasting) or offer Salah. However, if this is not accompanied by labor signs, it is not regarded as postpartum blood. She should observe Sawm and offer Salah even if the blood is discharged, as it has the same ruling of urine.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 15925

Q 4: When does a woman become Tahir (ceremonially pure) after the Postpartum Period?

A: Taharah from postpartum bleeding and before the completion of forty days occurs when the woman sees signs of purification, i.e. white vaginal discharge or stoppage of bleeding altogether, or the completion of the postpartum period which is forty days even if the bleeding has not stopped.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 17250

Q: A woman, who was in the fourth month of pregnancy, was breast-feeding her child and did not know that she was pregnant and experienced bleeding. She went to the hospital and there she was told that she was pregnant

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and she would soon have a miscarriage. After she was examined, they found that what was inside her was not a baby but just an empty placenta and they performed a cleansing operation. Is this considered postpartum blood?

Note: The doctors said that the baby might have died in the first or second month. She took an antibiotic without knowing that she was pregnant, which caused the miscarriage.

A: If the reality is as mentioned in the question, this woman is not in postpartum period. In fact, she is in the menstruation period. She can offer Salah, Sawm, and have sexual intercourse with her husband. But she has to perform 'Wudu' at the time of every Salah and place a piece of cotton or something like it. She does not have to do any thing as regards the death of the embryo, because it was not yet complete. She has to stop Salah and Sawm during the days of her menstruation, then make up for the missed obligatory Salah and Sawm.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20459

While my wife was in the second month of her pregnancy, drops of blood came out of her. The doctor told her that this is normal. Thus, I had sexual intercourse with her and she offered Salah (Prayer) by performing Wudu' (ritual ablution) for every Salah. When the discharge of blood increased, we visited another doctor who told us that it was a pseudocyesis that should be aborted. What is the ruling on the Salah she offered and

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the sexual intercourse I referred to? What about visiting a male doctor instead of a female doctor bearing in mind that the most specialized doctors in this field are men? Does my wife take the ruling of Nufasa' (a woman in the state of birth blood discharge) following the operation of abortion seeing as the blood continued flowing for a day and she completed the forty days then made Ghusl (ritual bath) and made up for Salah of two days? Is what she did right or not? How should she make up for the Salah she missed?

A: When a woman becomes sure of her pregnancy, the blood that comes out of her is regarded as bad blood which does not prevent her from offering Salah or having sexual intercourse with her husband. In addition, it is illegal to have an abortion unless the death of her fetus is confirmed. As for going to a male doctor for remedy instead of a female doctor, it is permissible if there is not a specialized doctor in the concerned field and there is a necessity for this. By the same token, if the aborted fetus does not take the shape of a human being, the blood that comes out after aborting it is not to be regarded as childbirth blood, so she should offer Salah (Prayer) as the blood takes the ruling of bad blood. It is worth mentioning that the least period to check the creation of a human being is eighty one days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 21339

Q 1: I have a female neighbor who is ninety years old. She is like a mother to me. She told me that she used to not offer Salah (prayer) for sixty days after her postpartum period, not forty. She has

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seven children. Your Eminence, what is your opinion in this regard? How can this woman make up for the acts of worship she missed, given that she does not know their number?

A: the maximum postpartum period is forty days. If the woman completes forty days, she has to perform Ghushl (ritual bath following major ritual impurity) and offer Salah even if there is still a flow of blood. In such a case, she takes the ruling of the woman in a state of Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period), and as such she should make Wudu' (ablution) before each Salah and insert a piece of cloth into her vagina to prevent this bleeding. This will be the case unless this is the time of her monthly menstruation. The said woman is not excused for neglecting Salah after the elapse of forty days of post-partum period unless it was the time of her usual menses. Accordingly, she has to make up for the missed Salaha as much as she possibly can. She should try to estimate the number of the Salaha which she did not offer after being Tahir (ritually pure) before the completion of forty days or after the completion of the post-partum period. Hence, she should perform these Salaha respectively each day and night until she completes the days in which she did not offer the obligatory Salaha after the elapse of her post-partum period.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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In the Name of Allah, The Most Merciful, The Most Gracious

(Part No. 5; Page No. 4)

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Book of Salah

(Part No. 5; Page No. 6)

(Part No. 5; Page No. 7)

Obligation to perform Salah and making up Salah

The second question of Fatwa no. 19348

Q 2: Some people say that the Five Obligatory Daily Prayers were originally fifty in number but the Prophet (peace be upon him) asked Allah (Exalted be He) to decrease them as this was the advice of prophet Musa (Moses, peace be upon him). As the number was thus decreased to five; was the reward for the remaining forty five Salah omitted? On the other hand, some other people are of the opinion that the number of Salah was initially five but the reward of each one is multiplied by ten and thus a person receives the reward of fifty Salah on a daily basis. They support their view by Allah's saying: [﴿No change can there be in the Words of Allāh.﴾](#) .

A: A person receives the reward of fifty Salah for the Five Obligatory Daily Prayers they perform because every good deed is multiplied by ten. All praise be to Allah Alone.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 15870

Q 1: What is the meaning of the Prophet's saying "under Allah's protection" in his Hadith: ("He who observes the morning prayer (in congregation) will be under Allah's protection until the evening") Kindly give us the answer. May Allah reward you with the best!

(Part No. 5; Page No. 8)

A: This phrase means that whoever performs Fajr (Dawn) Prayer in congregation, Allah will save and protect him against any evil or harm. May Allah guide us and you to take advantage of this virtue and to maintain it!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 17383

Q 2: What should a daughter do if she wants to offer Salah (Prayer) but fears that her intolerant, disbelieving father will beat and insult her? Note that she is blind and in need of his help.

A: This woman has to offer Salah according to her ability; if she can perform 'Wudu' (ablution), she should do so. If she cannot, she may perform Tayammum (dry ablution) and offer Salah. She is not permitted to abandon Salah at all, or to obey her father in this regard. The Prophet (peace be upon him) said, ["There is no obedience to a creature in a matter involving disobedience to the Creator."](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The sixth question of Fatwa no. 14770

Q 6: Whoever sleeps and misses the 'Isha' (Night) Prayer until the break of dawn, how can he make up for it?

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A: It is related by Al-Bukhari and Muslim that the Messenger of Allah (peace be upon him) said: [\(Whoever misses Salah due to sleeping or forgetfulness, he should offer it when he remembers it\)](#)

Hence, whoever misses an obligatory Salah due to sleeping, then he should offer it when he wakes up. However, it is impermissible for the said person to take this matter as a habit whereby he misses many prayers; otherwise he would be sinful.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 19237

Q: I had an ectopic pregnancy, and as a result I had bleeding for 36 days during which I did not perform Salah (prayer). I thought at the beginning that it was my menstrual period but later on the matter went too far, so I went to the hospital. They did not discover the matter except after 36 days. The blood and pain lasted for a while, so I had an open belly surgery to get the fetus out. After the surgery, the flow of blood continued for a week then stopped.

Could you kindly advise me regarding the ruling on the past Salahs during this period? If there is compensation; how should it be paid? May Allah reward you!

After the Committee studied the question, its answer was as follows: You must make up for the missed obligatory Salah as much as you can;

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each day and at anytime provided that you offer them in order. For Example, you offer Fajr (Dawn) Prayer, Dhuhr, `Asr, Maghrib and then `Isha' in this sequence and do not bind yourself to a certain time until you complete the missed Salah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Eighth question of Fatwa no. 19282

Q 8: One day I could not pray Maghrib (Sunset) Prayer but I performed the Maghrib Prayer of the following day on time; am I correct?

A: Whoever misses a Salah (Prayer) due to sleeping or oblivion, it is Wajib (obligatory) on them to make it up whenever they remember it or wake up and they should not delay it until any other time. Proof for the foregoing is a Hadith in which the Prophet (peace be upon him) said: [\(Whoever misses a Salah due to oblivion or sleep, they have to offer it when they remember it. There is no Kaffarah \(expiation\) for it other than this.\)](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



The second question of Fatwa no. 19990

Q 2: If a person makes a mistake while performing Salah (Prayer) and repeats his prayer, should he repeat

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all his Salahs which he performed during that day, i.e. if he repeats `Isha (Night) Prayer, should he repeat the Zuhr (Noon), `Asr (Afternoon) and Maghrib (Sunrise) Prayers as well? Some people say that Salah should not be repeated, and if one wants to do so, he has to repeat all Salahs offered on that day. May Allah reward you with the best!

A: Whoever offers a certain obligatory Salah then he discerns that it is invalid, he should only repeat it at once. Its invalidity has nothing to do with the preceding or later Salahs as long as there is nothing to invalidate them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



The first question of Fatwa no. 14500

Q 1: My father died nine months ago after suffering from a malicious disease. four months before his death, he did not offer Salah (Prayer) due to symptoms of hallucination and forgetfulness caused by the illness and medication. When he woke up in slightly good health, we told him to offer Salah, but he would say that he could not. If he prayed, he might sleep during the Salah or even forget what time and which Salah he was offering. Even if we told him about the Salah he was about to offer, he would soon forget and fold the prayer mat claiming that he finished Salah.

Is there anything this man or his sons are required to do, because until this moment they did not pay anything in charity in return for his missed Salahs, especially in the last two months preceding his death? At that time his health critically deteriorated and he completely missed Salahs while his sons did not pay attention to that matter.

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It should be noted that this man had enough money and wealth to pay in charity what compensates for the missed Salahs or Sawm (Fasting) for the last two months of Ramadan. How can charity be paid to make up for the missed Salahs during four months and Sawm during the last two months of Ramadan?

A: If your father lost his mind as a result of his disease, then Salah and Sawm would be waived for him, and he will not be accountable when in this state, because accountability for such acts of worship are associated with the faculty of reason which he no longer had. Accordingly, you and he are not to blame and you do not have to offer Kaffarah (expiation) for that.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 17209

Q: We would like Your Eminence to advise us with regards to the ruling on a patient who suffers from an incurable disease and can not differentiate between things due to his old age. he did not observe Sawm (Fasting) or offer Salah (Prayer) during the period of his illness which lasted for four years until he passed away. What should we do? Thank you.

After studying the matter, the committee replied as follows: If the patient was not able to think clearly due to his old age and suffered from the loss of memory until his death, there is no sin on him and you do not have to do anything because by losing his memory he became an

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unaccountable person.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



First question of Fatwa no. 17861

Q 1: My grandfather is about one hundred and fifty years old. One year ago he started to lose his mental capacity at times. Moreover, he is now unable to move and consequently unable to perform the obligatory Salah (Prayer). It may be worth mentioning that my grandfather has a continuous and uncontrollable discharge of excrement and urine. My question here is whether it is **Wajib** (obligatory) on him to perform Salah? It is worth mentioning that my grandfather becomes mentally disordered only sometimes, not all the time. Provide us with your beneficial answer please. May Allah reward you with the best.

A: At times when your grandfather has his full mental capacity, it is **Wajib** on him to perform Salah as much as he can. This is because Allah (Exalted be He) says: [﴿So keep your duty to Allāh and fear Him as much as you can﴾](#) Moreover, the Prophet (peace be upon him) said: [﴿When I command you to do anything, do of it as much as you possibly can...﴾](#)

Your grandfather has to clean himself and make 'Wudu' (ablution), or make Tayammum (dry ablution) in case of his inability to use water, or

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just to perform Salah without making any 'Wudu' or Tayammum in case of his inability to make Tayammum. Besides, your grandfather has to perform Salah standing, sitting in case of his inability to stand up, lying down on his sides in case of his inability to sit, or lying down on his back in case of his inability to lie down on his side. This is also supported by Allah's saying: [﴿So keep your duty to Allāh and fear Him as much as you can﴾](#) In addition, the Prophet (peace be upon him) said: [﴿Pray while standing and if you can't, pray while sitting and if you can't do even that, then pray lying on your side.﴾](#) (Related by Al-Bukhari in his Sahih 'authentic' Book of Hadith). Al-Nasa'iy related the same with the addition of: "and if you can't, pray lying on your back."

On the other hand, your grandfather does not have to perform Salah at times when he is mentally disordered. He does not even have to make up for it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fourth question of Fatwa no. 18252

Q 4: My mother in-law lives with me. She is an old woman who is not in her full mental capacity. Sometimes she behaves normally but at other times she does not. For example, she goes to the bathroom to make Wudu' (ablution) but she does not clean herself well. She performs Salah (Prayer) only when we ask her to do so but she performs incomplete Wudu'. She prays from Fajr (Dawn) Prayer to Maghrib (Sunset) Prayer by making Wudu' for only one time. Moreover, she moves

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and speaks during the Salah (Prayer).

Is such an old woman accountable for her Salah? Besides, are we considered sinful though we guide her and inform her of her mistakes but she does not respond?

A: If the reality of the concerned woman is as what is mentioned in the question, and she has become mentally disordered, then she is no longer obligated to perform Salah. Accordingly, you do not have to ask her to pray.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18922

Q: My father has been suffering from memory loss since two years, and he is now seventy five years old; and is unable to offer Salah (Prayer) the right way or to remember the number of Rak'ahs (units of prayer) he offers unless someone reminds him. As for myself, I offer Salah in the Masjid (Mosque) and leave him to pray at home. Furthermore, he did not fast any of the days of last Ramadan, and as a consequence I fed a needy person for each day he missed. My question is:

Is feeding a poor person for every missed day valid or not?

Is it possible for me to stay at home to perform Salah with my father in congregation?

When he is awakened to perform Fajr (Dawn) Prayer, he says that he already offered Salah although we know that he did not. Kindly advise me in this regard. May Allah save you!

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A: If the reality is as you have mentioned, your father will be absolved from the obligations of Salah and Sawm because he has lost his mind. The Prophet (peace be upon him) said, [«There are three \(persons\) whose actions are not recorded: a sleeper until he awakes, a boy until he reaches puberty, and an insane person until he recovers his mind.»](#) Your father comes under this Hadith as one who has lost his mind.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 19757

Q: There is a sixty-year-old woman who suffers from a disease that has caused her mental disorders for six years now. Her doctor says that she will not recover from this state, in addition to her losing consciousness often. For example, when someone enters upon her, she may know his name and then forget it. Again, she says that she has not seen someone for weeks while they are sitting in front of her. She claims that she can see Jinn (creatures created from fire) and that they go to the sea. Moreover, she cannot control her urine or bowels, cannot feed herself or walk unassisted.

The question is: Is it obligatory for her to perform the Salah (prayer), observe the Sawm (fast) and do all other acts of worship?

May Allah reward you!

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A: If the reality is as you mentioned, and the woman is able to understand what is said to her, she must be ordered to offer Salah at the prescribed times and offer it in the way that suits her. She can perform Tayammum (dry ablution), if she is unable to use water. She should be ordered to observe Sawm in Ramadan according to her condition. Allah (Exalted be He) says: [﴿Allāh burdens not a person beyond his scope.﴾](#)

Otherwise, she does not have to offer salah or observe sawm if she does not understand what is said to her.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 21361

Q: I have a sixteen-year-old daughter who suffers many diseases including moderate mental retardation as well as kidney failure that requires her undergoing kidney dialysis three times a week. In the light of the facts mentioned above, and as she does not understand anything or even talk and as her body stature looks like that of a seven-year-old girl, not sixteen.

My question is: what is the ruling concerning her performing Salah (Prayer) and Sawm (Fast), given that

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she does not perceive anything around her or even talk despite that she is sixteen?

A: If the said girl can not perceive anything around her, she will not be bound by any religious duties, because she is not Mukallaf (person meeting the conditions to be held legally accountable for their actions).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 14822

Q: My father was stricken with age and suffered from lunacy before his death. This caused him to become bedridden for more than three years. This also led him to have a mental disorder and he became unable to speak. As a result, he abandoned performing Salah (Prayer) and observing Sawm (Fast). He continued in this condition until he died.

Are we, his children, obliged to make up for the missing days of Sawm, as he did not observe many months of Ramadan? We hope Your Eminence will give us the answer. May Allah safeguard you!

A: If your father he would not be held accountable for not performing Salah or observing Sawm in this state. That is because Taklif (meeting the conditions to be held legally accountable for actions) is connected to reason, so nothing is due on you in this regard.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 5; Page No. 19)

Fatwa no. 16065

Q: My brother got sick and was taken to hospital. The medical examinations showed that he was suffering from a brain tumor. At the beginning of Ramadan, he had surgery. During this period he did not offer Salah (Prayer), because he was mentally incompetent. Sometimes, he did not recognize the time of Salah and when he recognized its times, he could not perform Wudu' (ablution), for he was tube-fed and could not move. He did not offer Salah during his stay at the hospital that lasted for two and half months. After recovering his memory, he resumed his Salah. However, the surgery caused him some loss of memory.

Should my brother make up for the Salah that he missed during these two months? Taking into consideration that he made up for Ramadan but he did not make up for the missed Salahs.

Your Eminence: My wife was possessed by Jinn (creatures created from fire) - may Allah protect us. During two months of her suffering, she did not offer Salah. She used to forget the time of Salah and offer them beyond their due time when she remembers. She sometimes offered Salah with or without Wudu' (ablution). She sometimes offered them completely and sometimes did not.

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She used to forget to recite Surah Al-Fatihah. She has, Alhamdu lillah [All praise is due to Allah], recovered and she offers Salah in its due times and recites Qur'an.

Should my wife make up for the Salah that she did not offer during her illness? Please, advise! May Allah reward you!

A: a person is not obliged to make up for Salah that he did not offer due to his mental illness for in this case he is exempted from religious duties. however, he should make up for the Salah that he missed when he was tube-fed after regaining consciousness. He should offer Salah when Allah cures him, as by then he is religiously committed. As for your wife, she should not make up for the Salah she missed during her mental disorder, for she is exempted from religious duties in this case. However, she should offer what she missed after recovery.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18639

Q: My father has a psychological disorder, which affects him once every year or every two years and during which he remains mentally retarded for a period between three and six months. When he comes to his senses and becomes totally cured, I ask him why he does not perform Salah (Prayer), and he replies that he cannot concentrate while praying and that he does not know what Salah he offers and even forgets

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what the Imam (the one who leads congregational Prayer) recites. He says that he prays only with his body while his mind is absent. This has led him to stop performing Salah. Please bear in mind that this condition of absent-mindedness not only pertains to Salah, but also strikes him in all his affairs. He has been suffering from this disease for sixteen years.

Kindly tell us what we should do. May Allah reward you with the best!

A: If the reality is as you mentioned that your father loses his mind, salah is waived for him during the period of his absent-mindedness. If he comes back to his senses, he should offer Salah during that period as much as he is able to, for Allah (Glorified and Exalted be He) says: [\(So keep your duty to Allâh and fear Him as much as you can\)](#) As for the period during which he loses his mind, there is nothing due on him, because he is not held accountable.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 20414

Q 3: A twenty-nine-year-old girl has been physically handicapped since she was two years old, as her left hand has stopped growing and is smaller than the other hand. she also suffers from sporadic hysteric fits. Her mental ability

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is limited, which means that she thinks and acts like a child. She is uneducated and has never offered Salah (Prayer) all her life although she observes Sawm (Fast) during Ramadan. Is her father sinful because he does not order her to offer Salah? Is she obliged to offer Salah? If the answer is in the affirmative, how then could she perform Wudu' (ablution) and offer Salah? Is there any advice you would like to give as far as this girl and her Muslim parents are concerned?

A: If this girl comes back to her senses at certain times, she should perform the legal duties pertaining to Salah, Sawm, and other obligatory acts of worship. However, when she loses her mind, she is not obliged to observe the obligatory acts of worship. This is according to the Hadith: [\(There are three \(persons\) whose actions are not recorded...\)](#) Among the three persons mentioned in the Hadith is the insane person until they recover their mind. Furthermore, it is incumbent upon her parents to be lenient and kind to her and to give her the necessary education to benefit her in her worldly and religious affairs. The most important thing is to teach her how to offer Salah and its related rulings, including Taharah (ritual purification) from major and minor ritual impurity. The parents will definitely be rewarded for that.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 18961

Q 3: If someone faints while offering salah (Prayer) and only regains consciousness when the time

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of the following obligatory Salah is due, should they make up for the first Salah they have missed as well as the second one?

A: Yes, they should make up for the first obligatory Salah at the time of the second one and offer the second obligatory Salah at its due time after performing Wudu' (ablution), because fainting nullifies Wudu' like sleep.

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The second question of Fatwa no. 14208

Q 2: I witnessed the life of a man who never missed any of the Five Obligatory Daily Prayers and memorized all of the Noble Qur'an and acted according to it. This is as far as my knowledge of him, and Allah knows best! However, he did not offer Salah (Prayer) on the last three days of his final illness, and he died afterwards. What can we do for this person? We love him and want to make up for what he missed after his death. What is the ruling on this?

A: You should not make up for the Salah (Prayer) he was unable to perform during his final illness. If you love this person, you can give in Sadaqah (voluntary charity) on his behalf, ask Allah to forgive him, and supplicate to Allah for him. This is because the Prophet (peace be upon him) said: [﴿When a person dies, their deeds come to an end but three: Sadaqah Jariyah \(ongoing charity\), knowledge \(by which people\) benefit, or a pious son who prays for them \(for the deceased\).﴾](#) (Related by Muslim)

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The second question of Fatwa no. 20014

Q 2: I used not to offer Salah (Prayer) whenever I was severely ill, as I had no knowledge that it must be performed even if one is lying down. Many a time, I slept and did not offer it during my illness or make up for it. Now, the problem is that I do not know how many prayers I missed so that I can make up for them. Should I make up for all the times I missed?

Please, guide me and answer my inquiry. May Allah reward you, bless your knowledge, and make you a source of benefit for all Muslims!

A: You should make up for all the prayers you missed when you were sick. If you do not know the exact number of missed prayers, you are to guess as accurately as possible and make up for them in their respective order.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 5; Page No. 25)

The second question of Fatwa no. 19909

Q 2: A week after my father's death, my mother passed away. She was old and ill. Her death shocked me as the two misfortunes followed each other. I wept a lot as I could not stand this shock. According to doctors my mother suffered from brain hemorrhage. She missed some Prayers as she was unconscious. When she felt that she was close to death, she willed a charity to be given to the poor on her behalf as a way of making up for the missed Prayers. It should be noted that she used to observe Prayer, fast during Ramadan even though she was weak and old. She even used to offer supererogatory Sawm.

The problem here is that we do not know how much we should give in charity for missed Prayers or what the Kaffarah (expiation) for missing some prayers should be.

A: You have to show patience and submit to Allah's Will and Decree, seek Allah's reward through patience for the loss of your mother, and do not bewail or lament her. It is reported that bewailing, lamenting or crying out for the dead is prohibited. There is no blame on your mother in what you have mentioned of her missing some Prayers while she was unconscious, as she was not legally competent to pray when she was unconscious. She also does not have to make Kaffarah (expiation) or give to charity to make up for the missed days; because she was unconscious when she stopped praying.

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If you give to charity on her behalf, that would be good. May Allah (Exalted be He) reward you munificently for this. Your duty towards her is to invoke Allah for her, ask Allah to pardon her and be merciful to her, maintain her blood ties, friendship ties, do good to her friends. All this is considered doing good deeds for your mother after her death.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 21713

Q: My mother-in-law is very old and incapacitated. she suffers from diabetes and urinary incontinence. Her clothes and the place where she performs salah (prayer) are always soiled by urine. Note that her Muslim maidservant always looks after her and cleans her clothes and room. She always complains that we leave her alone. We cannot sit with her to eat or drink in her room due to the unpleasant odor of urine, so we have the maidservant eat with her. Her daughter-in-law dislikes sitting with her in this room. The children are very young and do not like to be left with her, as they prefer to go out to play. In addition, she has an impaired memory and I usually inform her when Salah is due. However, she performs it when she likes. Sometimes, she does not perform Salah unless we remind her. At other times, we remind her

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but she claims that she has already performed it. Again, we may tell her that the proper time of Salah is not due yet, but she pays no attention to us! Although we constantly remind her of the times of prayer, she sometimes claims we do not. She then becomes angry and invokes Allah against us. She may also perform prayers together. For example, she may join two Prayers such as Maghrib (Sunset) and `Isha' (Night) Prayers together. Furthermore, she wants us to stay with her all the time and neglect our work; otherwise she gets upset and invokes Allah against us. She fasts in Ramadan, but by the end of the day before the time of Maghrib, she asks for food to break her fast. She gets upset if we do not respond. Due to her old age, she suffers from hearing impairment that makes it difficult to persuade and teach her these things.

Although her son is very busy, he visits her every morning and evening. What is the ruling on the Salah and fasting she observes? Are we sinful for not staying with her? What about her invoking Allah against us? Please, advise. May Allah reward you!

A: If the reality is as mentioned, this woman is exempted from Salah and Sawm, due to her impaired memory. As for the problem of urinary incontinence, she should be examined by a specialist who may help her recover from this disease. She is also recommended to wear an adult diaper to contain urinary emission which can be changed every so often.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 16376

Q 3: What should I do about the Salah (Prayer) which I did not offer for four years in the past?

A: If you stopped performing Salah because of forgetfulness, sleep, or something that you thought was an excuse for you, you have to make up for these Prayers even if this happened in the distant past. You will not be free from responsibility unless you make up for these prayers according to the Saying of the Prophet (peace be upon him): [\(He who misses a prayer because he sleeps or forgets it, should offer it when he remembers it, there is no expiation for it, except this.\)](#) But if you stopped Salah intentionally or out of negligence, you have to repent to Allah of this sin and you do not have to make up for the missed prayers; because according to the soundest view of religious scholars, abandoning Salah is Kufr (disbelief) even if you do not deny that it is obligatory. The Prophet (peace be upon him) said: [\(What makes one a disbeliever and a polytheist is abandoning prayers.\)](#) Related by Muslim in (his Sahih book). He, peace be upon him, also said: [\(That which differentiates us from the disbelievers and hypocrites is our performance of Salat. He who abandons it, becomes a disbeliever.\)](#) Related by Imam Ahmad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) with an authentic chain or narrators.

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The third question of Fatwa no. 17557

Q 3: If i woke up after sunrise, should i offer the Fajr (Dawn) Prayer or not? Some say that there is no need to offer it after sunrise.

A: You should offer the Fajr Prayer at its due time. It is not permissible to delay performing Salah beyond its due time except for an acceptable legal excuse such as sleep or forgetfulness. The Prophet (peace be upon him) said, [\("Anyone who misses a prayer due to sleep or forgetfulness should offer it when they remember it. There is no expiation for it but this."\)](#) Then he recited Allah's Words: [\(and perform As-Salât \(Iqâmat-as-Salât\) for My Remembrance.\)](#) May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 16721

Q: a day after performing `asr (afternoon) Prayer as three Rak`ahs (units of Prayer) only, one remembers this, should he make up for it?

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A: He should repeat the Salah as four Rak`ahs, for the Salah offered this way is not valid.

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Fatwa no. 19716

Q: A man forgot to offer `Isha' (Night) Prayer and did not remember it until the forenoon. He became confused, so he offered Jumu`ah (Friday) Prayer then offered the Salah he missed. What is the ruling in this regard? Is the Salah he performed accepted? Is it obligatory on him to offer the Fajr (Dawn) Prayer or the Jumu`ah (Friday) Prayer again or not?

A: The mentioned man has to offer the Salah (Prayer) that he forgot the moment he remembers it. It is not permissible for him to delay it until another time. The Prophet (peace be upon him) said: [«Whoever misses a prayer due to sleeping or forgetfulness, he should offer it when he remembers it, there is no expiation for it except this.»](#) However, the Salah he offered is correct, and we hope that Allah will forgive him delaying Salah due to his ignorance of the Shar`y ruling in this regard.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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(Part No. 5; Page No. 31)

The first question of Fatwa no. 20181

Q 1: A resident shortened and combined the Zhuhr (Noon) and `Asr (Afternoon) Prayers with some travelers forgetfully, then he remembered what he did before the Maghrib (Sunset) Prayer. What should he do? Should he repeat the whole Salah (Prayer) or just the missed two Rak`ahs (units of Prayer) of each Salah? Please, advise!

A: He should hasten to repeat the whole two Salahs because he should not have shortened them since he is a resident, and shortening Salah is only permissible for travelers.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 19160

Q 2: Some Muslim brothers told me that I will be called to account for the Salah (Prayer) that I did not offer from the age of seven till fifteen. Since Salah is obligatory at the age of seven and i started to offer it at fifteen, i was told that i must make up for the prayers i missed during the previous 8 years. Is this correct?

A: Salah becomes obligatory when a Muslim reaches puberty. However, Salah is only Mustahab (commendable), not obligatory, during pre-adolescent years.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 5; Page No. 32)

The second question of Fatwa no. 17006

Q 2: what is the ruling on my children who disobey me when I order them to offer Salah (Prayer)? Should I disown them? also, when I order my daughter to wear Hijab (veil), she and her father refuse. What is the ruling on them?

A: You should persist in your efforts to order your children to offer Salah; in fact, you must obligate them to offer Salah if they are already ten years old or more. If they are less than ten years old, you should order them to offer Salah but without obligation, even if their father is not helping you in this. The Prophet (peace be upon him) said: [«Command your children to offer Salah when they become seven years old, and beat them for \(neglecting\) it when they become ten years old; and arrange their beds \(to sleep\) separately.»](#) Salah is an obligation that should be carried out by all Muslims. Moreover, you must order your daughter to wear Hijab and force her to do this even if her father is not encouraging you. You should persist in your attempts to order, advise, and guide them to what is good and wait for your great reward. We ask Allah to guide you, your children and husband, and all of us!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fifth question of Fatwa no. 18252

Q 5: I am a mother of adult sons who live with me in the same house. When the time of Salah is due, i wake them up to offer Salah,

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but they sometimes wake up and at other times refuse to wake up. Sometimes they do not offer Friday Prayer.

Am I committing a sin because of my children? And is it permissible for me to eat with them?

A: You should continue advising your sons and ordering them to offer Salah and be patient with them. As for eating with them, there is no harm in it if you advice them and disapprove of their deeds.

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The fifteenth question of Fatwa no. 18762

Q 15: As the Masjid (mosque) is far from home, a man goes out early to offer Fajr (Dawn) Prayer leaving his wife and two sons at home an hour or half an hour before the Adhan (call to Prayer). Returning after Salah, he awakens his sons for prayer. Is this act permissible for him? Is the mother responsible for awakening her sons?

A: It is not permissible for the father to go out to the Masjid for Salah leaving his two sons at home without praying in congregation. Rather, he should awaken and order them to pray. He may also order their mother or anyone else to awaken them if he goes out early. The Prophet (peace be upon him) said, [﴿"Command your children to pray when they are seven years old and beat them for \(neglecting\) it when they are ten years old, and do not let \(boys and girls\) sleep together."﴾](#) He (peace be upon him) also said, [﴿"All of you are guardians and are responsible for your subjects. The ruler is a guardian and is responsible for](#)

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[his subjects; the man is a guardian and is responsible for his subjects \(family\).﴾](#)

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Fatwa no. 20637

Q: My son is 35 years old. He has four sons and a wife. He used to have a job but he quit. Now he and his family live with me in my house. He does not offer Salah (Prayer) at all. It should be noted that I beat and insult him to force him to offer Salah but in vain. The Masjid (mosque) is in front of the house, but he does not go to it unless I drag him by force to catch up with congregational Salah. He does not even complete Salah. He has a good wife and his children offer Salah in congregation. I fear for the children if I tell them and their mother about their father's negligence of Salah. It should be noted that I expressed my disapproval of him so many times and even beat him but he does not respond to me. I hope your Eminence will tell me what to do with this son. He is mentally well and usually replies to me saying "I pray!" then when I ask him where he prays, he says "Allah can be worshipped anywhere!"

I hope your Eminence will tell me what to do with this matter; may Allah reward you with the best, and protect you for the people of this Peninsula. May Allah protect you and guide your steps!

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After examining the request for Fatwa, the Committee answer was: You have to force your son to offer Salah. If he refuses, and he is able to sustain himself, you should force him out of your house. If he is unable to live by himself, you have to keep advising him and forcing him to offer Salah. You should also report him to the Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV) so they may help you with him, and you have to be patient and expect reward from Allah for doing so. May Allah help you! We pray to Allah to grant us all guidance!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 15137

Q: i have a sixteen-year-old brother but he does not offer Salah (Prayer). I cannot strongly reprimand or beat him because I am only two years older than him. My father blames me when I try to reproach my younger brother while eating because he does not offer Salah. My father is not convinced that this is the right approach. I hope you will give me the relevant answer, so as to convince my father that my brother should offer Salah. What should I do if my brother insists on neglecting Salah? What could we do in this regard? Please advise. May Allah benefit us and you!

A: First, you have to continue urging your brother to offer Salah with what is best and lenient, explaining the merits and virtues of Salah and its obligation.

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You should also explain to him that anyone who neglects Salah and denies its obligation is a Kafir (disbeliever) according to Ijma' (consensus of scholars) and anyone who neglects it out of laziness is also a Kafir according to the most correct opinion of the scholars.

Second, a Muslim should enjoin his family to offer Salah in obedience to Allah's Sayings: [﴿And enjoin As-Salât \(the prayer\) on your family, and be patient in offering them \[i.e. the Salât \(prayers\)\]. We ask not of you a provision \(i.e. to give Us something: money\): We provide for you. And the good end \(i.e. Paradise\) is for the Muttaqûn \(the pious - See V.2:2\).﴾](#) and: [﴿O you who believe! Ward off yourselves and your families against a Fire \(Hell\) whose fuel is men and stones﴾](#) The Prophet (peace be upon him) said: [﴿Command your children to perform Salah when they are seven years old, and beat them for \(not offering\) it when they are ten, and do not let \(boys and girls\) sleep together.﴾](#)

Accordingly, your father is obliged to teach your brother the obligation of Salah and even beat him if he does not offer it. You should cooperate with your father in that matter.

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The third question of Fatwa no. 15398

Q 3: what should I do with a close friend who does not accept my advice and refuses to offer Salah (Prayer) saying, ﴿Verily you (O Muhammad صلى الله عليه وسلم) guide not whom you like, but Allâh guides whom He wills.﴾ ?

A: You should keep advising your friend who does not offer Salah. If he does not accept your advice, you should abandon him, because abandoning Salah is Kufr (disbelief). Allah (Exalted be He) says, ﴿You (O Muhammad صلى الله عليه وسلم) will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger (Muhammad صلى الله عليه وسلم)﴾ and ﴿O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists) as friends﴾ It is untrue to use the Ayah ﴿Verily you (O Muhammad صلى الله عليه وسلم) guide not whom you like﴾ as evidence to support his claim. Guiding to the straight path is required and possible for man. Allah (Exalted be He) addressed Prophet Muhammad (peace be upon him) saying, ﴿And verily, you (O Muhammad صلى الله عليه وسلم) are indeed guiding (mankind) to the Straight Path (i.e. Allâh's Religion of Islâmic Monotheism).﴾ The Prophet (peace be upon him) said, ﴿"If Allah guides one person through you, it will be better for you than red (expensive) camels."﴾ (Related by Al-Bukhari and Muslim). However, the previous Ayah rules out man's ability to guide to the acceptance of Truth, for this is confined to Allah (Glorified and Exalted be He) alone. Allah says,

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﴿Not upon you (Muhammad صلى الله عليه وسلم) is their guidance, but Allâh guides whom He wills.﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 19050

Q 2: my eldest brother does not offer Salah (Prayer); what should I do with him? I hope that you will give him advice so that Allah (may He be Praised and Exalted) may guide him to the right way and to perform the obligations of Allah.

A: You should advise your brother and prompt him to obey Allah through doing what Allah orders him, and avoid what Allah forbids him to do using wisdom, good instruction and a nice way. In addition, you should offer him some Islamic books and tapes that will be useful for him.

We recommend your brother to repent to Allah from what he did and to keep himself away from evil friends and get close to the righteous people. We advise him also to attend Islamic lectures and forums and to listen to the Qur'an station on the Saudi Radio from which he will gain great benefit. Moreover, we remind him to recite Qur'an often along with contemplation and reflection on its verses, performing the supererogatory Salah (Prayer) and observing

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the prescribed daily Salah in their due times, as Salah prevents one from committing immoral and evil acts. We hope that Allah may accept his repentance and replace his evil deeds with good ones.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 15392

Q 2: We as teachers and students offer the Zhuhr (Noon) Prayer in the Musalla (a place for Prayer) of `Eid. However, not many people other than us attend the Salah (Prayer), only one or two persons, because they live far away from the Musalla or are engaged in jobs in distant places. We watch the students closely while they perform Wudu' (ablution) and Salah, but we do not guarantee that every student perfects his Wudu' or that his clothes are Tahir (ritually pure) as they should be for Salah. While offering Salah, students may move, look right and left, or laugh with one another; especially those in the early primary grades. We always guide and direct their behavior, whether in the Masjid (mosque) or in school. We prefer not to use the corporal punishment, such as beating, except when necessary until we make them love the Masjid. However, others consider corporal punishment necessary for each wrong action they may do to teach them to respect the Masjid for fear of being punished. Could you kindly advise us in this regard? May Allah benefit us and you!

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A: You are required to teach the students Salah and exhort them to observe it properly and you shall be rewarded for doing so. We ask Allah (Exalted be He) to grant you reward for what you are doing and to tolerate the small faults of our young children, because they cannot be controlled like adults. They should be accustomed to respect Salah and behave well while offering it by means of soft words and leniency.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa No. (16109)

Q 1: I would like to inform Your Eminence that i have not offered Salah (Prayer) since i reached the age of puberty, i.e. for one year. Allah guided me and i started to offer Salah regularly. What is the ruling on the Salah that i did not offer in the past? Do I still have to offer it? Don't supererogatory Salals I offer compensate it? If I have to make up for it, how do I do so?

A: Whoever intentionally abandons Salah is judged to be a disbeliever. The Prophet (peace be upon him) said: [\(What makes one a disbeliever and a polytheist is abandoning Salah.\)](#) (Related by Muslim). Accordingly, if such a person repents to Allah (Exalted be He), he may not make up for the Salah he missed. Rather, he will have to be punctual in performing future Salah. Moreover, it is recommended for him to offer a lot of supererogatory Salah so that Allah might accept his repentance.

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Fatwa No. (16974)

Q: What is the ruling on a person who does not offer one of the Daily Obligatory Five Salahs (Prayers), such as Fajr (Dawn), out of laziness and negligence while believing it to be obligatory?

Is such a person rewarded for the four Salahs he offers and will he be punished for only the one Salah he abandons? Is he rewarded for other good deeds he does, such as dutifulness to parents, maintaining kinship ties, and the like?

A: It is obligatory to be punctual in performing all the Five Obligatory Daily Salahs. Allah (Exalted be He) said: [«Guard strictly \(five obligatory\) As-Salawât \(the prayers\) especially the middle Salât \(i.e. the best prayer – 'Asr\).»](#) Allah (Exalted be He) also said: [«And those who strictly guard their \(five compulsory congregational\) Salawât \(prayers\) \(at their fixed stated hours\).»](#) Actually, abandoning one Salah is equal to abandoning all Salahs and thus all the other Salahs will not be accepted. Likewise, no other good deed will be accepted from him unless he becomes punctual in performing all Salahs even if he believes Salah to be obligatory. In fact, believing Salah to be obligatory alone may not replace performing it. Moreover, by intentionally abandoning Salah one is judged to have committed major Kufr (disbelief)

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even if one admits it being obligatory, according to the sound of two opinions of scholars. In this regard, the Prophet (peace be upon him) said: [«What makes one a disbeliever and a polytheist is abandoning Salah.»](#) (Related by Muslim in his Sahih). The Prophet (peace be upon him) also said: [«That which differentiates us from the disbelievers and hypocrites is our performance of Salat. He who abandons it, becomes a disbeliever.»](#) (Related by Imam Ahmad and the compilers of the four Sunan (Hadith compilations classified by jurisprudential themes) books through a trustworthy Isnad (chain of narrators)).

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The second question of Fatwa No. (17924)

Q 2: It is well-known that a person who abandons Salah (Prayer) is judged to be a Kafir (disbeliever) and out of the scope of Islam. What is the criterion to judge a person as abandoning Salah? Is a person judged to be a disbeliever if they abandon all the Daily Obligatory Five Salahs? Or, are they judged as such for abandoning even only one Salah?

A: There are many Hadiths indicating that a person who abandons Salah is judged to be a disbeliever. The Prophet (peace be upon him) said: [\(Whoever abandons Salah will be a disbeliever.\)](#) He (peace be upon him) also said: [\(What makes one a disbeliever and a polytheist is abandoning Salah.\)](#) Such Hadiths and similar ones indicate that abandoning one Salah has the same ruling as abandoning all Salahs, although abandoning all the Salahs is more sinful.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 18164

Q 1: I read in a book about the ruling on the person who does not offer Salah (Prayer) that they are considered Kafirs (disbelievers) and are neither allowed to marry a Muslim, be buried in the Muslim graves, nor even be offered Funeral Prayer when they die. If a person is heedless of Salah and some religious rulings during a certain time in their life, will they be considered like any other sinner or they are regarded as Kafirs?

A: The person who deliberately abandons Salah is a Kafir according to the most correct opinion of the scholars regardless of whether they deny its obligation or not. However, if they really deny the obligation of offering Salah, they are Kafirs according to Ijma` (consensus of scholars), for the Prophet (peace be upon him) said: [﴿"What makes one a Kafir or a Mushrik \(one who associates others with Allah in His Divinity or worship\) is abandoning Salah."﴾](#) (Related by Muslim) The Prophet (peace be upon him) also said: [﴿"That which differentiates us from them \(i.e. hypocrites\) is \(our performance of\) Salah. Anyone who abandons it becomes a Kafir."﴾](#) (Related by Imam Ahmad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) with an authentic Sanad (chain of narrators)) Allah (Exalted be He) says about the dwellers of the Fire: [﴿"What has caused you to enter Hell?"﴾](#) [﴿They will say: "We were not of those who used to offer the Salât \(prayers\),﴾](#) May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fifth question of Fatwa no. 18799

Q 5: A person used to offer Salah (Prayer) then abandoned it for one or two months or even more. Allah (Exalted be He) then guided him to Al-Haqq (the Truth). Should he make up for the Salahs he abandoned or not?

A: Whoever abandons Salah for one or two months, or for a lesser or greater period, must renew their Islam, make sincere Tawbah (repentance to Allah), and regret the Salah they abandoned because totally abandoning Salah is major Kufr (disbelief). It is, thus, prescribed for this person to increase his offering of supererogatory acts of worship and implore earnestly to Allah (Glorified be He) so that He may pardon him, forgive what he did, and accept his Tawbah. Verily, Tawbah cancels all the sins preceding it. He is not obligated to make up for the Salah he abandoned.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 19544

Q 4: many a time, I have missed Salah (Prayer) and have not made up for them. Sometimes, I offered Salah without being in a state of Taharah (ritual purification). In fact, I do not remember the number of the prayers I missed. Should I make up for them, and how?

A: You should repent to Allah sincerely and perform as many of the supererogatory prayers and other acts of worship as you can. You should also supplicate to Allah

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(Glorified be He) hoping that He will forgive you. You should seriously resolve to maintain performance of Salah at its due time, may Allah forgive you and accept your repentance. Allah (Exalted be He) says: [\(Verily, the good deeds remove the evil deeds \(i.e. small sins\).\)](#) He (Glorified be He) also says: [\(And all of you beg Allāh to forgive you all, O believers, that you may be successful\)](#) The Prophet (peace be upon him) said, [\("Tawbah \(repentance to Allah\) wipes out all the previous misdeeds."\)](#) It is enough to repent and then you are not obliged to make up for the Salah you neglected intentionally. Indeed, neglecting Salah is an act of major Kufr (disbelief); therefore, its Kaffarah (expiation) is to turn in repentance to Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20155

Q: My son who was seventeen years old died two months ago in a car accident without any responsibility on his part. He used to not offer Salah (Prayer) or observe Sawm (Fasting) of the month of Ramadan. Is it permissible for his mother, his brothers, and me to make up for the month of Ramadan on his behalf? Likewise, if I fast the Day of 'Ashura', the Day of

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'Arafah or Mondays and Thursdays on his behalf, will my son receive the reward of fasting these days? Moreover, I offer four Rak`ahs before Zuhr (Noon) Prayer and two Rak`ahs after it and after `Asr (Afternoon) Prayer, Maghrib (Sunset) Prayer, `Isha' (Night) Prayer and Fajr (Dawn) Prayer on his behalf.

A: If a person died while he used to not offer Salah or observe Sawm, he is not regarded a Muslim. Whoever abandons Salah intentionally is a disbeliever as the Prophet (peace be upon him) said: [﴿What makes one a disbeliever and a polytheist is abandoning prayers﴾](#) Thus, if your son died like this and did not offer repentance to Allah (Glorified and Exalted be He), it is not permissible to seek forgiveness for him or supplicate to Allah for him. As for what you offer of Salah and Sawm, they do not benefit him even if he is Muslim, for Salah does not have a proxy. It is worth mentioning that it is not permissible to offer supererogatory Salah after `Asr (Afternoon) Prayer except for a reason.

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The first question of Fatwa no. 20399

Q 1: A husband offers all the obligatory Prayers except for Fajr (Dawn) Prayer, which he offers after sunrise, and persists in doing so for many months, even though his wife offers him advice and wakes him for Fajr (Dawn) Prayer. He refuses to wake up because of sleep.

The question is about the wife of this man, does she commit a sin by living with him

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or does she have to ask for divorce?

A: It is not permissible for the person to delay obligatory Salah (Prayer) after its time is due unless there is a legal excuse such as sleep or forgetfulness. If the husband delays Salah deliberately, as mentioned in the question, the wife has to abandon him and go live with her family; because intentional delay of offering Salah after its time is due, is Kufr (disbelief) according to the saying of the Prophet (peace be upon him): [\(That which differentiates us from the disbelievers and hypocrites is our performance of Salat. He who abandons it, becomes a disbeliever.\)](#) and his saying: [\(What makes one a disbeliever and a polytheist is abandoning prayers.\)](#) .

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Second question of Fatwa no. 21422

Q 2: i traveled abroad with my husband and i gave up my Hijab (veil) for a while then i returned to it. Moreover, I abandoned Salah (Prayer) for a week for a reason that I do not recall, or maybe due to Satan's temptation. What should I do?

A: You have to make Tawbah (repentance to Allah) and continue performing Salah and wearing Hijab. Undoubtedly, Allah forgives those who sincerely make Tawbah to Him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Adhan and Iqamah

Fatwa no. 14131

Q: What are the rulings related to the Adhan (call to Prayer)? Is it permissible for any person to pronounce the Adhan?

A: The Adhan is a form of `Ibadah (worship) and a means to draw closer to Allah (Exalted be He). It is one of the best acts of `Ibadah because of its great reward. It was authentically reported from the Prophet (peace be upon him) that he said: [﴿"If the people know \(the reward\) for \(pronouncing\) the Adhan and for \(standing in\) the first row \(in congregational Salah\) and find no other way to get that \(reward\) except by drawing lots, they would draw lots."﴾](#) It is permissible for any person to pronounce the Adhan as long as he is Muslim, sane, trustworthy, and honest. It is also desirable to be Tahir (ritually pure) and loud-voiced.

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Fatwa no. 14935

Q: A person says that a new Imam (the one who leads congregational Prayer) has been appointed in a small Masjid (mosque) in his village, and this Imam has a twelve-year-old son, in addition to neighboring children whose ages range from six to twelve. These children respectively pronounce the Adhan (call to Prayer) in that Masjid in due time. Is it permissible for them to pronounce the Adhan despite their age? Please note that

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this Masjid has no official appointed Mu'adhin (caller to Prayer).

A: It is Mustahab (desirable) that the Mu'adhin be an adult person, because he is responsible for informing people of the due time of Salah (Prayer) as well as the time of the break of dawn and sunset in the days of Sawm (Fast).

As for the Adhan pronounced by a young boy, if he is discerning, depends on an adult on how to pronounce it in the right manner, or pronounces the Adhan in Masjids of his town where others do the same, it is permissible for a young boy to pronounce the Adhan.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Third question of Fatwa no. 17882

Q 3: My teacher says that adhan (call to Prayer) was ordained along with Salah (Prayer) on the occasion of Isra' (Night Journey) and Mi`raj (ascension to Heaven). Is this correct?

A: Adhan was ordained in Madinah after Hijrah (Prophet's migration). The foregoing is authentically reported in the Hadith of `Umar ibn Al-Khattab and `Abdullah ibn Zayd ibn `Abdu-Rabbihi Al-Ansary (may Allah be pleased with them both). Accordingly, your teacher's saying that Adhan was ordained in the heavens along with Salah is a false claim that has no valid basis.

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The first question of Fatwa no. 18440

Q 1: Is it not recommended to not use loudspeakers for Adhan (call to Prayer) so as not to be heard by those who are not Tahir (ritually pure)?

A: It is a Sunnah to raise the voice with Adhan even if it is done by loudspeakers or heard by not Tahir people.

It is a Sunnah for a person who hears Adhan to respond to it and repeat after the Mu'adhin (a caller for prayer) except in Al-Hay `alah (Saying Hay `Ala Al-Salah, Hay `Ala Al-Falah (come to prayer, come to success)), he should say: "La Hawla Wala Quwwata Illa Billah" (There is neither might nor power except with Allah) even if he is not Tahir. This is a kind of general Dhikr (Remembrance of Allah), which does not require purification because purification is meant for Salah, circumambulation and reciting the Qur'an from the Mus-haf (Arabic copy of the Qur'an).

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The second question of Fatwa no. 17938

Q 2: Is it permissible to pronounce the Iqamah (call to start the Prayer) with the same number of phrases as the Adhan (call to prayer), that is, by saying each phrase twice or is it better to say it once?

A: The formula of the Iqamah consists of eleven phrases, each is said once without

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repetition except for the phrase of Takbir (saying: "Allahu Akbar [Allah is the Greatest]") and "The time of Salah has come," because the Prophet (peace be upon him) ordered Bilal to say each phrase of the Adhan twice and that of the Iqamah only once except for the phrase "The time of Salah has come" and Takbir. It was authentically reported in the Hadith of `Abdullah ibn Zayd ibn `Abd-Rabbihi, who received the phrases of the Adhan and the Iqamah in a dream, that he repeated Takbir twice at the beginning and end of the Iqamah. Furthermore, it is permissible to pronounce the Iqamah in a faster way unlike the Adhan which should be uttered slowly.

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The first question of Fatwa no. 19178

Q 1: during Ramadan, some Mu'adhins (callers to Prayer) do not pronounce the Adhan (call to Prayer) for the Fajr (dawn) Prayer but use bells instead and some other Mu'adhins do not do anything. Also, they pronounce no Adhan during the period of Suhur (pre-dawn meal before the Fast); they only say Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]"), or recite the Qur'an, or play a cassette tape of recitation of the Qur'an. What did the Salaf (righteous predecessors) use to do?

A: The Adhan is pronounced to inform the people of the time of Salah (Prayer) or the approach of its time, such as the first Adhan for the Fajr Prayer. Nothing can replace it; because it is one of the Tawqifiy (bound by a religious text and not amenable to personal opinion) matters. It is not permissible to add or delete from its wording or to replace it (the Adhan) with another means. Anyone who replaces the Adhan with a bell is imitating the Christians and acting unlike Muslims; and this is an abominable act. Thus, it is Haram (prohibited)

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to use a bell instead of the Adhan to announce the time of Salah nor to neglect it entirely; because pronouncing it is a collective obligation and the people will be committing a sin if none of them pronounces it. Also, it is not permissible to neglect pronouncing the Adhan entirely since it is one of the apparent Islamic rituals, and neglecting it is considered disdain of the Islamic religious matters. Similarly, if a person says Dhikr (Remembrance of Allah) or Du'a' (supplication) or even recites the Qur'an instead of the Adhan, they will be introducing a Bid'ah (innovation in religion) which displeases Allah (Exalted be He) and their deeds will be rejected according to the Hadith in which the Prophet (peace be upon him) said: [\("Anyone who innovates things in our affairs for which there is no valid \(reason\) \(commits sin\) and these are to be rejected."\)](#) The basic rule is that reciting the Qur'an, seeking Allah's Forgiveness, and saying Dhikr are done after the Adhan and after offering Tahiyat-ul-Masjid (two-unit-Prayer to greet the mosque). Each person should do this alone and in a low voice so as not to distract other people offering Salah. This was the practice of the Salaf.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20519

Q: We are a group of employees in a governmental department. We offer congregational Salah (prayer) at a specific place but we do not call the Adhan (call to Prayer) for congregational Salah because we do not hear the Adhan of the Masjid (mosque). We just make the Iqamah (call to start the Prayer) before we pray. I hope your Eminence will explain the following points:

First: Is it permissible to make the Iqamah only and overlook the Adhan?

Second: What if the microphone in our Masjid (mosque) does not work or there is a power cut

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because we, or some of us, depend on hearing the Adhan from the Masjid? is it permissible for women to make Adhan and iqamah?

Third: A person or a group of people entered the Masjid to offer Salah and found that the Salah was over, do they have to make Adhan and Iqamah or do they have to make Iqamah as most people do today?

Fourth: if a person slept and missed some Prayers, what is permissible for him with regards to the Adhan and iqamah?

Fifth: Is it permissible for a woman to fast and perform Salah after delivery if postpartum blood stopped before forty days?

A: First: You have to offer Salah in the nearest Masjid as long as you are able to do so and as long as you can hear the Adhan; because it is obligatory for men to offer obligatory Salah in the Masjid and it is not permissible to postpone it. As for women, it is not permissible for them at all to make Adhan or Iqamah.

Second: Nowadays, there are accurate tools that tell the time. If you cannot hear the Adhan, you may consult your watch to know the time and go to the Masjid.

Third: Making the Adhan is one of the collective obligations. If the Mu'adhin (caller to Prayer) made the Adhan in the Masjid and finished Salah and a new group was held to offer the Salah they missed,

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it is permissible for them to make Iqamah only and they do not have to make the Adhan.

Fourth: If a person lives in the city, it is permissible for them to make Iqamah for every missed Salah. But if a person lives in the desert or a place where no one makes the Adhan, it is permissible for them to make the Adhan and Iqamah for every Salah.

Fifth: If the woman became ritually pure before forty days of her postpartum period, she has to perform Ghusl (ritual bath following major ritual impurity), offer Salah and fast, and it is permissible for her husband to have sexual intercourse with her; because she is considered ritually pure after the postpartum blood stops.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family,



The third question of Fatwa no. 17671

Q 3: The Mu'adhin (caller to Prayer) in our Masjid (mosque) is old. He is about 75 years old. he smokes and shaves his beard. Is his making the Adhan (call to Prayer) valid and permissible or not? If it is not permissible, we hope your Eminence will inform the Ministry of Hajj, Endowment and Islamic Affairs about this. It should be noted that we advised him and talked to him many times and so did many other people in the same neighborhood, but he says: "Let us live, O people!" He also sells cigarettes in his shop that is adjacent to the Masjid (mosque). May Allah grant us success to do what pleases Him.

A: You have to refer to the people in charge of your Masjid

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so that they may replace him; because he commits sins publicly and we fear that other people will follow his example.

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Fatwa no. 20579

Q: I like the manner in which the well-known Adhan (call to Prayer) of the Haram (the Sacred Mosque in Makkah) is performed. It is recorded at the beginning of the tapes of Qur'an in the Kingdom of Saudi Arabia. I imitate it well enough that some who hear me in the Masjid (mosque) say that they like it, for it appeals to their longing for Al-Haramayn Al-Sharifayn (the Two Sacred Mosques: the Sacred Mosque in Makkah and the Prophet's Mosque in Madinah). Some people pray for me when hearing it out of admiration. Nevertheless, other people told me that this way includes Lahn (incorrect recitation due to mispronunciation of letters or grammatical mistakes) and excessive prolongation compared to the known rules of Tajwid (art of Qur'anic recitation). Hence, I feel uneasy when imitating the Mu'adhin (caller to Prayer) of Haram. Is this way of Adhan permissible or am I to blame for this?

Please, advise. May Allah reward you!

A: The Adhan is one of the great rites of Muslims. It is an act of devotion on the part of the servant to Allah (Exalted be He). Accordingly, the Mu'adhin should pronounce it in a simple and straightforward manner. He should not sing it or prolong it.

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Rather, he should call it in accordance with its rules and the etiquettes of Shari'ah (Islamic law), indeed, mimicking the sound of another Mu'adhin when calling the Adhan was not the tradition of the early Salaf (righteous predecessors).

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Fifth question of Fatwa no. 20977

Q 5: Is the first Adhan (call to Prayer) for Fajr (Dawn) Prayer Wajib (obligatory) or Sunnah (a commendable act)?

A: The first Adhan for Fajr Prayer is Sunnah for it aims at awakening people to get ready for Salah (Prayer).

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The sixth question of Fatwa no. 19446

Q 6: What is the ruling on adding the phrase "Al-Salah Khayrun min-al-Nawm (Salah is better than sleep)" to the Adhan (call to Prayer) pronounced in a Masjid (mosque) where just one Adhan for the Fajr (Dawn) Prayer is pronounced?

A: pronouncing the Adhan twice for the Fajr prayer is an act of the Sunnah (whatever is reported from the prophet). One Adhan should be pronounced before the appearance of Al-Fajr-ul-Sadiq (true dawn) to alarm the people to the forthcoming due time of Salah (Prayer) and another after the appearance of Al-Fajr-ul-Sadiq.

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The Mu'adhin (caller to Prayer) adds to the second Adhan the phrase "Al-Salah Khayrun min-al-Nawm" twice after the two phrases "Hay `ala Al-Salah (come to Prayer)" and "Hay `ala Al-Falah (come to success)".

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The second question of Fatwa no. 19803

Q 2: It is known that Fajr (Dawn) has two Adhans (calls to Prayer), the first of which is half an hour before the time. When is the phrase "Salah (Prayer) is better than sleep" said, in the first or the second Adhan? I say it in the first Adhan. Is this right?

A: The authentic Sunnah (whatever is reported from the Prophet) and the practices of the Muslims, whether the Salaf (righteous predecessors) or their successors, indicate that saying "salah is better than sleep" should be in the second Fajr Adhan.

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Fatwa no. 17488

Q: I hope Your Eminence will explain whether a person who offers Salah (Prayer) alone, even if in their houses,

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is entitled to announce the Adhan (call to Prayer) and Iqamah (call to start the Prayer) and then start to offer Salah.

A: Muslim men are obligated to offer the Five Obligatory Daily Prayers in the Masjid (mosque) in congregation. If they have a Shar`y (Islamically lawful) excuse, it is permissible for them to offer Salah at home. If they offer it alone, they should only announce the Iqamah and not the Adhan.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Second question of Fatwa no. 14096

Q 2: if a Mu'adhin (caller to Prayer) commits a mistake while making Adhan (call to Prayer), will he be required to remake Adhan from the very beginning, or does he only have to correct the word that he erred in or forgot then proceed with the Adhan? On the other hand, if a person makes a mistake while saying Iqamah (call to start the Prayer), forgets a sentence, or repeats a sentence that is not to be repeated; what will he be required to do? To give an example, if the Mu'adhin (while making Iqamah) repeats Hay `Ala-s-Salah (come for the prayer) twice or forgets it and realizes his mistake in the middle of saying the same sentence or commits a similar error; how can he correct himself? Provide us with your beneficial answer please. May Allah reward you with the best.

A: If the Mu'adhin commits a mistake or forgets something while saying Adhan or Iqamah, he has to say the sentence that he forgot or repeat the sentence that he erred in then proceed with Adhan or Iqamah.

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The sixth and seventh questions of Fatwa no. 18762

Q 6: An official Mu'adhin (caller to Prayer) has assigned a person to call the Adhan (call to Prayer) instead of him when he travels. However, when this assignee pronounces the Adhan and says "Allahu Akbar (Allah is the Greatest)," he prolongs the "ba" in the word "Akbar". When he is advised not to say it like this, he says that he cannot say it another way. Is this permissible?

A: It is not permissible to prolong the "ba" when saying "Allahu Akbar" in the Adhan or in anything else. This involves distortion of the required meaning as it will bear the meaning of the plural of "Kubr" which means drums in Arabic as stated by scholars. It is, thus, necessary to prevent that man from pronouncing the Adhan and to search for someone else who can do it in the right way.

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Q 7: is it permissible for the Mu'adhin (caller to Prayer) of a Masjid (mosque) to say "Come to Salah (success)" instead of "Come to Salah (Prayer)" in the Adhan (Call to Prayer)?

A: If the Mu'adhin says, "Come to success" instead of "Come to Prayer", his Adhan is invalid, as he has replaced a Mashru' (Islamically acceptable) word for another, so the Adhan is incomplete and invalid. Such a Mu'adhin should be prevented from pronouncing the Adhan.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 18896

Q 2: In the Masjid (mosque) of the town where I work, the Mu'adhin (caller to Prayer) is used to add the word "Sayyiduna" (our master) by saying "Ashhadu Anna Sayyiduna Muhammadan Rasulu Allah (I bear witness that our master Muhammad is the Messenger of Allah)". I believe that one should say during the Adhan (call to Prayer) "Ashhadu Anna Muhammadan Rasulu Allah" without the word "Sayyiduna". However, many people object to this, especially that our town has fourteen Masjids and all of them say in their Adhan "Ashhadu Anna Sayyiduna Muhammadan Rasulu Allah". Who is right and which of the two sayings is the soundest and the best?

Please advise me in this regard as I think my view is the one reported from the Prophet (peace be upon him). I also believe that since we face the direction of the Ka`bah in Salah (Prayer), we have to follow their way of pronouncing the Adhan.

A: adding the word "Sayyiduna" to the adhan is not permissible; it is rather one of the innovated matters which should be avoided. The words of the Adhan are reported in the books of Sunnah and none of them contains the word "Sayyiduna". Therefore, we should adhere to the reported words and add nothing to them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 19576

Q 3: What is the ruling if the Mu'adhin (caller to Prayer) forgets to say, "Al-Salah Khayrun mina-al-Nawm (Prayer is better than sleep)" in the Adhan (call to Prayer) of the Fajr Prayer?

A: If the Mu'adhin forgets a word from the Adhan then he remembers it while he is still announcing the Adhan, he should say the missed word and the following words of the Adhan. However, if he does not remember until some time later, he has to repeat the entire Adhan unless there is another Mu'adhin, for the Adhan is a collective obligation which is fulfilled by the Adhan of another Mu'adhin.

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Fatwa no. 20592

Q: I suffer from a disability that makes me unable to offer Salah (Prayer) except while sitting. There is a nearby Masjid (mosque) but when the time of the Adhan (call to Prayer) is due, no one comes to announce it. Consequently, I carry out this duty through the microphone, but while sitting. It is worth mentioning that this Masjid has no regular Mu'adhin (caller to Prayer), that is, there is no person empowered by the authority responsible for Masjids to announce the Adhan. Whoever enters the Masjid at the time of the Adhan should announce it. Is it permissible for me to announce the adhan while sitting down because of the reason already stated? Please advise, may Allah reward you with the best!

A: The basic rule regarding the Adhan is that it should be announced by a person who is standing. However, it is permissible for

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a person - who has a Shar`y (Islamically lawful) excuse to sit - to announce the Adhan as long as the objective of informing the people about the time of Salah is met. Yet it is better for the Adhan to be announced by a standing person whenever this is possible.

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Fatwa no. 19015

Q: I work in a company where the Adhan (call to Prayer) of Zhuhr (Noon) and `Asr (Afternoon) Prayers is announced using a recorder. What is the ruling on this? Is this Adhan considered Shar`y (Islamically lawful)? Is it sufficient to pronounce the Adhan in the Musalla (a place for Prayer), taking into consideration that only a small number of employees hear it owing to the largeness of the company? What is your opinion with regard to pronouncing the Iqamah (call to start the Prayer) using a loudspeaker to draw the attention of those who do not hear the Adhan?

A: Announcing the Adhan using a recorder does not comply with the Shar`y Adhan, which is prescribed to notify the people that the time of Salah (Prayer) has become due. It is not an actual Adhan but only a recorded voice whereas the Adhan is an act of worship that must involve both intention and deed. The Prophet (peace be upon him) said: [\("The reward of deeds depends on the intentions and every person will get the reward according to what they have intended."\)](#) Thereupon, the Adhan must be announced when the time of Salah becomes due in the place where Salah is offered. If there is a need for a loudspeaker to inform the people so that they come

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and offer Salah, there is no harm in using it.

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The fourth question of Fatwa no. 16480

Q 4: If i miss the `Asr (Afternoon) Prayer in congregation and i want to offer it at home before its due time is over; should i pronounce the Adhan (call to Prayer)?

A: If you miss an obligatory Salah (Prayer), you could either perform it in the Masjid (mosque) or at home. If it is within your ability to perform it in congregation, you have to. You should pronounce the Iqamah (call to start the Prayer) before offering Salah, but you do not need to pronounce the Adhan, because the Adhan already pronounced in the Masjid is enough.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 14289

Q 2: In our village during the month of Ramadan, the Mu'adhin (caller to Prayer) announced the Adhan (call to Prayer) for the Maghrib (Sunset) Prayer seven times before the Prayer time. Accordingly, a number of the people at our village broke their fast. It is note worthy that the Mu'adhin did not do that on purpose.

Does he have to make Kaffarah (expiation)? Do the people who broke their fast have to

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make up for that day?

A: During the month of Ramadan, the Mu'adhin has to make sure that the Prayer time is due, especially at sunset and dawn. This is because at sunset, it is permissible to break the fast and at dawn, it is obligatory to abstain from food and drink. If the Mu'adhin did this out of forgetfulness, we ask Allah to forgive him. However, he must tell the people who broke their fast that they have to make up for that day.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The second question of Fatwa no. 15898

Q 2: We have two Masjids (mosques); one is Jami` (a large mosque where Jumu`ah [Friday] Prayers are held) and the other is a small one. Once I went to offer Salah (Prayer) in the small Masjid; and although the Iqamah (call to start the Prayer) was already announced in Al-Majid Al-Jami`, no one had announced the Adhan (call to Prayer) in the small Masjid. In such a case, should we announce the `Iqamah and offer Salah or should we first announce the Adhan and the `Iqamah and then offer Salah? Please advise.

A: If the mu'adhin (caller to Prayer) has not announced the Adhan, it is desirable for those who attend to offer Salah to announce it except if this would cause disruption, like if the time is late. In this case, it is sufficient to announce the `Iqamah only.

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Fatwa no. 17374

Q: The Imam (the one who leads congregational Prayer) and the Mu'adhin (caller to Prayer) of our Masjid (mosque) is the same person. He is doing a great job (although none can verify this but Allah). However, he often hastens the Adhan (call to Prayer), especially in Ramadan. Once he hears the radio announces that the Adhan is about to be aired live from Al-Masjid Al-Haram (the Sacred Mosque in Makkah), he immediately pronounces it even before it is pronounced in Al-Haram. When we tell him of that matter, he says that the sun sets five minutes before the time of the Adhan in Al-Haram, claiming that he and others have witnessed that many times at the seashore. He quotes as supporting evidence the Hadith in which the Messenger (peace be upon him) said: [\("When night falls from this side and the day vanishes from this side and the sun sets, the fasting person should break their Sawm \(Fast\)."\)](#) He quotes other reported Hadith pertaining to the preference of hastening to break Sawm. Please advise us in this regard. May Allah reward you!

A: It is not permissible for the Mu'adhin to pronounce the Adhan once he hears the radio announcer say that the Adhan will be aired from Al-Masjid Al-Haram, because this does not indicate the beginning of the Adhan but rather the approach of its due time. The Mu'adhin is not permitted to pronounce the Adhan unless he is sure that the prescribed time of the obligatory Salah (Prayer) is due. It is also permissible for him, if he is in Makkah and the Adhan of

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Al-Masjid Al-Haram is aired live on that day, to pronounce the Adhan in his Masjid upon hearing that of Al-Masjid Al-Haram, but not before that.

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Fatwa no. 18493

Q: What is the ruling on a person who announces the Adhan (call to Prayer) before the due time of Adhan announced in Um Al-Qura, especially the Adhan of the Maghrib (Sunset) and Fajr (Dawn) Prayers?

A: Whoever is not sure of the crack of dawn and sunset should announce the Adhan according to the Prayer times of Um Al-Qura because they are legally recognized Prayer times in the Kingdom of Saudi Arabia and we heard of nothing wrong with it.

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The second question of Fatwa no. 17332

Q 2: During the Iqamah (call to start the Prayer), do we have to remain seated until the Mu'adhin (caller to Prayer) says the phrase 'the Salah (Prayer) is due to be established' after which we have to stand up for Salah? Is it permissible to say: "May Salah continue to be established for as long as the heaven and the earth continue to exist"?

A: It is permissible to stand up for Salah at the announcement of Iqamah. There is nothing wrong, however, if one remains seated until

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the Mu'adhin says: "The Salah is due to be established". This is permissible only if the Imam is present at the moment the Iqamah is announced. If, however, the Imam is not present, then one must remain seated until they see him.

The Prophet is not reported to have said statements such as 'May Salah continue to be established...' upon the announcement of the Iqamah. Therefore, it is preferable not to utter these words. One may, however, repeat the same words uttered by the Mu'adhin.

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The second question of Fatwa no. 18097

Q 2: In many Masjids (Mosques), the prayers' rows are formed before the Iqamah (call to start the Prayer) is pronounced, especially when there are lectures and in Jumu`ah (Friday) Prayer. Is this Bid`ah (innovation in religion)?

A: If the Imam is not present, it is recommended for the Ma'mums (persons being led by an Imam in Prayer) to stand up when seeing him for the Prophet (peace be upon him) said, [\("When the Iqamah is pronounced, do not get up until you see me."\)](#) .

However, if the Imam is present in the Masjid, the Ma'mums would get up to offer Salah when the Mu'adhin (caller to Prayer) starts to pronounce the Iqamah. The Ma'mums are not to be blamed if they get up

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at the beginning, the middle, or the end of the Iqamah.

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First question of Fatwa no. 18793

Q 1: Regarding the Athar (narration from a Companions) which reads: "The Mu'adhin (caller to Prayer) is in charge of Adhan (call to Prayer) and the Imam (the one who leads congregational Prayer) is in charge of Iqama (call to start the Prayer)"; does this Athar just mean that the Imam is the person to decide the time of Iqamah or does it mean that the Imam is entitled to ask a person other than the Mu'adhin to make Iqamah?

A: The narration quoted in the question means that it is the Imam who decides the time of Iqamah. The concerned narration does not imply that the Imam is to ask a person other than the Mu'adhin to make Iqamah without there being a legal excuse, for doing so contradicts Sunnah (whatever is reported from the Prophet). A Hadith that supports the foregoing is what is related by Abu Dawud and Al-Tirmidhy from the Prophet (peace be upon him) that he said: [\(Whoever calls the Adhan pronounces the Iqamah.\)](#) Al-Tirmidhy commented: "The fact that most scholars accepted such a Hadith and acted upon it is a sign of its authenticity."

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Fatwa no. 20528

Q: We work in the Salt Water Desalination Public Corporation in Jeddah. The corporation produces water and electricity. Work demands great caution and punctuality. The working hours that have been regulated include half an hour break for Zhuhr (Noon) Prayer. The time for the Zhuhr Prayer changes gradually during the four seasons from (12:05 p.m.) to (12:40 p.m.). The time for Salah (Prayer) is fixed at (12:50 p.m.) throughout the year and the Adhan (call to Prayer) is announced in its due time. This is an attempt to regulate the work as the Prayer break begins at (12:30 p.m.) and ends at (1:00 p.m.); and this is fixed throughout the year.

Is there anything wrong with announcing the Adhan in its due time and delaying the Iqamah (call to start the Prayer) to (12:50 p.m.)? Please advise; may Allah reward you. Is the employee who does not abide by these regulations to blame? Indeed, some employees may leave their work and go to the Masjid (mosque) directly after hearing the Adhan even if it is announced at (12:10 p.m.). As the issue is urgent, please decide it as soon as possible. May Allah preserve you for Islam and Muslims and guide you to things that please Him. May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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A: It is permissible to delay the Iqamah until the people prepare themselves and come to Salah. Anyone who wants to go to the Masjid immediately after the Adhan may do so, because this is the basic rule.

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Fatwa no. 21434

Q: is it permissible for a person who makes the iqamah for Salah to put his fingers in his ears, or hold his hand on his chest as if he is in Salah, as I saw some people do both things. Because I love the Prophet (peace be upon him) and his Sunnah, I would like to know what is right, may Allah reward you for that!

A: The basic ruling in the Shari`ah is that acts of worship should be based on Tawqif (a religious text and not personal opinion) and not on sayings or acts involving innovation in religion. Therefore it is not permissible for a person who makes the Iqamah to put his fingers in his ears; because this is specific to the Adhan. Also it is not permissible to hold one's hands on the chest as if in Salah because there is no evidence for doing so.

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Fatwa no. 17944

Q: Your Eminence, some female students in classes of illiteracy elimination in our district announce the Adhan (call to Prayer) and the Iqamah (call to start the Prayer) loudly. They have been informed by some of their colleagues in the center that this is not permissible. I hope Your Eminence will send us a written Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard so that we can inform them about it and post it on the bulletin board in the center, if Allah wills. They also offer Salah (Prayer) in congregation being led by one of them.

A: The Adhan and Iqamah have to be announced by men. Women are not required to announce either the Adhan or Iqamah lest their voice is attractive and attracts men. Only the men among the Sahabah (Companions of the Prophet) announced the Adhan whereas women did not.

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The seventh question of Fatwa no. 18252

Q 7: should woman pronounce Iqamah (call to start the Prayer) when offering congregational Prayer together?

A: Women are not required to pronounce Iqamah, as this is the job of men.

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The second question of Fatwa no. 18333

Q 2: is it permissible for a woman to pronounce the Adhan (call to Prayer) at her home to offer Salah (Prayer)?

Q: It is not permissible for a woman to pronounce the Adhan whether at home or elsewhere, because the pronouncement of the Adhan must only be carried out by men, and to avoid Fitnah (sedition) that may result from hearing her voice.

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The first question of Fatwa no. 15410

Q 1: It has become customary for some people awaiting the Salah (Prayer) in the Masjid (mosque) to say when the Iqamah (call to start the Prayer) is being pronounced and after the Shahadah [(Testimony of Faith, saying "La ilaha illa Allah" (there is no deity but Allah))]: "Verily, La ilaha illa Allah." Some Muslim brothers tell them that this is not permissible, because it is not authentically reported from the Prophet (peace be upon him). Some others say after the Iqamah and before Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer): "O Allah, show mercy on us when we stand for reckoning before You." Similarly, some Muslim brothers object to that as being not permissible on the grounds that this Du`a' (supplication) is not authentically reported in any books.

A: It is prescribed that those who hear the Iqamah are allowed to repeat the same phrases of the Iqamah, because the Prophet (peace be upon him) has ordered us to repeat what the Mu'adhin (caller to Prayer) says.

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This is based on the fact that the Iqamah is the Adhan, and one should say after it: ﴿O Allah! Lord of this most perfect call (to Prayer) and of the Prayer that is to be established, grant our master, Muhammad, Al-Wasilah (the most superior degree in Paradise) and a rank of distinction, and resurrect him to the lauded position that You promised him. Verily, You never break a promise.﴾

However, and as far as we know, there is no specific Du`a' to be said after the Iqamah and before Takbirat-ul-Ihram except the one mentioned.

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The third question of Fatwa no. 16802

Q 3: What is the ruling on sending peace and blessings upon His Messenger aloud after the Adhan (call to Prayer) using different wordings?

A: It is recommended to repeat after the Mu'adhin (caller to Prayer) except when he says, 'Hayy `ala Al-Salah [come to Prayer!], Haya `ala Al-falah [come to success!]' for the listener should then say, 'La hawla wa-la quwwata illa billah (There is neither might nor power except with Allah)'. When the Adhan is pronounced, the Mu'adhin and the listeners should send peace and blessing upon the Prophet (peace be upon him). They should also say individually rather than collectively, ﴿Allahumma rabba hadhihi al-da'wati al-Tammah, wal -Salatil-Qa'imah, 'ati Muhammadan al-Wasilata wal-Fadilah, wab`athhu maqaman mahmudan alladhi wa'atah. [Oh Allah, the Lord of this perfect call and of this prayer, which is going to be established, bestow upon Muhammad Al-Wasilah (the highest position in Paradise) and Al-Fadilah (extra degree of honor) and raise him to Al Maqam Al Mahmud, which You have promised to him].﴾ It is not permissible for the Mu'adhin to say this Du`a' (Supplication) out loud after the Adhan so that it will not

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be considered part of it.

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The second question of Fatwa no. 17414

Q 2: after finishing the adhan (call to Prayer), some Mu'adhins (callers to Prayer) invoke Allah's blessings upon the Prophet (peace be upon him). Some say: "Peace and blessings be upon you O you bright-faced and peace and blessings be upon you light of Allah's Throne etc..." We told them that their deed is a Bid`ah (innovation in religion). They said that we hate the Prophet (peace be upon him), and that this is the norm of Sunnis and Wahhabis i.e. followers of Muhammad ibn `Abdul-Wahhab who all hate Prophet Muhammad and do not like to invoke Allah's blessings upon him!

A: Invoking Allah's Blessings upon the Prophet (peace be upon him) is permissible. It is a great grace of Allah. But it should be done just like the Prophet has done it at the times he used to do it. Invoking Allah's Blessings upon the Prophet (peace be upon him) following the Adhan as mentioned in the question is unlawful and Bid`ah. It involves adding to the wording of the Adhan while the Prophet (peace be upon him) said: [\(He who did any act for which there is no sanction from our behalf, that is to be rejected.\)](#) When the Muslim hears the Mu'adhin (caller to Prayer) making the Adhan, the Sunnah for him is to repeat what the Mu'adhin says, except when he says: 'Come to Salah (Prayer)! Come to success!' in which case the listener should say: 'La hawla wa-la quwwata illa billah i.e. (There is neither might nor power except with Allah)'. After that both the listener and the Mu'adhin should invoke Allah's Blessings upon the Prophet (peace be upon him) in the same manner which the Prophet (peace be upon him) mentioned including the following manners: [\('O, Allah! Send prayers upon Muhammad and the family of Muhammad,](#)

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[just like You sent prayers upon Ibrahim and upon the family of Ibrahim. You are indeed the Praiseworthy and the Glorious. O Allah! Bless Muhammad and the family of Muhammad, just like You blessed Ibrahim and the family of Ibrahim. You are indeed the Praiseworthy and the Glorious.\)](#) Also it is sufficient for the person to invoke Allah's blessings upon the Prophet in the shortened form, i.e. "Allahumma Salli Wa Sallim `Ala Rasulallah" (O Allah send your peace and blessings upon Allah's Messenger) instead of the innovated forms mentioned in the question. Then the person should say: [\('O Allah! Lord of this perfect call \(of not ascribing partners to You\) and of the regular prayer which is going to be established! Kindly give Muhammad the right of intercession and superiority and send him \(on the Day of Judgement\) to the best and the highest place in Paradise which You promised him.\)](#) As for doing so in the microphone collectively, it is a Bid`ah and impermissible.

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Third question of Fatwa no. 18762

Q 3: if a person hears the Adhan (call to Prayer) while they are reciting Qur'an, should they proceed with their recitation or repeat what the Mu'adhin (caller to Prayer) says?

A: When the Mu'adhin makes Adhan it is Mustahab (desirable) for whoever hears him to repeat what he says. Only when the Mu'adhin says the Hay`alatayn (Statements said while making call to prayer; 'come to Salah' and 'come to success'), a person should say: La Hawla Wa-la Quwwata Illa Billah (There is neither might nor power except with Allah). However, if a person hears Adhan while they are reciting Qur'an; they should stop the recitation, repeat what the Mu'adhin says, then resume their recitation. The foregoing is supported by a Hadith in which the Prophet (peace be upon him) said: [«When you hear the Mu'adhdhin, repeat what he says, then invoke a blessing on me, for whoever invokes a blessing on me will receive ten blessings from Allah; then beg from Allah al-Wasila for me, which is a rank in Jannah \(Paradise\) fitting for only](#)

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[one of Allah's servants, and I hope that I may be that one. If anyone who asks that I be given the Wasila, he will be assured of my intercession.»](#) Moreover, the Prophet (peace be upon him) said: [«Whoever says upon hearing the Adhan ' O Allah, Lord of this perfect Da`wah \(call\) and of the established Salah Prayer, grant Muhammad the Wasilah and superiority, and raise him up to a praiseworthy position which You have promised him', it becomes incumbent upon me to intercede for him on the Day of Resurrection.»](#)

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The sixth question of Fatwa no. 19136

Q 6: When the Mu'dhin (caller to Prayer) finishes the Adhan (call to Prayer) saying, "Allahu Akbar (Allah is the Greatest)," "Allahu Akbar," "La ilaha illa Allah (there is no deity but Allah)," I say, "Abadan La ilaha illa Allah (there will never be another deity but Allah)" twice. Some people have told me that this is not permissible. Is this saying right?

A: It is desirable to follow the Mu'adhin by repeating what he says except when he says, "Hay `ala-al-Salah (come to Prayer)" and "Hay `ala-al-Falah (come to success)," the listener is to say "La Hawla wa-la Quwwata illa billah (There is neither might nor power except with Allah)." After the end of the Adhan, the listener is to ask Allah (Exalted be He) to send peace and blessings upon the Prophet (peace be upon him) and say the following Du`a' (supplication): [﴿O Allah! Lord of this most perfect call \(to Prayer\) and of the Prayer that is to be established, grant our master, Muhammad, Al-Wasilah \(the most superior degree in Paradise\) and a rank of distinction, and resurrect him to the lauded position that You promised him.﴾](#) Therefore, you are not allowed to say, "Abadan" for this word was not reported from the Prophet (peace be upon him); and saying it is an act of Bid`ah (innovation in religion).

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The second question of Fatwa no. 19327

Q 2: is there a specific Du`a' (supplication) to be said after the Mu'adhin (caller to Prayer) says, "La ilaha illa Allah (there is no deity but Allah)" while pronouncing the iqamah (call to start the Prayer)?

A: It is an act of Sunnah (reported from the Prophet) for those who hear the Iqamah to repeat what the Mu'adhin says, except when he says, "Hay `ala-al-Salah, Hay `ala-al-Falah ("come to Salah; come to success"). This is because of the general meaning of the Prophet's saying: [\("When you hear the call \(to Prayer\), repeat what the Mu'adhin says."\)](#) (Agreed upon by Al-Bukhari and Muslim) Al-Hafizh Ibn Hajar said that this is proof of the permissibility of repeating what the Mu'adhin says in the Iqamah, in accordance with the Hadith narrated on the authority of `Umar ibn Al-Khattab (may Allah be pleased with him) from the Prophet (peace be upon him): [\(Then when he \(the Mu'adhin\) says, "Hay `ala-al-Salah," he \(one of you\) should say, "La Hawla wala Quwwata illa billah \(There is neither might nor power except with Allah\)." Then when he \(the Mu'adhin\) says, "Hay `ala-al-Falah \(come to success\), he should say, "La Hawla wala Quwwata illa billah."\)](#) (Related by Muslim in his Sahih (authentic) Book of Hadith)

Al-Bukhari related on the authority of Mu`awiyah (may Allah be pleased with him): [\(When he \(the Mu'adhin\) says, "Hay `ala-al-Salah," he says, "La Hawla wala Quwwata illa billah."\)](#) On the authority of Abu Umamah who narrated: [\(When Bilal started to pronounce the Iqamah and reached the phrase, "Qad Qamat-al-Salah" \(Salah is about to begin\)," the Prophet \(peace be upon him\) said, "Aqamaha Allahu wa adamaha \(may Allah keep it established forever\)."\)](#) The Prophet (peace be upon him) repeated the same phrases of the Iqamah as mentioned in the Hadith narrated on the authority of `Umar when pronouncing the Adhan (call to Prayer). Al-Mundhiry commented that there is an unknown narrator in the Sanad (chain of narrators) of this Hadith narrated on the authority of Abu Umamah. It also includes a narrator, called Shahr, in its Sanad whose authenticity is questioned.

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Al-Nawawy ranked this Hadith as Da`if (weak) and Munqati` (a Hadith with a missing link after the Follower; the generation after the Prophet's Companions), as one of its narrators, Shahr ibn Hawshab, did not hear from Ibn Abu Awfa, another narrator in the same Hadith. Therefore, it is prescribed for the person who hears the Iqamah when the Mu'adhin says, "Qad Qamat-al-Salah" to repeat the same words, because of the general meaning of the Hadith narrated on the authority of `Umar (may Allah be pleased with him) and other Hadith to the same effect.

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Fatwa no. 20192

Q: Allah (Exalted be He) says: ﴿Allâh sends His Salât (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad صلى الله عليه وسلم), and also His angels (ask Allâh to bless and forgive him). O you who believe! Send your Salât on (ask Allâh to bless) him (Muhammad صلى الله عليه وسلم), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. As-Salâmu 'Alaikum).﴾ **Is it permissible for a Mu'adhin (caller to Prayer) to recite this Ayah (Qur'anic verse) after the Adhan (call to Prayer)? Is it a Sunnah (reported from the Prophet), a desirable act, or a Bid`ah (innovation in religion)? Is it permissible for a Mu'adhin to say before the Iqamah (call to start the Prayer): "O Allah! Protect us from the shame of the world and the torment of the Hereafter, O Generous. O Allah, be merciful to me as You were with all the Companions of the Messenger of Allah"?**

A: It is prescribed for everyone who hears the Adhan to repeat what the Mu'adhin says, except when reaching the phrases "Hay `ala-al-Salah" and "Hay `ala-al-Falah (come to Prayer, come to success)," they should say "La Hawla wala Quwwata illa Billah (there is neither might nor power except with Allah)." After finishing the Adhan, they should send peace and blessings upon the Prophet (peace be upon him) without pronouncing it loudly. Afterwards, they should say: ﴿O Allah! Lord of this most perfect call (to Prayer) and of the Prayer that is to be established, grant our master, Muhammad, Al-Wasilah (the most superior degree in Paradise) and a rank of distinction, and resurrect him to the lauded position that You promised him.﴾ On the authority of `Abdullah ibn

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`Amr ibn Al-`As (may Allah be pleased with them both) who narrated that he heard the Prophet (peace be upon him) saying: ﴿"Whenever you hear the Mu'adhin, repeat what he says then send peace and blessings upon me because anyone who sends peace and blessings upon me once, "Whenever you hear the Mu'adhin, repeat what he says then send peace and blessings upon me because anyone who sends peace and blessings upon me once, Allah will give them the reward of ten (kinds of mercy). Then ask Allah to grant me Al-Wasilah, which is a degree in Paradise that will not be given except to one servant of Allah and I hope that servant will be me. Anyone who asks Allah to grant me Al-Wasilah, they will be given my intercession."﴾ (Related by Muslim, Abu Dawud, and Al-Tirmidhy) Also, on the authority of `Umar ibn Al-Khattab (may Allah be pleased with him) who narrated that the Messenger of Allah (peace be upon him) said: ﴿When the Mu'adhin says, Allahu Akbar (Allah is the Greatest), Allahu Akbar," one should say, "Allahu Akbar, Allahu Akbar." When he says, "Ashhadu an-la ilaha illa Allah (I testify that there is no deity but Allah)," one should say, "Ashhadu an-la ilaha illa Allah." When he says, "Ashhadu anna Muhammadan Rasul-ul-Allah (I testify that Muhammad is the Messenger of Allah)," one should say, "Ashhadu anna Muhammadan Rasul-ul-Allah." When he says, "Hay `ala-al-Salah," one should say, "La Hawla wala Quwwata illa billah." When he says, "Hay `ala-al-Falah," one should say, "La Hawla wala Quwwata illa billah." When he says, "Allahu Akbar, Allahu Akbar," one should say, "Allahu Akbar, Allahu Akbar." When he says, "La ilaha illah Allah," one should say, "La ilaha illah Allah." The one who responds (as such) from the heart shall enter Paradise.﴾ There is no special Du`a' (supplication) to be said before the Iqamah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



The fourth question of Fatwa no. 16874

Q 4: Is raising the hands upward when supplicating to Allah after the end of Adhan an act of Bid`ah (innovation in religion)?

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A: After repeating Adhan and invoking Allah's Peace and Blessings upon Prophet Muhammad (peace be upon him), it is recommended to say: [﴿O Allah! Lord of this perfect call and of the regular prayer which is going to be established, bestow upon Muhammad Al-Wasilah \(the highest position in Paradise\) and Al-Fadilah \(extra degree of honor\) and raise him to Al Maqam Al Mahmud \(the best and the highest place in Paradise\), which You have promised him.﴾](#) This statement is authentically reported from the Prophet (peace be upon him) on the authority of Jabir ibn `Abdullah Al-Ansary (may Allah be pleased with both of them) in Sahih Al-Bukhari (may Allah be merciful with him). However, raising the hands has no mention in the report, so it is an act of Bid`ah to do it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 19272

Q 2: Is it permissible when one hears the Mu'adhin (caller to Prayer) saying, "Ashhadu anna Muhammadan Rasul-ul-Allah (I bear witness that Muhammad is the Messenger of Allah)" to say, "O Muhammad, you are the joy of my eye"? This saying is widely spread among non-Arabs, especially Indians and Pakistanis.

A: This saying has no basis in Shari'ah (Islamic law). Rather, it is innovated and therefore is not permissible. It is an act of Sunnah (reported from the Prophet) to repeat what the Mu'adhin says without any additions. This is because the Prophet (peace be upon him) said: [\("When you hear the Mu'adhin, say as he says."\)](#) (Agreed upon by Al-Bukhari and Muslim) However, when the Mu'adhin reaches the phrases: "Hay `ala-al-Salah" (come to Prayer), Hay `ala-al-Falah (come to success)," the listener should say, "La Hawla wala Quwwata illa billah (there is neither might nor power except with Allah)."

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This was related in the Sahih (authentic) Book of Hadith of Imam Muslim as authentically reported from `Umar (may Allah be pleased with him) from the Prophet (peace be upon him).

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Approach of Salah time

Fatwa no. 18284

Q: On behalf of the residents of Dawmah Al-Jandal governorate located in Al-Jawf region, I ask you whether it is true that a time period of one hour and a half separates the break of the true dawn (the white line which penetrates the darkness of the horizon in the east) and sun rise. Is there any evidence from Shari`ah (Islamic law) to support that? Is it permissible to use a calendar to determine the time of Salah?

Some people found that there is a time period of fifteen minutes. Some people of knowledge paid us a visit and said to us: "The Iqamah (call to start the Prayer) must be delayed by twenty-five minutes from the time of the Adhan (call to Prayer) in the calendar in order that the time of Salah is known to have approached." This means that both the Adhan and voluntary Salah offered before the obligatory Salah and Iqamah are offered before the appointed time. I have read the statement of Muhammad Rashid Rida (may Allah be Merciful with him) in his Tafsir (exegesis of the meanings of the Qur'an) called "Tafsir Al-Manar", (vol. 2, p. 184; Dar Al-Ma`arif edition). Commenting on the Ayah (Qur'anic verse) which reads: [\(and eat and drink until appears to you distinct\)](#) he said: "It is part of human nature that some individuals are prone to strictness while others are prone to negligence. Most people, however, adopt a moderate course between exaggeration and negligence. One of the things that proves that the ancestors went to extremes in taking care of outward appearance, yet ignoring the reformation of the inner souls is that

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they would determine the starting time of Fajr by means of hours. As a means of precaution while observing Sawm (Fast), they would announce the Adhan (call to Prayer) of Fajr twenty minutes before its appointed time. As a matter of fact, daylight appears only twenty minutes after the break of Fajr. They delay the Adhan of Maghrib (Sunset) Prayer at least five minutes. Some of the Shi`ah (Shi'ites) stipulate the appearance of stars." He kept on stating this issue confirming that this increase should be as a means of drawing people's attention to be ready for the break of the dawn.

We ask Allah that you will guide us so that we will apply the ruling you state. I stated earlier that some people of experience identify the time of Fajr by reference to the time period of one hour and a half before the sun has risen. Is there any proof for this?

A: Determining the appointed times of Salah is based on the Hadiths of the Prophet (peace be upon him). It was authentically reported that the appointed time of Zhuhr (Noon) Prayer starts when the sun begins to decline from its zenith and ends when the size of an object's shadow is equal to the size of that object. The appointed time of `Asr (Afternoon) Prayer starts when the shadow of everything becomes equal to itself and ends when it becomes twice its length or when the sun turns yellow. This is the optional time for offering `Asr Prayer. The appointed time of Maghrib Prayer starts

from sunset until the twilight disappears.

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The appointed time of 'Isha' (Night) Prayer starts from the disappearance of twilight until mid-night. This is the optional time for it. The time when it is necessary to offer 'Isha' Prayer starts from mid-night until the break of dawn. The appointed time of Fajr Prayer starts from the break of the true dawn (i.e. the white line which penetrates the darkness of the horizon in the east) and continues until sunrise.

These are the appointed times of the Five Obligatory Daily Prayers. The Muslim is duty bound to offer these Salahs at the times which have been stated by the Sunnah. There is nothing wrong to refer to calendars if they happen to correpond to the appointed times of Salahs.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 19305

Q 4: What is the ruling on those who determine the times of Salah (Prayer) based on the clock, and not as prescribed by the Prophet (peace be upon him) by awaiting their due times, as in the case of awaiting the advent of the red twilight in the morning to offer the Fajr (Dawn) Prayer and so on?

A: Each Salah has a certain time at which it begins and ends. It was reported that ﴿Jibril (Gabriel) led the Prophet (peace be upon him) in Salah at the beginning and at the end of the time of each Salah. Then he said: "The time of Salah is in the period between these two times."﴾ The Prophet (peace be upon him) maintained offering the Five Obligatory Daily Prayers on their due times, and said: ﴿Pray as you have seen me praying.﴾ Accordingly, Muslims are required to observe the due times of Salah

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and to hasten to perform them in congregation.

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The first question of Fatwa no. 17879

Q 1: we offer Salah (Prayer) at its due time although the Adhan (call to Prayer) is not called on time. Is it valid or should we repeat it?

A: The Five Obligatory Daily Prayers have fixed prescribed times on which they should be offered, according to Allah's saying, [\(Verily, As-Salât \(the prayer\) is enjoined on the believers at fixed hours.\)](#) which means that it is as proven as the Qur'an and fixed in regular times.

The beginning of the time of Salah is a condition for its validity. If a person offers Salah before the beginning of its time, their Salah is Batil (null and void), as they have offered it in a different time other than that prescribed by Allah (Exalted be He). If anything is done in a way other than that prescribed by Allah, it is Batil.

If you find out that you used to offer Salah before the beginning of its time, you should repeat it. If it is out of your negligence and carelessness,

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you should also perform Tawbah (repentance to Allah) and Istighfar (seeking forgiveness from Allah) for what you did, and insist on not doing it again. If it was out of ignorance of the ruling or the time, there is no harm on you, but you should repeat the Salah. It is not one of the conditions of the validity of Salah to pronounce the Adhan after the beginning of its time; it is valid if it is offered in its prescribed time. However, the Mu'adhin (caller to Prayer) should repeat the Adhan, unless there is another person who pronounces the Adhan on its time instead of him.

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The first question of Fatwa no. 20242

Q 1: There are more than six hundred students in the faculty. We have a fixed daily program that extends from the Fajr (Dawn) Prayer until after the `Isha' (Night) Prayer. We change the time of Salah (Prayer) according to the previously prepared schedule. For instance, we might delay the Zhuhr (Noon) Prayer until one o'clock in the afternoon. All the people offer Salah at this time in the same Masjid (mosque). The Adhan (call to Prayer) is said on time, but the Iqamah (call to start the Prayer) is delayed. We would like to inquire about the ruling on delaying the Fajr Prayer until the time just before sunrise, and the ruling on staying asleep

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until the Iqamah before sunrise. Please advise concerning the times of Salah and the ruling on shifting them. In case this is permissible, would it be considered carelessness?

A: It is better to offer the obligatory Salah in the beginning of its time, according to the following Hadith related by Al-Bukhari and Muslim as follows: [\(On the authority of `Abdullah ibn Mas`ud \(may Allah be pleased with him\) who said, "I asked the Prophet \(peace be upon him\): What is the deed most liked by Allah?" He said, "Offering Salah in the beginning of its due time."\)](#) If a person delays Salah to the end of its prescribed time, there is no blame on them, according to what was reported in Sahih (authentic) Hadith, such as the following: [\(Jibril \(Gabriel\) came to the Prophet \(peace be upon him\) to inform him about the times of Salah. On the first day, he led him in the Five Obligatory Daily Prayers in the beginning of their time. On the second day, he led him in the Five Obligatory Daily Prayers in the end of their times and said to him, "The time of Salah is between these two times."\)](#)

However, it is desirable to offer Salah in the beginning of its time according to the previously-mentioned Hadith, except if the weather is too hot. In this case, the Zhuhr Prayer might be delayed until the weather is more bearable, provided that it is offered before the time of the `Asr (Afternoon) Prayer. The same applies to the `Isha' Prayer, which is desirable to be delayed until the congregation gathers, based on what was authentically reported from the Prophet (peace be upon him). [\(When the Prophet \(peace be upon him\) found the Sahabah \(Companions\) assembled early for the `Isha' Prayer, he would offer Salah early, but when they came late, he used to delay the Salah.\)](#) (Agreed upon by Al-Bukhari and Muslim)

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The second question of Fatwa no. 13935

Q 2: what is the time for Zawal? Is it after the Zhuhr (Noon) Prayer or `Asr (Afternoon) Prayer?

A: The time for Zawal is when the sun starts to move from the middle of the sky to the western direction. It is the time for the Zhuhr Prayer.

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Fatwa no. 16772

Q: When the Adhan (Call to Prayer) of Zhuhr (Noon) Prayer was pronounced, I asked my colleague to go to pray, but he replied that work has the first priority and that the time of Zhuhr Prayer is extended till `Asr (Afternoon) Prayer. My colleague asked me why the timing of Prayer is defined? Please, advise! May Allah protect you!

A: A Muslim should hasten to offer Salah when its time is due. It is better to offer Salah at the beginning of its time with the exception of the Zhuhr Prayer when it is very hot.

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In this case, it should be delayed until it gets cooler provided that it is offered in congregation. `Isha' (Night) Prayer can also be delayed, till the first third of the night, if it is not difficult for the Ma'mums (persons being led by an Imam in Prayer). This is the tradition of the Prophet (peace be upon him) and the Salaf (righteous predecessors). It is not permissible to say that salah may be delayed to finish work. This is untrue, for Salah is the most important act of worship and this saying indicates that Salah is unimportant. When a person delays Salah, this might lead him to offer it individually when its due time is over. In both cases, this is negligence and a great sin.

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The third question of Fatwa no. 18952

Q 3: What is the ruling on delaying the Zhuhr (Noon) Prayer until it is less hot? Some countries are hot all year; are they permitted to delay the Zhuhr or should they not delay it except if there is an extraordinary rise in temperature, e.g. from 40 °C. to 50°C.?

A: It is recommended to delay the Zhuhr prayer when it is too hot until it is cooler, even if this is the case year-round. Abu Hurayrah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said: [\(When it is very hot, postpone the Zuhr Prayer until it becomes moderately hot because the severity of heat is of the raging of Hell-fire.\)](#) Reported by the Six Hadith Compilers (Al-Bukhari, Muslim, Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah).

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Fatwa no. 14673

Q: It was reported that the Messenger of Allah (peace be upon him) said: ("Anyone who misses the `Asr (Afternoon) Prayer will have all their (good) deeds annulled.") The Messenger of Allah has spoken the truth. Does this refer to a person who misses the `Asr Prayer or the one who misses it in congregation? Please advise. Many thanks to you!

A: the Prophet (peace be upon him) said: ("Anyone who misses the `Asr Prayer will have all their (good) deeds annulled") This Hadith refers to those who leave Salah (Prayer) intentionally until its time passes. The punishment of this deed is the annulment of their deeds. May Allah grant us safety! May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 14172

Q: I am a student and my exams start at 4 p.m. and end at 7 p.m. As time for the Maghrib (Sunset) Prayer is about 4:30 p.m.

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and time for the `Isha' (Night) Prayer is roughly 5:50 p.m., attending such exams causes me to miss the Maghrib Prayer. Is it permissible for me under such circumstances to delay the Maghrib Prayer and combine it with the `Isha' Prayer at the time of the latter? Please, provide me with your beneficial advice.

A: You are required to perform the Maghrib Prayer on time for Allah (Exalted be He) says: [﴿Verily, As-Salât \(the prayer\) is enjoined on the believers at fixed hours.﴾](#) May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 18002

Q 2: Is the person who delays offering the Maghrib (Sunset) Prayer for fifteen or twenty minutes regarded as still offering it at its due time? Is the Hadith, which states that Jibril (Gabriel) led our Prophet (peace be upon him) in Salah (Prayer) at the beginning and end of the time for each Salah and said to him, "O Muhammad, (the time for offering each) Salah is between these two times", Sahih (authentic)?

A: It is Mustahab (desirable) to offer the Maghrib Prayer at the beginning of its due time and it is also permissible to delay it. As for the Hadith that (Jibril led the Prophet (peace be upon him) in Salah...) it is a Hadith Sahih. Al-Bukhari said, "This Hadith is the most authentic narration concerning the times of Salah."

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The first question of Fatwa no. 19646

Q 1: What is the time limit for offering the Maghrib (Sunset) Prayer if one is traveling?

A: The time for offering the Maghrib Prayer ends when the red twilight disappears. This is based on the Hadith stating: [\(The time of the Maghrib Prayer is as long as the twilight has not disappeared.\)](#)

(Related by Ahmad in his Musnad (Hadith compilation) and Muslim in his Sahih (authentic) Book of Hadith) This is true unless the traveler wants to combine the Maghrib Prayer with the 'Isha' (Night) Prayer; in which case their time limit will extend to midnight.

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The second question of Fatwa no. 17983

Q 2: How should we define the time when the Maghrib (Sunset) Prayer is due; is it due when the sun sets or at a certain hour? In fact, some Muslims living in Germany say that the sun there sets at night, at 10 p.m. What is the ruling in such a case? May Allah honor you!

A: The basic rule states that the maghrib Prayer becomes due when the sun sets. Thus,

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it is not permissible to offer the Maghrib Prayer until the sun is seen to set or most probably - in case it is cloudy or the like - is thought to have set.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 13754

Q 2: We, a group of young men, went on a picnic in a nearby desert. When the Maghrib (Sunset) Prayer became due, we got out of our car to offer the Salah (Prayer) in congregation only to be hit by heavy rains. Actually, there were no nearby Masjids (mosques) in the desert; and thus we returned to the car and drove on. The rain stopped only when the 'Isha' (Night) Prayer became due. A controversy then arose; some of us believed that we should offer the 'Isha' Prayer then make up for the Maghrib, while others believed that we should offer the Maghrib Prayer first and then the 'Isha' Prayer. The controversy was so heated that each party offered Salah according to their respective opinion. Please answer us regarding what is proper in such cases so that we might worship Allah (Exalted be He) with deep insight.

A: Observing the order of Salah is obligatory. Thus, anyone who delays the Maghrib Prayer until the time for the 'Isha' becomes due for a valid excuse should offer the two Salahs in order, that is, they should offer the Maghrib Prayer first and then the 'Isha' Prayer.

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Fatwa no. 14138

Q: I travelled from Makkah to Madinah and arrived in Medina while the `Isha' (Night) Prayer was being offered. i offered the `isha' then the Maghrib (Sunset) Prayer.

I am asking about the ruling on this and what I should do if this is incorrect.

A: Abiding by the respective order of Salah (Prayers) is obligatory. Since you offered the `Isha' before the Maghrib, you should make up for the `Isha' Prayer.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 14528

Q: Praise be to Allah, I offer congregational Salah (Prayer) in the Masjid (mosque) of our village, and the people choose me as an Imam (the one who leads congregational Prayer). One day, while I was leading the people in the Maghrib (Sunset) Prayer,

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and during Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer), I remembered that I had not offered the `Asr (Afternoon) Prayer out of forgetfulness. Being ignorant of the ruling on this, I offered the Maghrib Prayer, and then I offered the `Asr Prayer.

First, is this right?

Second, is my Salah Batil (null and void) or not? What about the Salah of the Ma'mums (people being led by an Imam in Prayer), whether they knew this or not?

Third, am I considered sinful? If yes, please tell me what to do.

Fourth, please advise concerning what I should have done.

A: You should repeat the Maghrib Prayer, as the order is necessary. As for the Ma'mums, their Salah is valid, as they did not know what you did.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The seventh question of Fatwa no. 21368

Q 7: A man on a journey delayed the Maghrib (Sunset) Prayer; and when he arrived, he joined the Imam (the one who leads congregational Prayer) who was offering the `Isha' (Night) Prayer. What should he do? Should he offer the `Isha' Prayer behind the Imam then offer the Maghrib Prayer or is it obligatory to observe the order of Prayers?

A: Anyone who misses the Maghrib Prayer and enters a Masjid (mosque) to find the Imam leading the `Isha Prayer is entitled to join the Imam with the intention of offering the Maghrib Prayer. When the third Rak`ah (unit of Prayer) is over, they should

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sit and recite the last Tashahhud (a recitation in the sitting position in the second/last unit of Prayer). Then, they can either say Taslim (salutation of peace ending the Prayer) or wait for the Imam until he finishes the fourth Rak`ah of the `Isha' Prayer to follow him in Taslim. However, it is preferable for the person to offer the Maghrib Prayer alone and then join the Imam in the remaining Rak`ahs of the congregational `Isha' Prayer.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18590

Q: When the Iqamah (call to start the Prayer) was pronounced for the Jumu`ah (Friday) Prayer, I remembered that I had not perform the Fajr (Dawn) Prayer. Should I offer the Prayer with them intending the Fajr or the Jumu`ah and then make up for the Fajr? What if I remembered this while offering the Jumu`ah?

A: If the Iqamah is pronounced for performing the Jumu`ah and one remembers that he did not offer the Fajr, he should perform the Jumu`ah, and then make up for the Fajr. According to a group of scholars, the sequence of Prayers is forgiven. Likewise, if he remembered while offering the Jumu`ah, he should continue and then make up for the Fajr.

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Fatwa no. 21254

Q: We are a group of national schools for handicapped children. We have a morning and an evening period every day. We have a group of teachers and specialists who work from 5:00 p.m., until 8:00 p.m. We offer the Maghrib (Sunset) Prayer congregationally in the school in its prescribed time. However, the time of the `Isha' (Night) Prayer starts during the classes of some children. Out of our keenness on offering the `Isha' Prayer congregationally in the school, we announced that the `Isha' Prayer is going to be fifteen minutes later so that everybody could attend the prayer. We would like to keep up the spirit of the congregation; avoid discrepancy; love and cooperate with each other in righteousness and piety; and prevent those who waste the time of the students, as they are a trust given to us by their parents. However, some teachers want to break the consensus and violate the public interest by offering Salah before the time fixed by the school and urging people to break the consensus and violate the rules of our religion,

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which causes chaos and breaks the unity.

Please advise and give us a Shar`y (Islamically lawful) Fatwa concerning this issue, so that we are well-informed of the matters of religion and can stick to it. May Allah reward you and protect you.

A: If the situation is as you have mentioned, and you do not have a nearby Masjid where you can offer congregational Salah, there is no harm on you in delaying offering Salah a little out of necessity. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 21697

Q: I am an employee at the Ministry of Petroleum and Minerals. I would like to inquire about congregational Salah (Prayer). We have a large Musalla (a place for Prayer) on the ground floor of our building, and there are no Masjids (mosques) around the Ministry. The times of Adhan (call to Prayer) differ throughout the days of the year according to the difference in the times of sunrise and sunset. The Adhan in Sha`ban is early, at 11: 37 a.m., and it is delayed gradually until it reaches 12: 07 p.m. in

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Dhul-Qi`dah. Accordingly, the times of Iqamah (call to start the Prayer) differ throughout the year. There is no microphone to announce Iqamah among the employees, so we frequently miss the congregational Salah with the first and the second congregation. There might be a third or even a fourth congregation. We heard that some ministries and universities, such as the Islamic University of Imam Muhammad ibn Su`ud and others, fixed the time of Iqamah throughout the year, so that all the employees abide by it. Is there any harm in fixing the time of Iqamah to 12:15 throughout the year, so that all the employees know that it is fixed and there is only one congregation?

Please advise, may Allah support you and guide you to the benefit of Islam and the Muslims.

A: If the situation is as you have mentioned, there is no harm in fixing the time of the Zhuhr (Noon) Prayer, whether in summer or in winter, to 12: 15 p.m., as long as Salah is offered on time, as this entails ease for the people, helps them offer Salah behind the regular Imam and increases the number of the congregation.

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However, the people responsible for this governmental institution should try to get a microphone for this Musalla, as this entails showing one of the rituals of Islam, reminding the forgetful people, and urging them to offer Salah immediately after the Adhan. Thus, they perform many good deeds, such as the Sunnah Qabliyyah (supererogatory Prayer performed before an obligatory Prayer) performed on a regular basis; repeating after the Mu'adhin (caller to Prayer); saying what was reported after the Adhan; offering Salah in the first row; getting closer to Allah through different forms of worship, such as Dhikr (Remembrance of Allah), Du`a' (supplication) and reciting the Qur'an; being considered in Salah as long as they are waiting to offer Salah; and the angels ask Allah to forgive them while they are in the Musalla according to what was reported in the Sahih (authentic) Hadiths. This is a great reward not attained by those who come to the Masjid after Iqamah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!



Second question of Fatwa no. 20872

Q 2: What is the ruling on a man who, while offering a current obligatory Salah (Prayer), remembers that he has offered a previous one without being in a state of wudu' (ablution)? Is it permissible for him to change his intention or what should he do?

A: If a person remembers, while they are performing a current obligatory Salah, that they offered a previous one while not being in a state of Taharah (ritual purification); they are to stop the current

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Salah, pray the previous one, then pray the current Salah. This is because praying Salahs (Prayers) in order is Wajib (obligatory). Besides, it is impermissible for the man mentioned in the question to change his intention from one obligatory Salah to another while he is performing Salah. However, it is permissible for him to proceed with the current prayer intending that it is just a Nafilah (supererogatory) one. He is then to pray the two Salahs in their right order. If he fears the expiry of the time of the current Salah; he is to pray it first.

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The ninth question of Fatwa no. 18612

Q 9: If a person misses an obligatory Salah (Prayer) due to circumstances beyond their control, is it permissible for them to offer it the following day? if a person does not offer the `Asr (Afternoon) Prayer and the time for the Maghrib (Sunset) Prayer becomes due, should they join the congregational Maghrib Prayer or offer the `Asr Prayer first and then offer the Maghrib Prayer individually?

A: First, it has been authentically reported that the Prophet (peace be upon him) said: [\(Anyone who misses a Salah because of sleep or forgetfulness should offer it when they remember it; there is no Kaffarah \(expiation\) for it except this.\)](#) The apparent meaning of this Hadith designates the obligation of hastening to make up for the missed Salah. The due time for the Salah, which was not offered because of sleep or forgetfulness, is when it is remembered. Accordingly, it is not permissible to delay it more than that.

Second, making up for the missed Salah should be done respectively, that is, if a person misses the `Asr

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Prayer and the time for the Maghrib Prayer becomes due, they should offer the `Asr Prayer first and then the Maghrib Prayer. It is not permissible to offer the latter before the former, and so on.

Third, if a person misses the `Asr Prayer and does not remember that until the prescribed time of the Maghrib Prayer is due, they could offer the `Asr Prayer, then offer the Maghrib Prayer in congregation. If it is not possible to offer the `Asr Prayer before the Iqamah (call to start the Prayer) of the Maghrib Prayer is pronounced, they can join the congregational Maghrib Prayer with the intention of offering the `Asr Prayer. In this case, when the Imam (the one who leads congregational Prayer) says Taslim (salutation of peace ending the Prayer) for the Maghrib Prayer, they should stand up and offer the remaining fourth Rak`ah of the `Asr Prayer and then offer the Maghrib Prayer individually. It is to be noted that evidence derived from Shari`ah (Islamic law) have indicated that the difference between the intention of the Imam and that of the Ma'mum (a person being led by an Imam in Prayer) does not affect the validity of Salah.

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The first question of Fatwa no. 17295

Q 1: If someone is traveling and intends to combine the Zhuhr (Noon) and `Asr (Afternoon) Prayers at the time of the latter one, then he enters a Masjid (mosque) at the time of the `Asr Prayer and finds the people offering Salah (Prayer) in congregation, should he join them with the intention of offering either Zhuhr or `Asr Prayer and then offers the remaining Salah alone?

A: Offering Salah in order is obligatory; so if someone misses a salah and finds people offering the due salah, he is to offer the missed Salah first then joins

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them in the due Salah. Also, there is no blame on him if he joins them having the intention of offering the missed Salah and then offers the due Salah alone according to the most correct opinion of the scholars.

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Fatwa no. 20354

Q: while leading people in the Maghrib (Sunset) Prayer, the Imam remembered that he did not offer the `Asr (Afternoon) Prayer. What should the Imam and the Ma'mum (a person being led by an Imam in Prayer) do? Please, advise.

A: The Imam should continue the prayer with the Ma'mums and it is considered Nafilah (supererogatory prayer) on his part. The prayer of the Ma'mums is valid, for it is permissible for a person performing a Faridah (obligatory prayer) to be led by a person performing a Nafilah. Then, after finishing Salah, the Imam should make up for the prayer he missed, i.e. the `Asr, and then perform the due one, i.e. Maghrib.

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The first question of Fatwa no. 18885

Q 1: I was travelling, and when I had finished my errand, the due time of

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the Maghrib (Sunset) Prayer was almost over. I performed Wudu' (ablution) to offer the Maghrib Prayer. While offering the second Rak`ah (unit of Prayer), I heard the Mu'adhin (caller to Prayer) pronouncing the Adhan (call to Prayer) for `Isha' (Night) Prayer. Should I finish offering the Maghrib Prayer? Is my Salah (Prayer) valid or do I have to repeat it? What should I do? Please advise.

A: It is obligatory for you to continue offering the Maghrib Prayer even if you hear the Adhan for the `Isha' Prayer, because the Maghrib Prayer precedes the `Isha Prayer in order, and there is an obligation to offer Prayers respectively.

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Fatwa no. 14234

Q: Is it permissible to offer Fajr (Dawn) Prayer in congregation after sunrise?

A: A Muslim should offer the five obligatory Prayers in their due time prescribed by the Shar' (Islamic law). It is prohibited to intentionally delay Salah beyond its due time. However, it is permissible for a person to offer Salah in congregation, if for example, he sleeps till the time of Salah is over.

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Fatwa no. 15136

Q: is it permissible for whoever misses a congregational Salah (Prayer) to make up for it after the expiry of its time bearing in mind that performing Salah during its regular time is a condition of its validity? Besides, is a person excused for not performing Fajr (Dawn) Prayer on time because of being always asleep at that time? Is it permissible for them to make up for Fajr Prayer every day after sunrise? It may be worth mentioning that some people say that Fajr Prayer is not to be made up for in such a case because performing Salah during its regular time is a condition of its validity.

A: Firstly: It is Wajib (obligatory) on whoever misses a Salah (Prayer) to hasten to make up for it as it is authentically narrated that the Prophet (peace be upon him) said: [\(Whoever misses a Salah because of sleep or oblivion, they have to offer it when they remember it, there is no Kaffarah \(expiation\) for it except this.\)](#)

Secondly: It is Wajib on a person to follow the necessary mediums that help them to wake up early. For example, they have to use an alarm or ask somebody else who usually wakes up early to awaken them for Fajr Prayer. Being always asleep during the time of Fajr Prayer is not a valid excuse for not performing the concerned Salah on time and performing it only when a person wakes up. Doing the foregoing makes the concerned person liable to the threat which is mentioned in Allah's saying: [\(Then, there has succeeded them a posterity who have given up As-Salât \(the prayers\) \[i.e. made their Salât \(prayers\) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times\] and have followed lusts. So they will be thrown in Hell.\)](#) and: [\(So woe unto those performers of Salât \(prayers\) \(hypocrites\),\)](#) [\(Those who delay their Salât \(prayer from their stated fixed times\).\)](#)

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The third question of Fatwa no. 16656

Q 3: In our Masjid (Mosque), people offer Fajr (Dawn) prayer half an hour before dawn. Should we offer Salah with the congregation before its prescribed time or offer it at its due time in our houses?

A: The beginning of the prescribed time of prayer is a condition that makes the Five Obligatory Daily Prayers obligatory and valid. This is a legal ruling and a well-established religious matter. If a person offers Salah before its due time, it is invalid and should be repeated in its due time. If what you have mentioned is true, you should advise those who are in charge of the Masjid.

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Second question of Fatwa no. 17641

Q 2: Could you please tell us how many hours or minutes there are between the break of dawn and sunrise so that we can identify the time for Fajr (Dawn) Prayer? As we seek to avoid performing Fajr Prayer before its time starts; what do we have to do from the

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Shari`ah (Islamic law) viewpoint if such a Salah (Prayer) is held at Masjids (mosques) before the start of its time?

A: Time for Fajr prayer begins when the second Fajr (dawn) starts, which is the white line that spreads horizontally along the skyline. This may be checked either by viewing or daily timing calculations.

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Fatwa no. 18052

Q: what is Salat-ul-Ghadah and the time and manner related to its offering? what is the wisdom behind offering it?

A: Salat-ul-Ghadah is the Morning Prayer, that is, the Fajr (Dawn) Prayer which is one of the Five Obligatory Daily Prayers due to be offered by Muslims by day and night. It is offered after its time is due, starting from the break of Al-Fajr-ul-Sadiq (true dawn) until sunrise. It is an act of Sunnah (reported from the Prophet) to offer it while it is still dark, and to prolong it in a way that does not cause fatigue to the Ma'mums (persons being led by an Imam in Prayer). It consists of two Rak`ahs (units of Prayer) in which the Qur'an is recited loudly.

As for the wisdom behind it, it is one of the obligatory acts enjoined by Allah (Exalted be He) upon His Servants to show obedience to Him, as in all other acts of worship. Therefore, anyone who offers it together with other obligations as legally prescribed will be greatly rewarded; otherwise, they will lose

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much.

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The second question of Fatwa no. 17879

Q 2: If the Salah (Prayer) is offered before its due time, is it permissible to offer it with the Imam intending it as supererogatory prayer before the Fajr (Dawn) Prayer?

A: If you are sure that the Salah is performed before its due time, you have to draw your Imam's attention to that mistake and not intend it as a Sunnah prayer. You should indicate that matter to the Imam and if he admits his fault, praise be to Allah; otherwise, you have to tell his supervisor to save yourself from blame.

Moreover, you should not offer Salah behind him as you know that he is offering Salah before its due time, because by that you agree with him in his mistake and this might tempt people to believe that he is doing the right thing.

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Fatwa no. 18684

Q: There is a prescribed time for each Salah (Prayer), for Allah (Exalted be He)

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says, (Verily, As-Salât (the prayer) is enjoined on the believers at fixed hours.) People hold different opinions with regard to Fajr (Dawn) Prayer. Group no. (8) offers Fajr Prayer according to the schedule specified by the Ministry. According to this schedule, Salah is offered in the darkness. However, group no. (2) believes that Salah should be delayed. They support their view with the prophetic reports that refer to delaying Salah until the daybreak and before the crack of dawn such as the Hadith reported on the authority of `Aishah, and the Hadith of the man who was inquiring about the time of Salah reported from Salhan ibn Bawdah from his father. This is in addition to other various reports that have the same effect but are too long to be mentioned here. It is worth mentioning that group no. (2) delays performing Fajr prayer until the dawn is breaking and leaves the Masjid (Mosques) when the morning is manifest. They claim that the Salah offered by group no. (8) is invalid and they should repeat it. On the other hand, group no. (8) believes that the time in which they offer Salah is specified by legal astronomers and their Salah is valid. It is worth mentioning that the difference in time between the two groups is twenty minutes.

Is group no. (8) right in following the schedule set by the Ministry? Is their Salah invalid as claimed by group no. (2)? Is group no. (2) right? Should we follow this schedule? What should we do in this case? Should we offer Salah with group no. (8)

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with the intention of Nafilah (supererogatory) and then repeat it so that we do not miss the reward of congregational Salah? Are we to be blamed if we offer Salah according to the prescribed time?

A: Firstly, the time of Fajr Prayer starts from the crack of the second dawn until sunrise. However, it is better to offer Fajr at the beginning of its prescribed time before the daybreak as stated in the Sahih (authentic) Hadith. It is reported on the authority of Jabir that, ("The Prophet (peace be upon him) used to perform Fajr in the darkness before dawn.") (Agreed upon by Al-Bukhari and Muslim). It means that he (peace be upon him) used to observe it in the darkness directly before the crack of dawn.

It is reported on the authority of `Aishah (may Allah be pleased with her) that ("The believing women used to offer Fajr Prayer with the Prophet (peace be upon him) while they are covered with their Murut (wool cloth). After finishing the prayer they would return to their houses without being recognized by anyone because of the darkness.") (Agreed upon by Al-Bukhari and Muslim). This is in addition to other Hadiths to the same effect.

Scholars state that the reports that apparently support delaying Fajr Prayer until Isfar, i.e. daybreak, indicate that the Prophet (peace be upon him) used to do this sometimes but he used to offer Fajr in

the darkness before the crack of dawn. It is said that the word "Isfar" means to ascertain the start of the daybreak. Others said it refers to the recommendation of prolonging the recitation in Fajr Prayer, so the day would be breaking when Salah is over.

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Secondly, holding different opinions with regard to this matter should not be a reason for dispute and separation of Muslims who live in the same district. You should all unite, cooperate in righteousness and piety, abide by the Sunnah, and explain it to people kindly, not dispute over it. It is better to agree to offer Fajr Prayer at the beginning of its prescribed time as mentioned above. Otherwise, you can offer it in the middle or the end of its prescribed time so as to keep harmony between people.

You should follow the Juristic authority which is responsible for determining the time of Salah to ward off this kind of dispraised difference of opinion.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fifth question of Fatwa no. 19160

Q 5: Is it permissible to delay Fajr (dawn) Prayer until sunrise? What is the ruling on whoever delays it? Is it permissible to offer Nafilah (supererogatory) prayers after sunrise until Zawal (midday)?

A: It is not permissible to delay Fajr Prayer or any other prayer until after its prescribed time.

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Allah (Exalted be He) says, ﴿[Verily, As-Salât \(the prayer\) is enjoined on the believers at fixed hours.](#)﴾

It is permissible to offer Nafilah in the time between sunrise and Zawal especially Salat-ul-Duha (supererogatory Prayer after sunrise).

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The first question of Fatwa no. 19528

Q 1: I have a disease in the spine. Doctors in my country failed to define a clear cause for my disease. Some say there is pus in the spine, and others say there is a gap between vertebrae. The definite cause has not been discovered yet. I would like to tell you that I used to perform Fajr (Dawn) Prayer at its due time. Shortly after marriage, I used to sleep late. At the due time of the Fajr Prayer my wife wakes up to offer it and tries to awaken me but she can not and I do not feel it. When it becomes morning, I ask my wife why she did not awaken me, but she swears she did until I woke up and sat on the bed, but I was unconscious and did not feel this. Accordingly, I can not get off the bed to offer the Fajr Prayer.

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I have not offered the Fajr Prayer in congregation for a long time, and I become accustomed to offering it at the time of Salat-ul-Duha (supererogatory Prayer after sunrise). What is the ruling on my Salah? Is there anything due on me in this regard? Please advise, may Allah reward you with the best!

A: If you are honest in what you say, then there is nothing due on you, for Allah (may He be Praised and Exalted) says: [\(So keep your duty to Allâh and fear Him as much as you can\)](#) However, you should address this matter by sleeping early and seeking what helps you in waking up early when Fajr Prayer is due, whether by an alarm clock, asking your wife to awaken you and, most important, beseeching Allah to help you offer Fajr Prayer at its due time in congregation and ward off any evil from you. Allah (Glorified be He) says: [\(Invoke Me, \[i.e. believe in My Oneness \(Islâmic Monotheism\) and ask Me for anything\] I will respond to your \(invocation\).\)](#) ; [\(And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out \(from every difficulty\).\)](#) and: [\(and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him.\)](#) May Allah facilitate your affairs.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The ninth question of Fatwa no. 21264

Q 9: i miss Fajr (Dawn) Prayer due to sleep. My job is very hard and difficult. I can not wake up to offer Salah in its due time, so I offer it at seven o'clock after sunrise. It is worth mentioning that I go to work without having breakfast because I have no time. What is the ruling on this matter taking into consideration that I offer the rest of Salah in their due time?

A: It is not permissible for you to sleep and miss Fajr Prayer and offer it after its prescribed time. You must repent and offer Salah with the congregation in the Masjid (Mosque) in its due time which Allah has prescribed.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 21191

Q 1: What is the meaning of the Hadith of the Messenger of Allah (peace be upon him):

("Perform the Fajr (Dawn) prayer when it is time for Isfar, for it is great in reward.") ?

A: This Hadith is Sahih (authentic Hadith). It was related by the Five Compilers of Hadith (Imams Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah). The word "Isfar" mentioned in the Hadith signifies the time

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when the dawn breaks and lights. Al-Qady `Iyad (may Allah be merciful with him) said, the word "Isfar" is derived from "Asfar" and "Safr", i.e. to appear. Thus, the Hadith means: offer Fajr prayer in its due time when the dawn breaks and do not offer it before the break of dawn.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 17878

Q: I paid a visit to Bergen, the western capital city of Norway after being invited by the Islamic Cultural Centre there. During my stay, I observed how the Islamic community is in great need of a Da`y (Islamic caller) who has both righteousness and religious knowledge. Like most European countries, there is no qualified scholar in Bergen who can undertake the responsibility of Da`wah (calling to Islam) and Fatwa. Some people who lack proper religious knowledge hold the position of a Da`y and issue invalid Fatwas which misguide Muslims there. This poses a great danger to Islam. The Prophet (peace be upon him) is reported to have said: ["When honesty is lost, then wait for the Hour."](#) It was asked, ["How will honesty be lost, O Allah's Messenger?"](#) He said, ["When authority is given to those who do not deserve it, then wait for the Hour."](#)

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For example: The responsibility of making Da`wah efforts and issuing Fatwas in this city is undertaken by a man named Mahmud Al-Sayyad, who is officially responsible for the Islamic Society. He has also been appointed as an Imam in the society for many years. He used to issue Fatwas which lacked proper religious knowledge. One Fatwa stated the following:

Changing Prayer times in the city. He issued what has been called Al-Dahri Calendar. He distorted many religious matters for Muslims. He made them offer Maghrib (Sunset) and 'Isha' (Night) Prayers before sunset. He also made them break their fast many hours before sunset. He attributed this Fatwa to a group of Saudi scholars and jurists.

However, I happened to read a Fatwa issued by the Fatwa Committee of the Kingdom of Saudi Arabia which states otherwise. It says that Muslims are obliged to abide by the regular prayer times as long as night and day continues to alternate. The Fatwa bears No. 2769 issued in 31/1/1400 AH.

The Saudi Fatwa was released many years before this fabricated Fatwa was issued. Some people may imagine that the alleged Fatwa abrogated the Saudi Fatwa. Based on this, we hope that the Fatwa Committee will issue a new Fatwa in this regard.

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This is necessary because many people are still convinced of the invalid Fatwa issued by that man. This Fatwa has invalidated the Salah and Sawm (fasting) of the Muslims. It should be noted that the duration of night at this city is almost four hours.

We hope that this incident may motivate Islamic institutions to think about sending qualified Du`ah (Islamic callers) to Islamic centers in Europe. It is a serious matter and all Muslims will bear the evil consequences. Please accept our best regards.

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you.)

A: The Council of Senior Scholars of the Kingdom of Saudi Arabia issued a decree on the stated

times of Salah. The decree also set the time of dawn and sunset of every day of the month of Ramadan at similar countries. The decree stated:

Following careful examination of the subject, the council decided the following:

Muslims who live in countries where the day continuously alternates with night, but where the duration of the day is longer in summer than in winter, they must offer the Five Obligatory Daily Prayers at their stated times. This is based on the general meaning of the Ayah (Qur'anic verse) in which Allah (may He be glorified) states:

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﴿Perform As-Salât (Iqamât-as-Salât) from mid-day till the darkness of the night (i.e. the Zuhr, 'Asr, Maghrib, and 'Ishâ' prayers), and recite the Qur'ân in the early dawn (i.e. the morning prayer). Verily, the recitation of the Qur'ân in the early dawn is ever witnessed (attended by the angels in charge of mankind of the day and the night).﴾ In another Ayah, Allah (Glorified be He) states: ﴿Verily, As-Salât (the prayer) is enjoined on the believers at fixed hours.﴾ It has been reported on the authority of Buraydah (may Allah be pleased with him) that ﴿A person asked the Prophet (peace be upon him) about the stated time of Salah. Upon this the Prophet (peace be upon him) said: "Pray with us these two; meaning two days. When the sun passed the meridian, he commanded Bilal to announce Adhan (call to Prayer). Then he commanded him to announce Iqama (call to start the Prayer) for Dhuhr (Noon) Prayer. (Then at the time of the 'Asr (Afternoon) Prayer) he again commanded him to announce the Iqama for the 'Asr Prayer when the sun was high, white and clear. He again commanded him to announce Iqama for the Maghrib (Sunset) Prayer when the sun had set. He again commanded him to announce Iqama for the 'Isha' (Night) Prayer when the twilight had disappeared. He again commanded him to announce Iqama for the Fajr (Dawn) Prayer at the break of dawn. The following day, he commanded him to delay the Dhuhr Prayer until the extreme heat had passed and he did so, and he allowed it to be delayed until the extreme heat had passed. He offered the 'Asr Prayer when the sun was high, delaying it beyond the time he had previously observed it. He offered the Maghrib Prayer before the twilight had vanished; he offered the 'Isha' Prayer when a third of the night had passed; and he observed the Fajr Prayer when there was clear daylight. The Prophet (peace be upon him) then said: "Where is the man who inquired about the stated times of Salah?" The inquirer said : "Here I am O Messenger of Allah. The Prophet (peace be upon him) said: "The time for your Salah lies within the limits of what you have seen."﴾ (Related by Muslim).

On the authority of `Abdullah ibn `Amr ibn Al-`As that the Messenger of Allah (peace be upon him) said: ﴿The stated time for the Dhuhr Prayer is when the sun passes the meridian

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and a man's shadow is the same length as his height, and it lasts as long as the time for the 'Asr Prayer has not come; the stated time for the 'Asr Prayer is as long as the sun has not become pale; the stated time for the Maghrib Prayer continues for as long as the twilight has not ended; the stated time for the 'Isha' Prayer is up to the middle of the average night and the time of the Fajr Prayer is from the appearance of dawn, as long as the sun has not risen; but when the sun rises, refrain from Salah for it rises between the horns of the devil.﴾ (Related by Muslim in his Sahih). There are other similar Hadiths regarding the stated times of the Five Obligatory Daily Prayers. These Hadiths do not make a distinction between the long or the short duration of the day and night. The stated times of Salah are identified by the signs that the Messenger of Allah (peace be upon him) specified.

During the appointed times of starting and breaking the fast during the month of Ramadan, adult Muslims have to abstain from eating, drinking and all the things that nullify their fasting from dawn till dusk. This is as long as the day continues to alternate with the night during a period of twenty-four

hours. It is lawful for them to eat and drink and engage in sexual intercourse with their wives only during the night even though its duration may be short. The rules of the Shari`ah (Islamic Law) remain one and the same at all places.

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Allah (Glorified be He) says: [﴿...and eat and drink until the white thread \(light\) of dawn appears to you distinct from the black thread \(darkness of night\), then complete your Saum \(fast\) till the nightfall.﴾](#) Those who are incapable of fasting during the day due to the length of its duration, or because of a doctor's advice not to fast, or because fasting is likely to make them ill, or their sickness is likely to aggravate on account of fasting, it is lawful for them to break their fast and make up for the days they miss at a later time. Allah (Exalted be He) says: [﴿So whoever of you sights \(the crescent on the first night of\) the month \(of Ramadan i.e. is present at his home\), he must observe Saum \(fast\) that month, and whoever is ill or on a journey, the same number \[of days which one did not observe Saum \(fast\) must be made up\] from other days.﴾](#) Allah (Exalted be He) also says: [﴿Allâh burdens not a person beyond his scope.﴾](#) Allah (Exalted be He) also says: [﴿and has not laid upon you in religion any hardship﴾](#)

Second: People who live in countries where the sun never sets in summer and never rises in winter, and those who live in countries where daytime prevails for half a year and where night-time prevails for the half of the year have to

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offer the Five Obligatory Daily Prayers throughout twenty-four hours. They have to calculate the stated times of Salah depending on the timing of the neighboring countries. [﴿Allah, the Exalted enjoined upon the people of the Muslim Ummah to perform fifty prayers daily. The Prophet \(peace be upon him\) repeated his question to his Lord to make the duty lighter till Allah \(may He be Exalted\) said: O Muhammad! They are fifty prayers daily; every one equals ten, so the result is fifty prayers.﴾](#)

It was authentically reported on the authority of Talhah ibn `Ubaydullah (may Allah be pleased with him) that he said: [﴿A man from Najd with ruffled hair came to the Messenger of Allah \(peace be upon him\), and we heard his loud voice but could not understand what he was saying. It was not until he had come near to the Messenger of Allah \(peace be upon him\) that we knew he was asking about Islam. The Messenger of Allah \(peace be upon him\) said: "You have to offer five Prayers each day and night." The man inquired: "Do I have to do anything else?" The Messenger of Allah \(peace be upon him\) said: "No, unless you want to offer voluntary prayers....﴾](#)

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It was authentically reported on the authority of Anas ibn Malik (may Allah be pleased with him) who said: [﴿We were forbidden to ask the Messenger of Allah \(peace be upon him\) about anything \(useless\), so we used to like it when an intelligent person from among the desert people would come and ask him a question while we were listening. Once a Bedouin came and said: "O Muhammad, your messenger came to us and said that you claim that Allah sent you." The Messenger of Allah \(peace be upon him\) replied: "He has spoken the truth." The man kept asking the Prophet \(peace be upon him\) until he said: "And your messenger claimed that we have to offer five prayers each day and night." The Prophet \(peace be upon him\) said: "He has spoken the truth." The man said, "By the One Who sent you, has Allah commanded you to teach this?" He said: "Yes...."﴾](#)

It was also authentically reported that [﴿The Prophet \(peace be upon him\) was talking to his Sahabah](#)

(Companions) about Al-Masih-ul-Dajjal (the Antichrist) when they asked: "For how long will he stay on earth?" The Prophet (peace be upon him) replied: "For forty days, the length of one day is equivalent to one year, the length of another day is equivalent to a month, the length of a third day is equivalent a week's time and the rest of the days will be like normal days." The Prophet (peace be upon him) was asked: "O Messenger of Allah! Would one day's prayer suffice for the prayers of day equal to one year?" Thereupon he said: "No, but you must make an estimate of time (and then observe prayer).” The Prophet (peace be upon him) affirmed that during the day whose length is equivalent to one year, it will not be sufficient to offer the Five Obligatory daily Prayers one time and that one will be obliged to offer these prayers every twenty-four hours.

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Muslims in these countries must specify the appointed times of Salah depending on the nearest country where the night alternates with the day and where the appointed times of Salah are known through the signs specified by the Shari'ah (Islamic Law).

They must observe fasting during the month of Ramadan. They must specify the beginning and end of Ramadan. They must also specify the time of starting and breaking the fast for every day. They may depend on the break of dawn and sunset in the nearest country to them. This is based on the Hadith in which the Prophet (peace be upon him) was asked about Al-Masih-ul-Dajjal. He instructed his Sahabah about the proper method of specifying the appointed times of Salah. There is no difference between Salah and Sawm (fast) in this regard. The Dahri Calendar mentioned in the question is invalid as it contradicts the explicit Hadiths narrated from the Messenger of Allah (peace be upon him) and because it spoils the Salah and Sawm. Therefore, Muslims must be warned about following it.

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May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The seventh question of Fatwa no. 18457

Q 7: Here in Stockholm, we have prayer-time tables indicating the time of sunrise and sunset. However, observing the sunset and the sunrise with our eyes, we find a slight difference. We contacted the Meteorological Centre in Stockholm to inquire about their way of calculating the time of sunrise and sunset. The employee said that none of the Islamic organizations had contacted them to clarify the Muslim's need to know the timing of sunrise and sunset in their Shari`ah issues such as the time of Prayers.

The timing of sunrise and sunset recorded in the Swedish calendar is calculated for other purposes. They do not calculate the time of sunrise when the edge of the sun rises but when the center of the sun appears. In the same manner, they do not calculate the time of sunset when the edge of the sun disappears but when the center of the sun disappears. Although, it is known that the validity of Salah is conditional on the beginning of the prescribed time.

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(Verily, As-Salât (the prayer) is enjoined on the believers at fixed hours.) Allah (Glorified and Exalted be He) addresses His Messenger (peace be upon him) ordering him to offer the Five Obligatory Daily Prayers in their prescribed times: (Perform As-Salât (Iqamât-as-Salât) from mid-day till the darkness of the night (i.e. the Zuhr, 'Asr, Maghrib and 'Ishâ' prayers), and recite the Qur'ân in the early dawn (i.e. the morning prayer). Verily, the recitation of the Qur'ân in the early dawn is ever witnessed (attended by the angels in charge of mankind of the day and the night).)

According to the employee, they calculate the appearance of the moon using computers. They have never tried to sight the crescent since a long time ago. None of the Muslim officials asked for sighting the crescent in the beginning of Ramadan or any other month.

The Prophet (peace be upon him) said, ("Fast on sighting it (the new moon) and break your fast on sighting it.") (Related by Al-Bukhari). Scholars are in agreement on the permissibility of using observatories for the purpose of witnessing the crescent. However, they held different opinions with regard to confirming the new moon through astronomical calculations without practical sight. Some believe that it is impermissible to use astronomical calculations to confirm the new moon. Likewise, it is not correct to rely on astronomy, as it is guesswork. However, others believe that sighting the crescent means to make sure of the new moon and that the modern astronomical calculations are more accurate than sighting the crescent. Which of these ways do you prefer in Saudi Arabia?

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A: It is not permissible to rely on the calculations or the timing of a Non-Muslim country in order to observe Sawm (fasting) or to offer Salah. This is due to the fact that the testimony of a non-Muslim is not accepted in religious matters. You have mentioned in your inquiry that they have their own calculations with regard to sunrise, sunset, and sighting the crescent that are not in conformity with the Shari`ah (Islamic law). This is an enough reason not to take their calculations into consideration.

You must depend on yourselves in determining the timing of the Five Obligatory Daily Prayers and the sight of the crescent. This is a feasible matter, Alhamdu lillah [All praise is due to Allah].

It is not permissible to use calculations to determine the beginning or the end of Ramadan. The Prophet (peace be upon him) said, [﴿"Fast on sighting it \(the new moon\) and break your fast on sighting it. However, if the sky is overcast \(and you cannot see it\), complete the term as thirty \(days of Sha`ban\).">﴿"Fast on sighting it \(the new moon\) and break your fast on sighting it. However, if the sky is overcast \(and you cannot see it\), complete the term as thirty \(days of Sha`ban\)."](#)﴾ Many Sahih Hadith (authentic Hadith) have been narrated to the same effect. Shaykh Al-Islam Ibn Taymiyyah (may Allah be merciful with him) said that there is scholarly consensus on this point.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 14737

Q 3: I work for a company. Sometimes the time of Salah is due while we are busy with work, and as the head of a team of workers, I might miss the

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obligatory prayer as a result. At other times, if i leave work to perform prayer, my supervisors punish me. What should i do? Given that the company officials are Saudis and non-Saudis.

A: It is obligatory upon a Muslim to perform Salah at its due time, and it is impermissible to delay or miss the congregational Salah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 15918

Q 3: if someone is not consistent in offering the obligatory prayers at their due time, as they sometimes miss some prayers heedlessly. What is the ruling on this? Please advise, may Allah reward you!

A: A Muslim should offer the five daily prayers regularly and at their prescribed time in congregation. Allah (Exalted be He) says: [﴿Verily, As-Salât \(the prayer\) is enjoined on the believers at fixed hours.﴾](#) The Prophet, peace be upon him, said: [﴿Whoever heard the Adhan \(Call to prayer\) and did not come to it \(the prayer\), then there is no prayer for him except with an excuse.﴾](#) Related by Ibn Majah, Al-Darquthy, Ibn Hibban and Al-Hakim with a Sahih (authentic) Sanad (chain of narrators).

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Furthermore, it is impermissible for a Muslim to be lazy to offer Salah at times and be punctual at other times. A Muslim should offer Salah in its prescribed manner and on its due time. Allah (Exalted be He) says: [﴿Guard strictly \(five obligatory\) As-Salawât \(the prayers\) especially the middle Salât \(i.e. the best prayer – 'Asr\).﴾](#) ; [﴿And those who guard their Salât \(prayers\) well.﴾](#) ; [﴿Those who remain constant in their Salât \(prayers\);﴾](#) and: [﴿So woe unto those performers of Salât \(prayers\) \(hypocrites\),﴾](#) [﴿Those who delay their Salât \(prayer from their stated fixed times\).﴾](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 16496

Q: There is a person who is negligent of Salah at its due time, and might even combine two prayers or more at the same time. He might also deliberately sleep before the time of Salah is due or hears the Adhan (Call to prayer) but he does not care and sleeps until the due time of Salah is over. Is he excused for not offering Salah because of sleeping? What is the ruling on befriending such a person or

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eating and talking with him after he has been advised many times?

A: It is impermissible to delay prayer after its due time without a legal excuse, e.g. combining prayer for a person who is legally permitted to do that. As for a person who neglects Salah until its due time is over, he disobeys Allah (Exalted be He) and commits a great sin. Accordingly, he should be reprimanded and asked to repent to Allah and to offer Salah on its due time in congregation. However, if he insists on his heedlessness and negligence of the religious rulings, he should not be befriended but rather abandoned. The Muslim ruler should be informed to punish this person. Regarding his sleep, it is not an excuse to neglect or delay Salah after its due time, because he deliberately sleeps at the due time of an obligatory Salah or a short period before it. A group of scholars held the view that such a person is considered a Kafir (disbeliever) if he intentionally delays Salah after its due time without a legal excuse, for the Prophet (peace be upon him) said: [﴿What makes one a disbeliever and a polytheist is abandoning prayers.﴾](#) Related by Imam Muslim in his Sahih. The Prophet (peace be upon him) also said: [﴿That which differentiates us from the disbelievers and hypocrites is our performance of Salah. He who abandons it, becomes a disbeliever.﴾](#) Related by Al-Imam Ahmad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) with a Sahih (authentic) Sanad (chain of narrators) on the authority of Buraydah ibn Al-Husayb (may Allah be pleased with him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 18095

Q: Those who travel to America to study

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are often faced with a problem when the time of `Asr (Afternoon) Prayer is due, as their lectures start immediately before `Asr Prayer and continue till sunset. There is no doubt that it is not easy to get daily permission to be excused from class to offer Salah, given that some activities are difficult for some students to leave the others, such as aviation classes and other subjects which require collective work.

Is it possible to combine `Asr Prayer with Zhuhr (Noon) Prayer at the time of the latter, and the same for Zhuhr Prayer as sometimes lectures extend until after the due time of the `Asr Prayer? Is it permissible to delay Zhuhr Prayer and combine it with `Asr Prayer at the time of the latter as well?

A: They have to offer each Salah at its due time. The difficulty of getting daily permission to offer Salah is not an excuse to delay Salah until its due time is over. Allah (Exalted be He) says: [﴿Verily, As-Salât \(the prayer\) is enjoined on the believers at fixed hours.﴾](#) meaning an obligation to be performed at a fixed time during which a Muslim should offer it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 18405

Q: On behalf of my colleagues who work for Saudi Airlines at Tabuk Airport, please issue a legal Fatwa concerning the following:

Due to continuous flights that coincide with the times of Salah (Prayer), such as Jumu`ah (Friday) Prayer which we may not be able to offer in congregation for a whole month, we are only able to perform it as Zhuhr (Noon) prayer instead.

As for Maghrib (Sunset) Prayer, it happens that on certain days we are overloaded with work and can not leave our working sites unless all flights take off. This compels us to delay the Maghrib Prayer until the due time of `Isha Prayer or later.

As for Fajr (Dawn) Prayer, we can only offer it on some days in winter after sunrise, because there are flights that take off at the time of Salah.

A: It is permissible to perform Friday Prayer as Zhuhr Prayer at work sites and at the due time of Zhuhr Prayer if you are unable to perform Friday Prayer in congregation.

It is impermissible to delay Maghrib and Fajr prayers or any other obligatory prayers after their due time; rather a Muslim should offer prayers at their due time even individually if he is unable to perform them in congregation with other work colleagues, because Allah made such prayers prescribed at fixed times. Allah (Exalted be He) says:

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﴿Verily, As-Salât (the prayer) is enjoined on the believers at fixed hours.﴾ and: ﴿So keep your duty to Allâh and fear Him as much as you can﴾ If a Muslim is able to offer prayer with his co-workers in congregation, they should do so; otherwise they can offer it alternatively or even individually due to the general meaning of the Ayah (Qur'anic verse) mentioned above.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 18988

Q 1: A man works in a company from ten o'clock at night until six or seven o'clock in the morning. When he gets back home, he sleeps until three or four o'clock in the afternoon and sometimes he sleeps until sunset. this makes him miss congregational prayers including the Jumu`ah (Friday) Prayer. I awaken him to perform prayers when I am at home with him. What is the ruling on this case? Please advise, may Allah reward you with the best!

A: If you are at home with him, you have to awaken

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and advise him that it is better for him to sleep between prayers as well as seeking the causes that help him wake up at the due time of Salah. You should remind him of the Ayahs (Qur'anic verses) and Hadiths which indicate the reward and good end awaiting those who offer Salah regularly and congregationally. Likewise, you should also in the same manner remind him of the torment and bad end for those who are heedless of Salah and keep delaying it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 18850

Q 1: During our cultivation season we have a month which we call the month of "Al-`ilan" or hashish, and during that month men and women harvest the grass from sunrise to sunset, missing Zhuhr (Noon) and `Asr (Afternoon) prayers. The number of working women exceeds that of men. Those workers do not offer prayers at their due time. When the time of Maghrib prayer is due, they combine with it Zhuhr and `Asr prayers. What is the ruling regarding these people? Please advise.

A: It is impermissible to delay Salah after its due time except if you are travelling or are a patient with prior intention of combining prayers at the time of the latter prayer. But if you are a healthy resident, you have to offer each Salah at its due time. Work conditions are not an excuse for delaying Salah

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past their due time. Therefore, what these people do is impermissible; rather this is a great sin that they have to repent to Allah from and resolve not to do again. Allah (Exalted be He) says: [﴿Verily, As-Salât \(the prayer\) is enjoined on the believers at fixed hours.﴾](#) i.e. prescribed at fixed times during which they should be performed not delayed until their due time is over. They have to repent to Allah from that misdeed and resolve not to commit such a sin again.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 20930

Q 3: a woman delays offering Salah after its due time sometimes with an excuse and sometimes without, especially the Fajr prayer. What is the ruling on her actions? May Allah protect you!

A: It is obligatory upon a Muslim to offer Salah at its due time. Allah (Exalted be He) says: [﴿Verily, As-Salât \(the prayer\) is enjoined on the believers at fixed hours.﴾](#) It is better to offer it at the beginning of its due time. But it is impermissible

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for a Muslim to delay the Salah until its due time is over without an excuse. Therefore, if this woman delays Salah with a valid excuse, be it forgetfulness or sleep not as a habit, she should offer it whenever she remembers it, as the Prophet (peace be upon him) said: [﴿He who misses a prayer because he sleeps or forgets it should offer it when he remembers it, there is no expiation for it except this.﴾](#) (Agreed upon by Al-Bukhari and Muslim). However, if she deliberately delays Salah after its due time or stays up late with no necessity as she is accustomed to that, and she does not take all the necessary means to wake up early such as an alarm clock or asking a member of her family to awaken her at the time of Salah, she is sinful. This woman therefore has to sincerely repent from such misdeed and seek all the possible means to help her wake up at the due time of Salah, because she is in great danger of having a bad end, Allah forbid.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



The first question of Fatwa no. 18446

Q 1: Is it permissible for the seekers of knowledge to offer Salah (Prayer) before its due time or delay it, as they are involved in seeking knowledge of the Shari`ah and are unable to leave before the lesson is over?

A: Salah has a fixed time to be offered at, and thus it is not permissible to delay or offer it before its due time. Furthermore, seeking knowledge is not an excuse to delay Salah or

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offer it before its prescribed time, as Allah (Exalted be He) says: [﴿Verily, As-Salât \(the prayer\) is enjoined on the believers at fixed hours.﴾](#)

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The third question of Fatwa no. 20956

Q 3: During our visit to the Ivory Coast in Ramadan, we noticed that twenty minutes after performing Maghrib (Sunset) Prayer, people remain in the Masjid (Mosque), then the Mu'adhin (caller to Prayer) announces the Adhan (Call to prayer) for the `Isha' (Night) Prayer. Directly thereafter, they offer `Isha' and Tarawih (special supererogatory night Prayer in Ramadan) prayers. We also noticed that they pronounce the Adhan early, based on there time devices. What is the ruling in this regard?

A: Each obligatory Salah has a prescribed time at which it is offered, and it is not permissible to offer Salah before or after that time, for Allah (Exalted be He) says: [﴿Verily, As-Salât \(the prayer\) is enjoined on the believers at fixed hours.﴾](#) The Sunnah also provides many authentic Hadith indicating the times of offering prayers. Therefore it is not permissible to offer Salah before it becomes due. Anyone who offers Salah before its due time, their Salah is invalid and Batil (null and void), unless there is an excuse

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that permits the combining of prayers, such as an illness or travel. In these two cases, only people who fall under this category are allowed to combine Zuhr (Noon) and `Asr (Afternoon) prayers at the time of the former, or combine Maghrib and `Isha' prayers at the time of the former. In light of this, if those mentioned in the question offer `Isha' and Tarawih prayers before `Isha' prayer is due, their Salah is Batil and they should be advised and warned against their wrong action.

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Covering the `Awrah

Fatwa no. 18260

Q: We often notice that many people offer Salah (Prayer) with light garments that define the body and the skin, and they wear short pants under these garments that only extend to half of the thigh length. As such, a part of the thigh becomes discernable from through their garments. What is the ruling on these people's Salah?

A: If the reality is as mentioned, the Salah of these people is invalid, because covering the `Awrah (private parts of the body that must be covered in public) is a condition for the validity of Salah. For men, the `Awrah extends from the navel to the knee, and garments should not be sheer, revealing what is underneath.

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The second question of Fatwa no. 19381

Q 2: Is it an act of Sunnah (supererogatory act of worship following the example of the Prophet) to cover the head by wearing a turban or headgear during Salah (prayer)? In fact, some blame us for not covering our head in Salah and for not making Du`a' (supplication) with the Imam (the one who leads congregational Prayer) directly after concluding the Faridah (obligatory Salah).

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A: It is an act of Sunnah for the servant offering Salah to be good in appearance, clean, and Tahir (ritually pure). Allah (Exalted be He) says: [﴿O Children of Adam! Take your adornment \(by wearing your clean clothes\), while praying \[and going round \(the Tawâf of\) the Ka'bah,\]﴾](#) meaning when you are going to offer Salah. It is reported that when asked about whoever offers Salah bare-headed, Ibn `Umar (may Allah be pleased with both of them) said: "Allah is worthier to adorn oneself before Him than people." Accordingly, it is Mustahab (desirable) to cover the head during the Salah, for it is considered an adornment. However, it is permissible to offer Salah bare-headed.

As for those who disapprove your abstention from making Du`a' with the Imam after concluding the Salah; if what is meant is to make a collective Du`a', whether the Imam makes the Du`a' and the Ma'mums (persons being led by an Imam in Prayer) pronounce Ta'min (saying: "Amen") or he makes Du`a' and the Ma'mums follow him, you should not pay attention to this objection. Making Du`a' with the Imam or others in a collective way after concluding the Faridah is not Sunnah; rather, it is Bid`ah (innovation in religion), that has no basis in the Book of Allah or the Sunnah of His Messenger (peace be upon him). Acts of `Ibadah (worship) including Du`a' are based upon Tawqif (a religious text and not personal opinion). Therefore, it is not permissible to introduce innovations in it. Whoever says otherwise it is to be rejected, as the Prophet (may peace be upon him) said: [﴿Whoever performs any act for which there is no sanction from our behalf, it is to be rejected﴾](#) However, if everyone makes Du`a' by themselves, there is nothing wrong with that if it is without raising their hands after the Faridah.

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The tenth question of Fatwa no. 21672

Q 10: Some people wear a turban, some wear a Qulunsuwah (cap) and many offer Salah with bare heads, I mean men. Which manner is the best in reward? We appreciate your advice, may Allah reward you with the best!

A: It is desirable for a muslim to wear his full garment when going to Prayer, the head cover included; because Allah (Glorified and Exalted be He) enjoined His servants to adorn themselves when going to Salah. Allah (Glorified and Exalted be He) says: [﴿O Children of Adam! Take your adornment \(by wearing your clean clothes\), while praying \[and going round \(the Tawâf of\) the Ka'bah,\]﴾](#) Besides, it has not been reported from the Prophet (peace be upon him) that he offered Salah without a head cover. In fact he used to always wear a turban, and the practice of Muhammad (peace be upon him) is the best guidance.

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Fatwa no. 15336

Q: Is it permissible to offer Salah (Prayer) in a garment with short sleeves?

A: It is permissible for men to offer Salah in a garment with short sleeves; but if the sleeves go down to the wrist, it will be better. Allah (Exalted be He) says: ﴿O Children of Adam! Take your adornment (by wearing your clean clothes), while praying [and going round (the Tawâf of) the Ka'bah,]﴾ As for women, it is obligatory for them to cover their entire body during Salah except the face and hands if no Ajnaby (a man lawful for the woman to marry) is present. However, if an Ajnaby is present, they must cover their entire body even the face and the hands.

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The second question of Fatwa no. 93976

Q 2: Is it permissible to offer Salah in sleeping garments or sports wear?

A: Muslims should take their adornment by wearing clean clothes when they go to Salah (Prayer), in submission to the Saying of Allah (Exalted be He): ﴿O Children of Adam! Take your adornment (by wearing your clean clothes), while praying [and going round (the Tawâf of) the Ka'bah,]﴾ That is, whenever you go to offer Salah. However, if the sleeping garments or

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the sports wear cover a person's `Awrah (private parts of the body that must be covered in public) and they are pure, the person's Salah in these clothes is valid.

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The third question of Fatwa no. 18956

Q 3: Is it permissible to offer Salah (Prayer) in garments with figures?

A: It is not permissible for a Muslim to offer Salah in garments with figures of beings with souls, such as humans, animals, or birds. If a person offers Salah in such clothes, their Salah will be valid but they will be sinful if they know the Shar`y (Islamically lawful) ruling.

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The first question of Fatwa no. 16371

Q 1: I heard in a television program that it is forbidden for a woman to offer Salah (Prayer) while her feet are not covered; is this true?

A: A woman has to cover her entire body during Salah including her feet. As for the face, she may uncover it

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if there are none of her Mahrams (spouse or unmarriageable relative) present. As for uncovering your feet in the past, you will be forgiven - if Allah wills - because you did not know the ruling.

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Fatwa no. 18635

Q: I came across a question in a book entitled: (Subol Al-Salam Sharh Bulough Al-Maram) by Al-San`any, in the Chapter of Conditions of Salah (Prayer). The author explained the Hadith reported by `Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) said: [\(“Allah does not accept the prayer of a menstruating woman \(i.e., an adult woman\) unless \(she covers her head\) with a head-cover.”.\)](#) The author, Al-San`any, (may Allah be merciful to him) said: (Allah's acceptance of worship may mean the person's worthiness of reward. Hence the non-acceptance of worship means unworthiness of reward not the invalidity of the worship itself as reportedly mentioned in the Hadith: [\(Allah does not accept the prayer of a runaway slave or of one in whose abdomen there is alcohol.\)](#))

Here lies the subject of my questions:

The first question: Is this Hadith authentic?

The second question: is the Salah of a runaway slave and the person who drinks alcohol not accepted by Allah, that is, if they pray, Allah will not reward them for this Prayer and is it just their Salah that Allah will not accept, or does this apply to other acts of worship they offer, such as Zakah, Sawm, Hajj?

The third question: Can we compare a fornicator to them

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and say that the fornicator's Salah is sufficient for him because he is legally competent to offer Salah, yet Allah will not reward him even if he offers Salah his whole life?

Finally, can we compare all the punishable sins such as theft and so on, to the case in this question?

We appreciate your advice, may Allah reward you with the best for what you do for Islam and Muslims!

A: The Hadith is authentic; it means that when a young girl reaches the age of puberty, she has to cover her hair and all her body except her face, unless there are strange men around her while offering Salah (i.e. in that case she has to also cover her face); because a woman's body except for her face has to be covered in Salah. One of the signs that indicate that a young girl has reached the age of puberty is menstruation. In this case, the Hadith is evidence for the invalidity of a woman's Salah without covering her `Awrah (private parts of the body that must be covered in public). It does not mean her unworthiness of Allah's Reward for Salah, as mentioned by Al-San`any (may Allah be merciful to him); because Allah's non-acceptance of an act of worship basically means the invalidity of this worship unless there is proof that indicates the unworthiness of the reward, as in the Hadith about the Salah of a runaway slave and the person who drinks alcohol, and as in the other Hadith related by Muslim in his (Sahih Muslim) from the Prophet (peace be upon him) where he said: [\(He who visits a diviner and asks him about anything, his prayers extending to forty nights will not be accepted.\)](#) as according to all religious scholars acceptance here means the unworthiness of reward for Salah, not the invalidity of Salah. Therefore a runaway slave, a person who drinks alcohol or visits a diviner

and asks him about anything, do not have to repeat their Salah. The opposite case is in the Saying of the Prophet (peace be upon him): [«Neither is a prayer accepted without purification nor is charity accepted out of ill-gotten \(wealth\)»](#) Related by Muslim in his book (Sahih Muslim) from the Hadith reported by Ibn `Umar (may Allah be pleased with them) and in the Saying of the Prophet (peace be upon him): [«The Prayer of none among you will be accepted if he is in a state of impurity until he performs ablution.»](#) (Agreed upon by Al-Bukhari and Muslim), from the Hadith reported by Abu Hurayrah (may Allah be pleased with him).

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The fourth question of Fatwa no. 16340

Q 4: Is it permissible for a seven-year-old girl to offer Salah (Prayer) wearing revealing clothes and without Hijab (veil)?

A: seven-year-old boys and girls should be asked to offer salah so that they get used to it, and it is considered Nafilah (supererogatory). A young girl should offer Salah in suitable clothes for her, but not revealing clothes; she should wear loose clothes, so that she gets used to them, and as she might cause Fitnah (temptation). As for Hijab, it is not necessary for her, according to the saying of the Prophet (peace be upon him), [\(Allah does not accept the Salah of a woman who menstruates unless she wears the Hijab.\)](#) A woman who menstruates here refers to an adult woman.

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Taharah

Fourth question of Fatwa no. 14844

Q 4: A man led some people in congregational combined and shortened Salahs (Prayers), but his Wudu' was invalidated during the second Salah (Prayer). However, the concerned man completed the Salah then made up for it alone. What is the ruling on such a man? Is the concerned congregational Salah valid?

A: If an Imam (the one who leads congregational Prayer) knows during Salah that his wudu' is invalidated, it will be Wajib (obligatory) on him to stop his Salah and choose one of the other worshipers to complete leading the Salah instead of him. However, if the Imam under such condition does not do the foregoing and completes the Salah while he is not in a state of Taharah (ritual purification); both his Salah and that of Ma'mums (persons being led by an Imam in Prayer) is considered Batil (null and void) and thus they have to make up for it. Proof for the foregoing is a Hadith which is related by Muslim and others that the Messenger of Allah (peace be upon him) said: [﴿Allah does not accept prayer without purification.﴾](#)

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The first question of Fatwa no. 20243

Q 1: After I offered Salah (Prayer) in congregation, I remembered that I had not performed Wudu' (ablution). Should I perform Wudu' and repeat the Salah?

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A: wudu' is one of the preconditions of Salah, because Allah has commanded us to perform it before Salah. Allah (Exalted be He) says: [﴿O you who believe! When you intend to offer As-Salât \(the prayer\), wash your faces and your hands \(forearms\) up to the elbows, rub \(by passing wet hands over\) your heads, and \(wash\) your feet up to ankles.﴾](#) It was authentically reported that the Prophet (peace be upon him) said: [﴿Allah does not accept Salah from anyone if they invalidate their Wudu' until they perform Wudu' again.﴾](#) (Related by Ahmad, Al-Bukhari, Muslim, Abu Dawud, and Al-Tirmidhy) Therefore, the Salah that you offered forgetfully without performing Wudu' is invalid since it lacks one of the preconditions of Salah; and you have to repeat it after performing Wudu'. You are free from blame for offering Salah without Wudu', for you are legally excused due to forgetfulness.

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Fifth question of Fatwa no. 21422

Q 5: On the Day of `Arafah (9th of Dhul-Hijjah) I entered Masjid Namirah and remained there until sunset. I had a dire need to urinate, but I could not leave the Masjid (mosque) as it was very crowded, toilets were far, and I feared

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being lost. i prayed Zhuhr (Noon) and `Asr (Afternoon) Prayers, recited Qur'an, and made Du`a' (supplication) while i was not in my full Taharah (ritual purification), as I felt that I discharged some drops of urine. May Allah honor you.

A: It is Wajib (obligatory) on you to make up for the Salahs (Prayers) that you offered while you were not in a state of Taharah. You also have to make Tawbah (repentance) to Allah. However, if you were sitting in the part of the Masjid which is inside the borders of `Arafah, your Hajj would be valid. Otherwise, your Hajj is to be considered invalid, the rituals you did are to be counted as `Umrah (lesser pilgrimage), and it is Wajib on you to make up for your Hajj that you missed and to slaughter the appointed sacrifice.

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Fatwa no. 14662

Q: What is the ruling on a man who performed Salah (prayer) while being unaware that he had a wet dream? Does he have to make up for the Salah? Besides, what is the ruling on those who prayed with him as Ma'mums (persons being led by an Imam in Prayer) while the concerned man was the Imam (the one who leads congregational Prayer)? Provide us with your beneficial answer please. May Allah reward you.

A: Taharah (ritual purification) is a condition for the validity of Salah. Such an Imam who prayed while not being in a state of Taharah should therefore make up for his Salah. However, the Ma'mums who prayed behind the concerned Imam without knowing that he was not in a state of Taharah do not have to make up for their Salah.

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The fourth question of Fatwa no. 17900

Q 4: A young man attained the age of puberty when he was fifteen years old. However, he did not take Ghusl (ritual bath following major ritual impurity) every time he had a wet dream because he studied at school that Ghusl is Wajib (obligatory) after sexual intercourse. He only learned that the same ruling applies to nocturnal seminal emission when he became twenty years old. The question now is, what is the ruling on the prayers he offered for five years without performing Ghusl?

A: It is Wajib to take Ghusl after having a wet dream. The Prophet (peace be upon him) was asked about the ruling on a woman having such a dream, he (peace be upon him) said, "She must take Ghusl." (Agreed upon by Al-Bukhari and Muslim). This Hadith indicates that if a Muslim, male or female, has a wet dream during which Maniy (sperm/vaginal secretions that are released on orgasm) is emitted, it becomes Wajib to perform Ghusl. The Prophet (peace be upon him) said in another narration related by Al-Bukhari, [\("Yes, if she notices a discharge."\)](#) i.e. if she notices Maniy upon awakening. He (peace be upon him) also said, [\("Taking Ghusl is \(obligatory\) upon seminal discharge."\)](#) Therefore, if one performs Salah without taking Ghusl after nocturnal emission of semen, it is Wajib on them to make up for any Salah they offered while not being in a state of Taharah (ritual purity). However, the young man in question

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does not have to make up for his Salah, as he was unaware of the ruling and it would be difficult for him to make up for missed Salah during that five year period.

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The second question of Fatwa no. 15904

Q 2: A man spent the night before he traveled back to his country at the home of his friend. He had a sexual dream, but he could not have Ghusl (ritual bath following major ritual impurity) because it was very cold. As the flight departure time was before the time for Fajr (Dawn) Prayer, he boarded the plane before offering the Salah (Prayer). However, the concerned man reached his destination before sunrise. he, thus, performed Wudu' (ablution) and offered the Salah without having Ghusl despite his Janabah (major ritual impurity related to sexual discharge) lest the time for Salah should expire. It may be worth mentioning that at the very time of his arrival in his country, he had to make another journey to his town.

Is the Salah that this person offered without having Ghusl considered valid? Is he obligated to make up for it? If he has to make up for the Salah, please give more details on the way he has to do so and whether anything else is required. Finally, I would like to thank you for the efforts you exert in answering the inquiries of Muslims. May Allah reward you with the best for your help and safeguard you. Thank you.

A: It is obligatory for the man who is mentioned in the question to make up for the concerned Salah because he offered it while he was in a state of Janabah.

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Fatwa no. 14490

Q: Your Eminence, I have a recurrent problem which bothers me: I usually clean my private parts well after relieving myself but I find traces of feces in my underwear. Sometimes I offer more than one Faridah (obligatory Prayer) with these clothes and I do not repeat what I have performed based on the Hadith of Jibril (Gabriel) when he came to the Prophet (peace be upon him) while offering Salah (Prayer) and commanded him to take off his shoes because they contained filth. Scholars hold this Hadith as proof that when a person offers Salah in a garment that has filth without being aware of that, their Salah will be valid. What should I do about this problem and is it true that I do not have to repeat my Salah?

This problem has kept me away from good actions, such as leading people in Salah under the pretext that I might be Najis (ritually impure) and there is someone who is worthier than me to lead the Salah because his clothes are Tahir (pure). Also, I sometimes find drops of dark fluid in my underwear from the front; does this fluid come out of my penis or it is just dirt from the pubic hair? It is worth mentioning that it does not have a smell. Is it permissible to visit a doctor to examine my private parts? I do not know what to do about this problem. Please advise, may Allah reward you with the best! As-salamu `alaykum warahmatullah wabarakatuh

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(May Allah's Peace, Mercy, and Blessings be with you!)

A: First, a person who wants to offer Salah must purify his clothes from Najasah (impurity) before commencing Salah. When he is sure of his purity and then offers Salah, his Salah will be valid.

Second, if a person is sick, there is no problem if he visits a doctor to diagnose his disease, even if the doctor examines his private parts when necessary.

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The first question of Fatwa no. 14615

Q 1: I offered some of the Five Obligatory Daily Prayers while my underwear was soiled with blood. I was aware that I was bleeding so I changed my underwear, but the blood did not stop and stained my new underwear. I continued to bleed because of excessive walking. I offered more than five Prayers in these clothes for I could not remove them. I searched for a cure and was treated for this disease that did not occur again, praise be to Allah. What should I do? Should I repeat the Prayers I performed in clothes stained with blood or were my Prayers valid taking into consideration that I was the Imam (the one who leads congregational Prayer) in some of these Prayers?

A: If the blood that soiled your clothes was much, you should

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offer the Salah (Prayer) that you performed while wearing these clothes. This is because blood is Najis (impure) while Salah requires purity of body and clothes. If it is only a small amount of blood, there is no blame on you owing to the troubles you had; and in this case you are not obliged to repeat any Salah.

The Salah of the people you led is valid and they do not have to repeat it.

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Fatwa no. 15506

Q: Most workers in the agriculture and irrigation department have their clothes sprayed by the water used in irrigation. It is colorless water, but not Tahir (ritually pure); it is Najis (ritually impure), as it needs to pass by several stages to be purified. It is very difficult for them to change their clothes, so they offer Salah (Prayer) while wearing them, and say that Allah knows they are unable to do so. They have been doing this for six years.

A: Everyone should offer Salah in clothes that are Tahir, as one of the conditions of the validity of Salah is Taharah (ritual purity) from major and minor ritual impurity, and absence of Najasah (ritual impurity) in the body, clothes and place of Salah. The Prophet (peace be upon him) took off his shoes during Salah when he discovered that they had Najasah on them. These workers should therefore purify their clothes to offer Salah in the future. As for the past years, they are excused for their ignorance.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al- Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



The first question of Fatwa no. 16369

Q 1: i led people in `isha' (Night) Prayer while my clothes were impure, but i did not know until i pronounced Taslim (salutation of peace ending the Prayer); only then did I recall that my clothes were impure. I therefore, asked someone to lead people in Salah again, but some said that they do not have to repeat the Salah; rather it is only the Imam who should do so. What is the ruling in this regard?

A: If you do not detect the impurity of your clothes until after Taslim, or you know it but forget until you finish Salah with Taslim, your Salah and that of those you led is valid and there is no need for either of you to repeat it.

However, if you know that your clothes are impure while leading the people, and it is within your ability to remove the Najis (ritually impure) piece, such as the Bisht and the Ghutra (a traditional cotton headdress worn by men in some Arab countries), then remove it and continue your Salah. But if this is not possible, withdraw and have the nearest person behind you take your place. Once the Messenger of Allah (peace be upon him) was informed by Jibril (Gabriel, peace be upon him) that there was some impurity on his shoes; hence, he removed them and continued performing Salah. Furthermore, when `Umar (may Allah be pleased with him) was stabbed while leading people in Salah, he had `Abdul-Rahman ibn `Awf (may Allah be pleased with him) take his place and complete the Salah.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



The second question of Fatwa no. 17807

Q 2: If clothes are Najis (impure) and the person wearing them is Junub (in a state of major ritual impurity) and water is not available; is it permissible to offer Salah (Prayer) in the same clothes after performing Tayammum (dry ablution)?

A: A person must offer Salah in Tahir (pure) clothes, but if they do not find a Tahir garment or fail to change their clothes because of sickness, they may offer Salah in this condition.

If the clothes are affected by Maniy (sperm that is released on orgasm), they are still Tahir because Maniy is Tahir according to the most correct opinion of the scholars.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 20032

Q: I am a Bedouin and I live forty kilometers away from the nearest hospital. In Ramadan, my wife felt that she was about to give birth a short time before the Fajr (Dawn) Prayer, and on our way to the hospital she delivered the baby and my clothes became covered with blood. It was the time for Fajr prayer and there was no

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water to wash off the blood. Some people told me that I should break my Sawm (Fast) as this blood caused me to be in a state of Najasah (ritual impurity). I did not know whether to break my Sawm or continue. Were I to have broken my Sawm, what is the ruling in this regard?

A: the blood that came onto your clothes resulting from your wife's delivery does not affect in any way the validity of your Sawm (Fast). Although the blood takes the ruling of Najasah, it is not among the things that invalidate Sawm or nullify Wudu' (ablution). Rather, it should be washed and removed from the body, clothes, and the place of Salah. These are among the conditions of the validity of Salah. If you break your Sawm on such a day out of your ignorance, then you are excused and there is no sin incurred on your part, but you must hasten to make up for the missed day of Ramadan and resolve not to do this again. Furthermore, you must ask scholars who are known for their trustworthiness and sound knowledge regarding issues that are unclear to you to be insightful in matters related to your religion and not to commit what contradicts Allah's Shari'ah (Islamic Law).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



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The third question of Fatwa no. 21672

Q 3: Is it right that the Prophet (peace be upon him) preferred not to offer Salah (Prayer) in the wrappers and quilts of his wives, then he (peace be upon him) permitted it?

A: On the authority of `Aishah (may Allah be pleased with her) who narrated: [\(The Prophet \(peace be upon him\) did not use to offer Salah in our wrappers.\)](#) (Related by Ahmad, Abu Dawud, and Al-Tirmidhy who ranked it as Sahih (authentic)) The wording of Al-Tirmidhy is: [\(The Prophet \(peace be upon him\) did not use to offer Salah in the quilt of his wives.\)](#) The permissibility of offering Salah in the wrappers of women was then concluded from the Hadith related by Abu Dawud in his Sunan (Hadith compilations classified by jurisprudential themes) on the authority of Maymunah (may Allah be pleased with her) who said: [\(The Prophet \(peace be upon him\) offered Salah while there was a woolen robe over him along with one of his wives who was in the period of menses. The Prophet \(peace be upon him\) offered Salah while this robe was over him.\)](#) On the authority of `Aishah (may Allah be pleased with her) who narrated: [\(Allah's Messenger \(peace be upon him\) offered Salah at night while I was by his side. I was in the period of menses and there was a woolen robe over me and the Prophet.\)](#) Concerning the permissibility of

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offering Salah in wrappers and quilts, it is conditional on them being free of Najasah (impurities).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



The fourth question of Fatwa no. 19773

Q 4: what should we do when it is time for Salah (Prayer) while we are working on an accident and we are not sure of the purity of stains or clothes? It should be mentioned that we deal with different substances, whose purity is not known.

A: The basic rule states that stains and clothes are Tahir (pure), so you may offer Salah in them as long as you know they are Tahir and do not contain any Najasah (impurity). However, if you know that they include Najasah, you have to replace them with Tahir ones. If you are not able to replace them and you fear that the due time of Salah would be over, you may offer Salah in them. Allah (Exalted be He) says: [\(So keep your duty to Allâh and fear Him as much as you can\)](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



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The first question of Fatwa no. 14045

Q 1: What is the ruling on offering Salah (Prayer) barefoot?

A: wearing shoes in Prayer is not obligatory. If a person offers Salah without shoes, their Salah is valid and if they offer Salah in pure shoes, it is also permissible.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The third question of Fatwa no. 14770

Q 3: I see some people wearing their shoes during the Funeral Prayer, even though they are standing in front of Allah. What is the ruling on this?

A: It is permissible to offer Salah (Prayer) while wearing shoes, whether during an obligatory Salah, the Funeral Prayer or others, provided that they are not soiled with Najasah (ritual impurity). It was authentically reported that the Prophet (peace be upon him) offered Salah while wearing his shoes.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



The first question of Fatwa no. 16539

Q 1: Is it permissible to offer Salah (Prayer) while wearing footwear even

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if it is possible to take them off and this would lead to no harm?

A: offering Salah in footwear is Sunnah (reported from the Prophet) provided that they are free of Najasah (ritual impurity). If offering Salah in footwear may result in soiling the carpets of the Masjid (mosque) with dust, it is not permissible to do so because of the harm which may be done to Muslims.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



The third question of Fatwa no. 18254

Q 3: What is the ruling on those who insist on offering Salah (Prayer) in footwear despite the presence of carpets and Prayer rugs?

A: offering Salah in Tahir (pure) footwear is Sunnah (reported from the Prophet) unless this results in soiling the carpets of the Masjid (mosque). In this case, one must not offer Salah in them in order to avoid harm.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



The first question of Fatwa no. 20244

Q 1: A person always offers Salah (Prayer) in his work place while wearing his shoes

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but there is no filth or Najasah (impurity) in this place as a result of his shoes. Is it permissible to offer Salah in this way?

A: Anyone who offers Salah wearing shoes, their Salah will be valid. There are some authentic Hadith which permit offering Salah in footwear. It was reported that Anas ibn Malik (may Allah be pleased with him) was asked: [«Did the Prophet \(peace be upon him\) use to offer Salah in his footwear? He said: Yes.»](#) (Related by Al-Bukhari and Muslim in their Sahih (authentic) Books of Hadith and Imam Ahmad in his Musnad (Hadith compilation)) The Prophet (peace be upon him) has exhorted Muslims to offer Salah in their shoes and Khuffs (leather socks) as it was reported by Shaddad ibn Aws (may Allah be pleased with him) who said that the Messenger of Allah (peace be upon him) said: [«Do the opposite of the Jews because they do not offer Salah in their shoes or Khuffs.»](#) (Related by Abu Dawud in his book of Sunan (Hadith compilations classified by jurisprudential themes)) It was authentically reported that the Prophet (peace be upon him) offered Salah while barefooted and wearing footwear, which indicates the permissibility of both. Moreover, it was related by Imam Ahmad, Abu Dawud, and Ibn Majah with a good Sanad (chain of narrators) on the authority of `Amr ibn Shu`ayb from his father from his grandfather that he said: [«I saw the Messenger of Allah \(peace be upon him\) offering Salah barefooted and while wearing shoes.»](#) Anyone who wants to offer Salah in their shoes must be sure that they do not contain any Najasah. If they are Tahir (pure), they may offer Salah in them; otherwise they must take them off and remove the Najasah. On the authority of Abu Sa`id Al-Khudry (may Allah be pleased with him) who narrated that the Messenger of Allah (peace be upon him) said: [«When one of you comes to the Masjid \(mosque\), he must look at his shoes and if they contain filth or impurity he must clean them and then offer Salah in them.»](#) (Related by Imam Ahmad and Abu Dawud)

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



The fifth question of Fatwa no. 21672

Q 5: Abu Hurayrah (may Allah be pleased with him) said, (I saw the Messenger of Allah (peace be upon him) many times enter the Masjid (mosque) with his shoes and offer Salah (Prayer) while wearing them.)

A: This Hadith was related by `Abdul-Razzaq Al-San`any in his "Musannaf". the permissibility of offering Salah in one's footwear if they are Tahir (ritually pure) was authentically reported in many Hadiths. However, after being furnished with luxurious carpets, those who enter the Masjid should take off their shoes to keep the carpets clean and not harm the people with the filth that may spoil the carpets, even if it is Tahir.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
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Rulings that apply to Masjids

Fatwa no. 14566

Praise be to Allah Alone. Peace and blessings be upon the Last Prophet (Prophet Muhammad).

The Permanent Committee for Scholarly Research and Ifta' has reviewed the query sent to the general president from his Excellency the Undersecretary of the Ministry of Islamic Affairs responsible for Masjids (mosques). The letter no. (6807/7), dated (22/7/1411 A.H.) was forwarded to the committee by the General Secretariat of the Council of Senior Scholars on (25/5/1411) with the no. (2399). He requested in this letter that a piece of the Masjid's land be taken. The Masjid is located in Al-Nasim district at Km 5. The request, along with the letter no. (1826/2), dated (6/6/1411 AH), are forwarded to the general director of Da'wa in the country and assistant director of the countries of the Arabian Peninsula to get his opinion after visiting the said Masjid. He replied via letter no. (902/9), dated (3/9/1411 AH), that is attached to a report submitted by the examination committee of the Masjids located in Riyadh. The committee is formed of Suleiman ibn Mansour Abu Hussein and Muhammad ibn `Abdul-`Aziz Al-Dohieshy. The report states the following:

Praise be to Allah Alone. Peace and blessings be upon the Last Prophet.

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In reference to the enclosed request for permission to build an extension in a Masjid located in Al-Nasim District, at Km 5, to be used for teaching Qur'anic memorization, and according to the letter submitted by the director of the Department of Scientific Research and Ifta', we visited the site and found the following:

First: The said Masjid is not one where Friday Prayer is held, and it does not have a residence for the Imam and Mu'adhin (caller to Prayer).

Second: There are large spaces in the north, west, and south sides of the masjid.

Third: The spaces in the north and west areas of the Masjid can be used in expanding the Masjid in the future or in building a residence for the Imam and Mu'adhin.

Fourth: The best place for establishing the extension is the south area nearby the bathroom for the following reasons:

a- Proximity of an electric meter

b- Proximity of the bathroom

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Having discussed the query, the Committee replied that all the spaces of the Masjid should be kept intact as they may be

used in the future to expand the Masjid.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



The first question of Fatwa no. 16815

Q 1: Is it permissible to dedicate part of the Masjid (mosque) to an Islamic nursery where children are taught the matters of religion, knowing that Salah (Prayer) is not offered in this part, and that it is used for the children to play in.

A: It is impermissible to dedicate any part of the Masjid to a nursery or for any other purpose. A Masjid is a Waqf (endowment) that is impermissible to make use of for any purpose other than the original one. However, you can teach the children Qur'an and matters of religion without letting them play, as this does not befit the sanctity of the Masjid.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



The first question of Fatwa no. 16416

Q 1: Many Masjids (Mosques) in non-Muslim countries are considered Islamic

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centers for the Call to Allah which convey the Message of Islam. They are not only places of prayer or Islamic instruction and lectures; rather, the Masjid facility in non-Muslim countries is usually divided into different sections or departments:

1. A Masjid and a place of Salah (Prayer).
2. A center for calling to Islam, which includes:
 - (i) a telecommunication center offering services to Muslims and non-Muslims;
 - (ii) an Islamic library for reading and borrowing books,
 - (iii) an audio and visual library.
3. A school for children on weekends or during the week.
4. Accommodations for workers in the Masjid, or the center or for students.
5. A kitchen and a dining hall.

These sections are near each other with the same outside entrance to the building.

Some sections may be used to serve another's purposes. The Masjid may need to accommodate additional worshippers, and accordingly they offer the Salah in the corridors,

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adjacent rooms, the library, or the Islamic centre. Furthermore, the prayer halls may be used for school activities.

In addition to this, many Islamic ceremonies such as wedding dinners, `Aqiqah (sacrifice for a newborn), and feasts are held in these Masjids because they are the only places which Muslims own and where they can congregate.

Masjid Al-Sunnah Al-Nabawiyah has been established to include all such activities - as mentioned in the first letter - and enclosed is a layout and photos of the building.

It is well known in Islam that sales transactions in the Masjid are not permissible, however, what is the ruling on such Masjids or centers in non-Muslim countries? Our question is:

Is it permissible to sell Islamic cassettes and books and rent video tapes, etc., in the places allocated for that purpose in the centre or the corridors around the prayer halls, given that any kind of selling is forbidden inside such halls?

Is it permissible for non-Muslim men or women to be admitted to the Islamic centre or the Masjid?

Is it permissible for the menstruating woman to enter the Islamic centre?

As such Masjids and Islamic centers are totally established by

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donations and the Muslims there utilize varied methods in their donation campaigns and fund raisers to avoid becoming monotonous.

Some Muslim families prepare different food dishes or donate clothes and appliances to sell at gatherings. The money collected is used for the benefit of the Masjid and maintaining its facilities, or is given in support of Muslims all over the world, such as Muslims in Bosnia and Herzegovina, Somalia, etc.

What is Your opinion regarding holding such exhibitions in prayer halls, as other areas cannot accommodate them, not to mention that in these non-Muslim countries selling outside the building of the Islamic centre is illegal in addition to the impossibility of selling in the freezing weather in winter.

A: The name of the Masjid and the rulings related to it apply only to the place in which prayers are permanently and regularly offered and which is solely allocated for that purpose. As for places other than that which are inside the general building of the Islamic centre, it is permissible to use them in all kinds of selling, buying, and other permissible activities such as cooking, serving meals and the like.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The first question of Fatwa no. 20828

Q1: There is a Masjid (mosque) which part of its land, about 7 meters in length and 10 meters in width, has been taken to be used as warehouses for the unit's rations. Rooms were built close to the western wall facing the Qiblah from outside the Masjid to be used as warehouses for the unit. Is this permissible?

A: It is not permissible to take any part of the Masjid's land for such purposes, because the land is a Waqf (endowment).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



The third question of Fatwa no. 17864

Q 3: What is the difference between a Masjid (mosque) and a Musalla (a place for Prayer)? Is tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) Wajib (obligatory) in the Musalla, or not required, or just Mustahab (desirable) and Mandub (commendable)?

A: a Masjid is the area dedicated for offering the obligatory Salah (Prayer) permanently. As for the Musalla, it is a place where Salah is performed on certain occasions, such as Salat-ul-`Eid (the Festival Prayer), Funeral Prayer, etc., and it is not dedicated for offering the five daily prayers. Tahiyyat-ul-Masjid is not Sunnah (supererogatory act of worship following the example of the Prophet) when entering a Musalla, it is Sunnah only when entering a Masjid for whoever

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intends to stay in it. It should be performed before sitting down as the Prophet (may peace be upon him) said: [﴿When anyone among you enters the Masjid, he should not sit down till he offers two Rak`ahs \(units of Prayer\).﴾](#) (Agreed upon by Imam Al-Bukhari and Imam Muslim).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



The second question of Fatwa no. 19813

Q 2: is the Musalla (a place for Prayer) in university dwellings considered to be a Masjid (mosque) with respect to offering Tahiyat-ul-Masjid (two-unit-Prayer to greet the mosque) and saying the Adhkar (invocations) of entering and leaving the Masjid?

A: The Musalla in university dwellings and elsewhere is not regarded as a Masjid in any respect.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 17609

Praise be to Allah Alone and peace and blessings be upon the last Prophet.

The Permanent Committee for Scholarly Research and Ifta' looked into the Fatwa request submitted to the General Mufti, by the Director of

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Al-Qunfudhah Hospital, referred to the Committee from the General Secretariat of the Council of Senior Scholars no. 348, on 20/1/1416 A.H. in which he asked the following question:

Inside the hospital facility there, is a special place designated for workers to offer Salah (prayer). It had been used as a prayer place for sometime then was closed for work-related purposes. It is noteworthy to mention that there is a Masjid (mosque) inside the hospital. It can accommodate everyone and it is not difficult for staff to offer Salah there. We need the prayer room as space for other departments in the clinic due to expansion of hospital departments.

The question is: is it permissible to use this prayer room as a clinic or offices for work-related purposes in the hospital, given that there is an adequate Masjid in the hospital as we have mentioned?

After examining the Fatwa request, the Committee gave the following answer: If the reality is as mentioned, it is permissible to utilize the prayer room for other purposes. This room does not take the same ruling as Masjids in terms of being a Waqf (endowment) and other aspects.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 20861

All praise is due to Allah Alone and peace and blessings be upon the last Prophet.

The Permanent Committee for Scholarly Research and Ifta' reviewed the letter submitted to His Eminence the Mufty from His Excellency the General Manager of Islamic Affairs in the Armed Forces with the number 2/10/1457 on 2/6/1419 A.H. This letter was referred to the Committee from the Secretariat General of the Council of Senior Scholars with the number 3691 on 13/6/1419 A.H.; and it included the following question posed by His Excellency:

I refer to Your Eminence the question submitted from the manager of my children's high school - King `Abdul-`Aziz Military Academy - regarding the following subject:

There is a Masjid (mosque) inside the same building of the academy. The Masjid is very small, as it is only seven by five meters. Due to its narrow area and the large number of students, Salah (Prayer) is offered in the gymnasium. The academy officials want to turn this Masjid into a computer room to calculate the final results. Is it permissible to use this Masjid

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as a computer room since no congregational Salah is offered in it? Please advise us in this regard.

After studying the question, the Committee answered: If the reality is as mentioned, it is permissible to change this Musalla (a place for Prayer) into a computer room and designate a larger area to be used as a Musalla. This may be done because it cannot accommodate the number of those who offer Salah and it is not regarded as Waqf (endowment) like other Masjids.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 18156

All praise be to Allah Alone and peace and blessing be upon the last Prophet.

The Permanent Committee for Scholarly Research and Ifta' reviewed the letter submitted to His Eminence the Mufty from the Manager of the Secondary School in Ha'il. This letter was referred to the Committee by the Secretariat General of the Council of Senior Scholars with the number 3384 on 13/7/1416 A.H. The following question was posed:

We have mentioned in the previous letter we sent you that we want to build a place in our school to be used as a Musalla (a place for Prayer) like that which is constructed

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in women faculties within the wall of the building. This place will be used during regular studying hours. Lectures and sermons that touch on subjects of `Aqidah (creed) and Salah (Prayer) and warn against the misleading ways of the time will be held in this Musalla along with study groups for memorizing and teaching the Qur'an. It is worth mentioning that all these activities will be carried out during the free time of students. Moreover, the Zhuhr (Noon) Prayer will be performed there. We collected a sum of money equal to 13,500 riyals for constructing this place. If it is not allowable to construct this Musalla, what should we do with this money? We hope that you will elaborate on this taking into consideration that these kinds of Musalla are found in many schools. May Allah reward you with the best!

After studying the question, the Committee answered: There is no harm in specifying a certain place in a school for female students to offer Salah therein. However, it does not take the ruling of a Masjid (mosque). It is allowed to deliver lectures and sermons and teach the Qur'an in this Musalla. This place will be of great benefit for students, for it will help them to offer Salah in its due times and give them the opportunity to learn beneficial knowledge. It should be called a Musalla, not a Masjid. Therefore, a menstruating, a newly-delivered, or a Junub (in a state of major ritual impurity) woman can enter it, for it is not considered a Masjid. Furthermore, it is permissible to collect money to construct this place for it is a kind of cooperation in good and righteousness. It is only forbidden to construct special Masjids for women in residential areas.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



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The first and second questions of Fatwa no. 16361

Q 1: My father, may Allah have mercy with him, bequeathed me a piece of land half of which is populated and the other half is used in cultivation. I donated this land for the construction of a Masjid (Mosque) with all its facilities, i.e. car parks around it and bathroom facilities and the like. Praise be to Allah, this was done in the best way, but some people told me that the reward for this deed will go to my father not me, because he is the real owner of the land and I only inherited it from him without effort. Is this correct?

A: you will be rewarded for donating your inherited land for the establishment of a Masjid because you own it and your father will be rewarded for bequeathing it to you. Both of you will be rewarded In sha'a-Allah (if Allah wills) due to your good intentions.

Permanent Committee for Scholarly Research and Ifta'

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Q 2: I have been working as a servant in a Masjid (mosque) for a long time. During my first years as a servant, my salary was only 132 riyals and now it has reached 900 riyals. shall I receive reward from Allah (Exalted be He) for serving the Masjid while receiving this salary?

A: Serving the Masjid with a good intention entails a great reward. There is no harm to take a salary from the government to improve your conditions and free yourself for the service of the Masjid.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 16527

Q: Does Salah (prayer) in Al-Masjid Al-Haram (the Sacred Mosque in Makkah) equal a hundred thousand Salahs performed elsewhere? Is this specific to Salah in Al-Masjid Al-Haram only, or does it apply to Salah anywhere within the Sacred Precincts of Makkah?

A: the reward of offering Salah in Makkah, may Allah protect it, is doubled anywhere within the Sacred Precincts of Makkah not just in Al-Masjid Al-Haram. Allah (Glorified and Exalted be He) says: ﴿Glorified (and Exalted) be He (Allâh) [above all that (evil) they associate with Him] Who took His slave (Muhammad صلى الله عليه وسلم) for a journey by night from Al-Masjid-al-Harâm (at Makkah) to Al-Masjid-al-Aqsâ (in Jerusalem)﴾ The Isra' (Night Journey) began from the house of Um Hani'. Imam Ahmad related in the story of Al-Hudaybiyah that ﴿"The Prophet (peace be upon him) used to offer Salah at the Haram."﴾ Part of the area of Al-Hudaybiyah is Hil (outside the Sacred Precincts of Makkah) and part of which is Haram (within the Sacred Precincts of Makkah).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



The third question of Fatwa no. 17393

Q 3: Does offering Salah (Prayer) in any Masjid (mosque) in Makkah Al-Mukarramah (The honored City of Makkah) have the same reward as offering it in Al-Masjid Al-Haram (the Sacred Mosque in Makkah)? Is all Makkah considered a sanctuary?

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A: The reward of Salah is increased and multiplied when it is offered at any part of the Sacred Sanctuary of Makkah and in all Masjids of Makkah. However, offering Salah at Al-Ka'bah is much superior.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
'Abdul-'Aziz Al Al-Shaykh	Salih Al-Fawzan	'Abdullah ibn Ghudayyan	'Abdul-'Aziz ibn 'Abdullah ibn Baz



Fatwa no. 19729

Q: Your Eminence, I would like your answer to the following question:

First, what is the Islamic ruling on whoever visits Al-Madinah Al-Munawwarah to offer Salah in Al-Masjid Al-Nabawy Al-Sharif then goes to Masjid Quba', and the Masjid of two Qiblahs (direction faced for Prayer towards the Ka`bah), the Masjid of Jumu`ah and the Masjid of Al-Ghamamah, Al-sediik, and the Masjid of `Aly, may Allah be pleased with them, and other ancient Masjids, and after entering them, the visitor offers Tahiyat-ul-Masjid (two-unit-Prayer to greet the mosque). Is this permissible for him to do or not?

Second, after the visitor reaches Al-Masjid Al-Nabawy Al-Sharif, is it permissible for him to visit the ancient Masjids in Al-Madinah Al-Nabawiyah with the intention of contemplating over the remains of the righteous Salaf (righteous predecessors) and see the actual embodiment of the information which they read in the books of

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Tafsir (explanation/exegesis of the meanings of the Qur'an), Hadith and history concerning the Gazawat (battles) and the abodes of the tribes of Al-Ansar. Please advise concerning this regard.

A: The answer to these two questions necessitates some details as follows:

First, by surveying the masjids that exist in the Prophet's Madinah, peace be upon him, i.e. Al-Madinah Al-Munawwarah may Allah protect it, it is evident that they are of many kinds:

As for the first kind, a Masjid that exists in the Prophet's Madinah (peace be upon him) and which has a special merit. There are only two Masjids in this regard:

The first one is the Prophet's Masjid (peace be upon him) and which is mentioned in Allah's saying: ﴿Never stand you therein. Verily, the mosque whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And Allâh loves those who make themselves clean and pure [i.e. who clean their private parts with dust (which has the properties of soap) and water from urine and stools, after answering the call of nature].﴾ It is the second of the three Masjids to which a journey may be undertaken as authentically proven in the prophetic Sunnah. It has also been authentically proven that offering one Salah in this Masjid is better than one thousand Salahs elsewhere with the exception of Al-Masjid Al-Haram (the Sacred Mosque in Makkah).

Second, the Masjid of Quba', for which this Ayah (Qur'aniv verse) was revealed: ﴿Verily, the mosque whose foundation was laid on piety﴾ Furthermore, and in the Hadith reported by

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'Usaid ibn Hudair Al-Ansary may Allah be pleased with him, that the Prophet (peace be upon him) said: ﴿Offering Salah in Masjid Quba' is equal in reward to `Umrah (lesser pilgrimage).﴾ Related by Al-Tirmidhy, Ibn Majah and others on the authority of Sahl ibn Hunayf, may Allah be pleased with him, that the Prophet, peace be upon him, said, ﴿He who purifies himself at his house then goes to

Masjid Quba' only to offer Salah in it will get a reward equal to that of performing `Umrah) Related by Ahmad, Al-Nasa'y, Ibn Majah and others, and this was the exact wording of the narration of Ibn Majah.

The second kind refers to the general Masjids of Muslims that are spread in the Prophet's Madinah, peace be upon him, and which have no merit of their own, but offering Salah in them is equally rewarded.

As for the third kind, they are the Masjids that were built at certain places that the Prophet was thought to have offered Salah at, or he himself defined the place where he offered that Salah in, such as Bunu Salim Masjid and Musalla (a place for Prayer) for `Eid (Festival). Such Masjids have no virtues for which they should be singled out, and nothing was reported that encourages visiting them and offering two Rak`ah (unit of Prayer) in them.

The fourth kind is dedicated to some newly built Masjids that were ascribed wrongly to the Prophet's era or that of the Rightly-Guided Caliphs, and due to innovated practices, they were frequented by the people, such as

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the seven Masjids, and a Masjid in The mountain of Uhud and others. These Masjids are baseless as far as the sanctified Shar` is concerned, and accordingly they should not be visited for the purpose of offering a certain `Ibadah (worship) or other acts of worship, as this is an apparent Bid`ah (innovation in religion).

The basic Shar`i rule is that no one is to be worshipped except Allah and in the manner He enjoined and prescribed as revealed to His Prophet and Messenger, Muhammad (peace be upon him). This is evidently manifested in the Book of Allah and the Sunnah of His Messenger, Muhammad (peace be upon him) and the traditions reported from the Salaf (righteous predecessors) of this Ummah (nation) who authentically reported this religion from the Messenger of Allah (peace be upon him) and conveyed it to us as well to warn us against following innovations in obedience to the command of the bringer of glad tidings and warnings (peace be upon him) as he says in the Sahih (authentic) Hadith: (He who did any act for which there is no sanction from our behalf, that is to be rejected.) and in another wording: (He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.) He, peace be upon him, also said: (You must follow my Sunnah and that of the Rightly-Guided Caliphs after me. Stick to them and hold fast to them. Avoid novelties, for every novelty is an innovation, and every innovation is an error.) and said: (follow the example of those after me: Abu Bakr and `Umar.) The Prophet (peace be upon him) said when (some of the Sahabah (Companions of the Prophet) asked him to make for them a tree from which they seek blessing and hang their weapons on. The Messenger of Allah said: 'Allaahu

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Akbar! By the One in Whose Hand is my soul, verily these are the ways of the earlier nations. You have said exactly as The Children of Israel said to Musa: (Make for us an ilâh (a god) as they have âlihah (gods).)) The Prophet (peace be upon him) also said: (The Jews have split into seventy one sects, and the Christians have split into seventy two sects. And this Ummah will split into seventy-three sects, and all of them will be in the Hellfire save one.) Someone asked, "O Messenger of Allah, which one will that be?" He replied, "The one that follows what me and my Sahabah (Companions) follow.) Furthermore, it has been reported by Ibn Waddah in his book "Al-Bid`a wal Nahy `anha", i.e innovations and means of forbidding them, with his Sanad (chain of narrators) from Ibn Mas`ud, may Allah be pleased with him, that `Amr ibn `Utbah and some of his friends built a Masjid in Al-Kufa, but it was ordered by `Abdullah that this Masjid be demolished and that was done. Then it came to his

knowledge that the said people were gathering in a corner of Masjid Al-Kufah and continued offering Tasbih (glorification of Allah) Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]") and Takbir (saying: "Allahu Akbar [Allah is the Greatest]"). It is said that `Abdullah wore a hooded cloak and went to the Masjid to hear what they were saying, and then he unveiled his face to identify himself as Abu `Abdul-Rahman, then he said, "either you surpassed the knowledge of Muhammad's Sahabah, or you have wrongfully introduced a new innovation, etc."

He also warned him and others against following invented innovations, and incited people to understand and comprehend the rulings and teachings of Din (religion) as the Salaf did. It has been authentically reported that `Umar (may Allah be pleased with him) cut off the tree under which the Bay`ah (pledge of allegiance) of Ridwan took place between the Prophet (peace be upon him) and his Sahabah, when he saw that people

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began to visit it frequently. Moreover, when he saw that people used to go collectively to a certain place, he enquired about that matter, and was told that they offer Salah in a place where the Prophet, peace be upon him, used to pray in on his way to perform Hajj. He accordingly got furious and said: Those who preceded you were destroyed due to following the traces of their prophets." End quote.

It is an established fact that the purpose of building a Masjid is gathering people to perform their acts of worship in it, and it is an intended gathering in the Shari`ah (Islamic law). Accordingly, the existence of the seven Masjids in one place do not achieve that purpose; rather this will disperse prayers in a way that contradicts the purposes of Shari`ah. Moreover, such Masjids were apparently not built for gathering people because they are so close to one another; rather for seeking a blessing by offering Salah in them and offering Du`a'. This is an apparent innovation. As for the naming of such Masjids i.e. "The Seven Masjids", there is no historical explanation for that at all, but Ibn Zubalah mentioned Masjid Al-Fath, and he is a liar as defined by the Hadith scholars, and he died at the end of the second Hijri century. Then he was followed by Ibn Shabbah, the historian and he mentioned the same Masjid, but it is known that historians tell narrations without confirming the authenticity of the narrators who said it, as they report what they hear and put the responsibility of its authenticity on those from whom they heard it. This was also the opinion of Al-Hafiz Imam Ibn Jarir in his history set. As for the authenticity of the names of these Masjids or one of them, this is not authentically proven. The Sahabah exerted all their efforts to report the sayings of the Prophet (peace be upon him) as well as his actions and deeds; they also reported everything the Prophet did, even on entering the bathroom. They similarly reported the Prophet's visit to Quba' Masjid every week and his performing Salah over the martyrs of Uhud before his death as if he was bidding them farewell, in addition to other narrations mentioned in

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the books of Sunnah. As for these Masjids, the Hufaz and the historians have searched into the origin of their names, as the knowledgeable scholar Al-Samhudy (may Allah be merciful with him) said that he did not come across any authentic proofs concerning the names of these Masjids. And he said in another part that he did not find any authentic evidences regarding the names of such Masjids, or the other two Masjids mentioned by Al-Mutarry.

As for shaykh-ul-Islam Ibn Taymiyyah (May Allah be merciful with him), he said: It is meant here that the Sahabah and the Tabi`un (Followers, the generation after the Companions of the Prophet) did not glorify any of the traces of the prophet, such as a place he went or offered Salah in. They did not intend to build a Masjid to honor the traces of prophets and righteous people; rather their Imams such as `Umar ibn Al-Khattab and others intentionally forbade offering Salah in a place in which the

Prophet (peace be upon him) might have offered Salah in once or twice. He also mentioned that `Umar and the other Rightly-Guided Caliphs; `Uthman and `Aly and the rest of the ten Sahabah promised with Jannah (Paradise) as well as others including Ibn Mas`ud, Mu`az ibn Gabal and 'Ubay ibn Ka`b never intended offering Salah in these places. Then shayk-ul-Islam mentioned that in Madinah there are many Masjids, and offering Salah in them is not singled out with a special virtue except for Masjid Quba' and that the Masjids that were built over graves

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are nothing but mere innovation introduced into the religion of Islam and practiced by those who have weak knowledge of Islam and the Shari`ah revealed to Muhammad (peace be upon him) as to the perfection of Tawhid (belief in the Oneness of Allah) and worshipping Allah alone as well as blocking all avenues with which Satan tempts mankind.

Al-Shatiby related in his book "Al-e`tisam", that `Umar (may Allah be pleased with him) saw some people frequently visiting a certain place in which the Prophet (peace be upon him) used to offer Salah, so he said, 'Those who came before you were perished due to following the traces of their prophets, and they turned these traces into churches and synagogues. He also said: Ibn Waddah said: 'Malik used to hate every innovated Bid`ah (innovation in religion) even if it was a good one lest people ascribe to the Prophet things he never did or considered lawful.

Al-Shatiby (may Allah be merciful with him) also said: Ibn Kinanah was asked about the traces and remnants left in Al-Madinah and he said: that the most authentic narration refers only to Qiba'

It has been authentically narrated that `Umar (May Allah be pleased with him) cut down the trees frequently visited by people to offer Salah under them lest they should be a source of Fitnah (temptation) for Muslims. `Umar ibn Shabbah mentioned in his book "Akhbar Al-Madinah" and also Al-`ainy in his commentary on Sahih Al-Bukhari the names of many Masjids, but they did not mention the said seven Masjids.

In light of this short elaboration, it is known that the existence of the said seven Masjids or what is even called the Masjid of Al-Fath which was given considerable care by Abu Al-Haiga', the vizier of the 'Ubaydi (Fatimid) state with its known school of thought, were not authentically reported and as these Masjids have recently been frequented by people for the purpose of visiting and attaining blessings by offering Salah in them,

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and this may lead astray many of the visitors to the Prophet's Mosque, it should be known that going to such Masjids is an apparent Bid`ah (innovation in religion), and keeping them contradicts the objectives of Shari`ah and the teachings revealed to Muhammad of devoting worship to Allah alone. Honoring the prophetic Sunnah demands demolishing such Masjids, as the Prophet (peace be upon him) said: **(He who did any act for which there is no sanction from our behalf, that is to be rejected.)**

The said Masjids should be demolished so as to avoid Fitnah and to block the avenues leading to Shirk (associating others with Allah in His Divinity or worship) and to protect the `Aqidah (creed) of Muslims against any innovations as well as the perfection of Tawhid (belief in the Oneness of Allah/monotheism), and following the example of the the Rightly-Guided Caliph, Amir Al-Mu'minin (Commander of the Believers), `Umar ibn Al-Khattab, (may Allah be pleased with him), who cut down the tree of Al-Hudaybiyah Treaty when he saw that people used to frequent it and he feared that they might be tempted in their religion. He also reminded them that the people who came before them were perished by following the traces of the prophets because the Shari`ah of Allah did not prescribe that.

Second, and based upon the above mentioned facts, it becomes evident that people who frequently visit these seven Masjids and other newly built Masjids solely for the purpose of discerning the

ancient traces or to rub its walls and Mihrabs (a place where the Imam stands when leading prayer), and seeking blessing by means of that are committing a Bid`ah (innovation in religion) similar to that which disbelievers used to do with their idols in Jahiliyyah (pre-Islamic time of ignorance). Therefore, every Muslim who wants to protect his religion against any temptation must avoid such misdeeds and advise his Muslim brothers to do the same.

Third, this makes it known that what some weak-minded people do regarding deceiving pilgrims and visitors into visiting these innovated places in return for fees, such as the said seven Masjids, is a Haram (prohibited) deed, and the money taken

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in return for the misdeed is ill-gotten, and the person who commits such an act should give it up. ﴿And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴾ ﴿And He will provide him from (sources) he never could imagine.﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 19196

Q: A man lives in Makkah Al-Mukarramah and rarely sets out on a journey to Al-Masjid Al-Nabawy Al-Sharif (the Prophet's Mosque in Madinah). He claims that offering Salah (Prayer) in Al-Masjid Al-Haram (the Sacred Mosque in Makkah) is better than offering it in Al-Masjid Al-Nabawy. So, how should he leave what is most superior to what is less superior? Is his claim right?

A: undertaking a journey to visit Al-Masjid Al-Nabawy is an act of Sunnah (a commendable act) whose doer will be rewarded but there is no punishment for not doing it. The Prophet (peace be upon him) said: [«Do not set out on a journey except to three Masjids \(mosques\): Al-Masjid Al-Haram, this Masjid of mine \(Al-Masjid Al-Nabawy in Madinah\), and Al-Masjid Al-Aqsa \(Al-Aqsa Mosque in Jerusalem\).»](#) (Agreed upon by Al-Bukhari and Muslim)

Offering Salah in Al-Masjid Al-Nabawy is greatly rewarded. However, offering Salah in Al-Masjid Al-Haram is much better for it was reported by Al-Bukhari and Muslim in

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their Sahih (authentic) Books of Hadith that the Prophet (peace be upon him) said: [«One Salah in my Masjid is a thousand times more excellent than a Salah in any other Masjid, except Al-Masjid Al-Haram.»](#)

To stay in Makkah and leave visiting Madinah is not wrong on the part of the man in question, for he regards it sufficient to do what is most superior rather than what is less superior and to get double rewards. Offering Salah in Al-Masjid Al-Haram is multiplied to a hundred thousand Salahs elsewhere. Shaykh Al-Islam, Ibn Taymiyah said in his Fatawa (vol. 27, P. 325): "The Jumhur (dominant majority of scholars) agrees that Al-Masjid Al-Haram is the best Masjid and that offering Salah in it equals a hundred thousand Salahs elsewhere." It is reported by Ahmad, Al-Nasa'y, and others through a good Sanad (chain of narrators) with this wording: [«A Salah in Al-Masjid Al-Haram is better than a hundred thousand Salahs elsewhere.»](#) Similarly, Al-Bayhaqy and Ibn Majah reported a similar narration.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17525

Q: Does the Salah offered in Masjid Quba' have more reward than that offered elsewhere except for Al-Haramayn Al-Sharifayn (the Two Sacred Mosques: the Sacred Mosque in Makkah and the Prophet's Mosque in Madinah)? If that is true, what is the evidence for it? Is Masjid Quba' the first Masjid (Mosque) built in Islam as stated in Allah's saying, ﴿Never stand you therein. Verily, the mosque whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And Allâh loves those who make themselves clean and pure [i.e. who clean their private parts with dust (which has the properties of soap) and water from urine and stools, after answering the call of nature].﴾

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A: it is recommended to visit Masjid Quba' but without having to undertake a journey such as those who are living in Madinah. The Prophet (peace be upon him) used to go to Masjid Quba' every Saturday on foot or riding. Ibn `Umar (may Allah be pleased with them) used to do so too. (Agreed upon by Al-Bukhari and Muslim)

It is recorded by Al-Tirmidhy and Ibn Majah on the authority of Usayd ibn Hudayr Al-Ansary (may Allah be pleased with him) that the Prophet (peace be upon him) said, ﴿**Offering prayer in the Masjid of Quba' is equal in reward to performing Umrah.**﴾ It is recorded by Al-Nasa'iy and in Al-Musnad on the authority of Sahl ibn Hunayf that the Prophet (peace be upon him) said, ﴿**Whoever purifies himself in his house, then comes to Masjid Quba' and offers a prayer there, will have a reward like that of 'Umrah.**﴾ This Hadith is ranked as Sahih (authentic) by Al-Hakim; such a view is supported by Al-Dhahaby. Moreover, this Ayah indicates that Masjid Quba' is the first Masjid whose foundation was laid from the first day on piety.

According to the authentic Hadith, the Prophet's Mosque in Madinah is the Masjid whose foundation was laid on piety. There is no contradiction between the Ayah and this Hadith because if the foundation of Masjid Quba' was laid from the first day on piety, then the Prophet's Masjid is most worthy of this merit.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 19307

Q 2: It is said that Al-Shara'i` District in Makkah Al-Mukramah is a few meters outside the Haram (all areas within the Sacred Sanctuary of Makkah), though the inhabitants of this district work and buy their effects from Makkah. Will they receive the same reward as those who offer Salah inside the Haram?

A: al-Shara'i` District is divided into two sections; one inside the Haram and there are signs to show its boundaries.

The other part is outside the Haram. The part that is inside the Haram enjoys the same rulings such as the double reward of offering Salah. However, the part that is outside the Haram has the same rulings of Al-Hil (all areas outside the Sacred Sanctuary of Makkah) such as the permissibility of assuming Ihram (ritual state for Hajj and `Umrah) for the people of Makkah and the like.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 20608

Q: We have a Masjid (mosque) that is built from the donations of benevolent people. The person in charge of the Masjid wants to decorate the Mihrab, the ceiling, and the pillars inside the Masjid with Qur'anic verses. I told him that this is not permissible

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as I heard from some shaykhs. The man's reply was that many Masjids include decorations and Qur'anic verses. Is this permissible or not? We appreciate your advice!

A: It is not permissible to decorate the Masjids or write Qur'anic verses on the walls because this involves exposing the Qur'an to abuse. Besides decoration of Masjids is prohibited and distracts those who see these decorations and writings from their Salah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 20825

Q: I would like to inform you of my Islamic project for which I intend to establish a special factory to export this personal model of a Masjid (mosque) to the whole world, especially to Europe and the USA as The Kingdom of Saudi Arabia is the pioneer country in exporting the Book of Allah and the Sunnah of the Prophet (peace be upon him). I am really honored that Your Eminence would support me with an opinion, consultation and spiritual support. It is worth mentioning that the girls who manufacture these models are the girls of this country, who graduated from technical departments in institutes and colleges which opened the first

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specialist center for feminine decoration. The goal of the center is to achieve female participation in economic development and to solve the unemployment problem for many talented female graduates. Our goal is to serve our religion, country and the king; proving that Saudi women can work, benefit others and benefit from others with their abilities, skills and knowledge, while keeping to the teachings of their religion and Arab traditions. I thank you in advance for your support. May Allah reward you with the best!

A: This work is not permissible because of the authentic Hadiths reported concerning the prohibition of decorating Masjids. Moreover, this decoration will distract those who offer Salah (prayer) by engaging themselves in looking and reflecting on these decorations and drawings.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 21093

Q: In the Masjid (mosque) of Prince Salman ibn Muhammad Al Sa`ud, we suffer from the narrowness of the place, which does not accommodate the number of those who offer Salah (Prayer) and does not include a place for women to offer Salah therein. During Ramadan, we pitch a large tent for women on a piece of land behind the Masjid, but it is exposed to cats, children, and even rain,

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not to mention the possibility of women being harmed by anybody. Therefore, we have searched for the owner of the land to buy it from him, but we have not found him. We have put a poster on the land indicating that it is required for buying, but no one has responded to us. We have, thus, thought of erecting a temporary construction from iron that will have no foundation inside the ground to serve as a Musalla (a place for Prayer) for women and to be used for other purposes as well. In case the owner of the land appears, he can choose either to sell it or we will leave it. We have got the approval of the sons of the Prince, but they want a Fatwa (legal opinion issued by a qualified Muslim scholar) concerning the permissibility of this. It is worth mentioning that this land has never been used for anything before and if there is an owner of it or its owner needs it, we would have found him after our thorough search. Please issue a Fatwa in this regard. May Allah reward you with the best!

A: The basic rule states that it is not permissible to use others' properties in any way, whether by constructing buildings on them or by using them for any activity, without the permission of their owner. Therefore, you should search for an alternative other than this land. Moreover, it is not permissible to build a Musalla outside a Masjid and make those offering Salah unable to see their Imam (the one who leads congregational Prayer). Likewise, it is not permissible for the one who offers Salah in this place to be led by that Imam.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



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Fatwa no. 20131

All praise be to Allah Alone, and peace and blessings be upon the final Prophet!

The Permanent Committee for Scholarly Research and Ifta' read the letter submitted to His Eminence the Grand Mufty (Islamic scholar qualified to issue legal opinions) by the Vice President of the Subsidiary Waqf Council in Riyadh and the General Manager of the Ministerial Division in Riyadh, which was referred to the Committee by the Secretariat General of the Council of Senior Scholars, no. (7327), dated 24/12/1418 A.H. The letter stated the following:

Please find attached the request submitted by the Municipality of Al-Zulafy to demolish part of the Masjid (mosque) that lies to the east of `Alaqah Garden, whose area is 350 square meters, as it obstructs the road, in return for annexing to the Masjid part of the governmental land located in the south western side of the Masjid, whose area is 1300 square meters, as a compensation.

The Subsidiary Waqf Council in Riyadh issued the decree no. (6/207/M/Q/R), dated 27-28/8/1418 A.H., which recommends acceptance of the suggested exchange after Your Eminence's approval.

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Please advise concerning the permissibility of the decree of the Council so that we may act accordingly.

The Permanent Committee also read the decree issued by the Subsidiary Waqf Council. It states the following:

The Subsidiary Waqf Council in Riyadh considered the request submitted by the Municipality of Al-Zulafy which is described below:

First, the Municipality of Al-Zulafy, in its letter no. (168) dated 28/3/1417 A.H., which was submitted to the manager of Waqf and Masjids in Al-Zulafy, requested to take part of the Masjid whose area is 350 square meters lying east to `Alaqah Garden, as it cuts off the flow of the street, which is 30 square meters wide, so that it is connected to the main street.

Second, in return for this, part of the governmental land located in the south western side of the Masjid, whose area is 1300 square meters, will be annexed to the Masjid as a compensation. An additional area of 638 square meters will be annexed to the Masjid as lodging for the Imam (the one who leads congregational Prayer) and Mu'adhin (caller to Prayer).

Third, the part of the Masjid that lies to the east of `Alaqah Garden will be removed only if the Ministry issues a decree to rebuild it.

Fourth, after presenting this case to His Eminence President of the Court of Al-Zulafy Governorate,

His Eminence ruled that there is nothing wrong in removing that part of the Masjid if this proves to be beneficial to the Masjid.

Fifth, manager of Al-Zulafy Waqf said that annexing an area of 1300 square meters to the Masjid, as a compensation, as well as annexing an additional area of 638 square meters, as lodging for the Imam and the Mu'adhin, is in the benefit of the Masjid.

Sixth, bringing the matter before the Shari`ah (Islamic law) board member, he recommended in a letter no. (10), dated 17/6/1418 A.H., that the Masjid should remain intact. It is stated in Kash-shaf Al-Qina`, under the heading "Selling or exchanging endowed land": "It is prohibited to sell endowed land, donate it, or even exchange it for even a better piece of land as per the abovementioned Hadith." The Hadith referred to is the following: [\(It is prohibited to sell land that has been endowed, give it away as a gift or bequeath it\)](#) The Municipality should allocate part of the governmental land to the Masjid and another part to provide lodging for the Imam and the Mu'dhin without demolishing any part of the Masjid in return. The Municipality of Al-Zulafy is following up its request since the execution of the project is conditional upon approval of the Ministry of Waqf to allow the land exchange, which will benefit the neighborhood in particular and the entire Municipality in general.

Seventh, the land, on which the Masjid is built, is owned by the Ministry of Waqf as per bond no. (3/154), which was signed on 19/8/1404 A.H. After reviewing and exchanging views over the issue in question, the Council reached a decision approving the land exchange provided that further permission is granted from His Eminence the Grand Mufti of the Kingdom. The relevant decree of the whole case shall be referred to the Supreme Council of Waqf, as per instructions set forth in Paragraph (1), Article (6) of the system applied by the Supreme Council of Waqf.

After the Permanent Committee examined the inquiry, it issued a Fatwa recommending that the Masjid should remain intact. No part of the Masjid should be demolished until a new Masjid is constructed over the neighboring governmental land. The remaining area on which the current Masjid is located will be part of the new Masjid after it is demolished.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 21275

Q: We, the Muslim community in Aksil city, wanted to engage in Islamic activities. We applied to the French authorities to grant us a piece of land to build a Masjid (mosque).

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The authorities took a long time to respond to us, so we bought a villa and allocated it for performing Salah. When the authorities gave us a piece of land, we did not have enough money to build the Masjid. We are keen to follow the teachings of the Qur'an and Sunnah and know the ruling on all our actions according to Shari`ah. My question is: Is it permissible to sell the villa and use its value to build the Masjid?

A: There is nothing wrong with selling a villa and using its value to build the Masjid if you can dispense with it. If not, you can keep using this villa for performing Salah until you can afford to build the Masjid or find a Muslim donor to fund it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 20759

Praise be to Allah, and peace and blessings be upon the last Prophet.

The Permanent Committee for Scholarly Research and Ifta' has looked into the Fatwa request submitted to His Eminence the General Mufti from the Judge of Al-Bakiriyyah Court, Dr. `Abdullah ibn `Ali Al-Dakhil, no. 747 on

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8/5/1419 A.H. referred to the Permanent Committee from the General Secretariat to the Council of Senior Scholars under no. 2998 dated 11/5/1419 A.H. It includes the decision on the request submitted to the chief of municipality of Al-Bakiriyyah about the possibility of benefiting from the municipal land on which a Masjid (mosque) is built, after demolishing it, as it is no longer used by the municipality and no one offers Salah (Prayer) in it currently.

The Permanent Committee studied the request and looked into the report attached to it, which was prepared by the committee formed to look into the issue of the Masjid in question. The committee is comprised of a representative of Al-Bakiriyyah Court, `Abdul `Aziz Al-Muhammad Al-Luhaydan, representative of the Endowments Department, `Abdullah Al-Muhammad Al-Luhaydan, a representative of the Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV), Hamad ibn Sulayman Al-Rajhy, and a representative of the Municipal Authority of Al-Bakiriyyah, `Abdul `Aziz Al-Salih Al-Luhaydan.

The report reads as follows: Based on the letter of His Eminence, Judge of Al-Bakiriyyah Court no. 467/1 on 13/3/1419 A.H. based on the letter from the General Mufti of the Kingdom of Saudi Arabia, and the Chairman of the Council of Senior Scholars, and the Department of Scholarly Research, Ifta', Daw`ah, and Guidance no 2/1345 on 4/3/1419 A.H. with regard to forming a Committee including the legal court, the Endowments Department, the Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV),

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and the municipality to consider the situation of the mentioned Masjid, the following is reached:

- 1- The Masjid is built for the employees in the municipality and is inside the municipal buildings.**
- 2- The Masjid does not have doors overlooking the street.**
- 3-Only the Zhuhr (Noon) Prayer is offered in it until Al-Hadithy Mosque was built adjacent to it.**
- 4- Salah has not been offered in it for a year and a half now, since the other Masjid has been built.**
- 5- The adjacent Masjid is less than 40 meters away from it.**

After studying the request, the Permanent Committee issued a Fatwa (legal opinion issued by a qualified Muslim scholar) that states there is no harm in the municipality benefiting from the mentioned Masjid because the Masjid is not a public Endowment. In fact, it is a property of the municipality and only the Zhuhr Prayer was being offered in it. It has been a year and a half now since any one has offered Salah in it because people offer Salah in the newly built Masjid that is close to the municipality.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Fatwa no. 15570

Praise be to Allah Alone, and peace and blessings be upon the last Prophet,

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to commence:

The Permanent Committee for Scholarly Research and Ifta' looked into the request for Fatwa submitted to his Eminence the general Mufti from his Eminence deputy of the emirate of `Asir no. 10557 dated 18/2/1413 A.H. from the general secretariat of Council of Senior Scholars no. 930 dated 25/2/1413 A.H. in which his Eminence asks for a Fatwa for demolishing two Masjids (mosques) from the Masjids built close to each other in Bishah. A report is enclosed to his Eminence letter; it is the report of a Committee formed to look into the issue of the mentioned Masjids. It reads as follows:

All of us the representatives of the court of Bishah, the municipality, the Endowments, and the police have gone to the mentioned place and found that there are three Masjids built very close to each other according to the following:

1- The Masjid that is built by (T.A.D) is affiliated to the Endowments; it is built on the land granted to the Endowments in deed no. 17 dated 22/2/1412 A.H. It is affiliated to the Ministry of Endowments.

2- There are two other Masjids close to the first Masjid: the first is built on a piece of land owned by (A.R); the general asphalted road that leads to Al-Hazimy separates it from the Masjid, and the second is built with zinc on a piece of land belonging to the municipality. It is 100 meters away from the Masjid that is affiliated to the Endowments.

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3- There is a small Masjid built on a piece of land owned by (M.M.M); it is 500 meters away from these Masjids.

The decree of the Committee:

The decree of the Committee is that the Masjid built by the people on a piece of land belonging to the municipality has to be demolished because it is very close to the Masjid affiliated to the Endowment. The person called (A.R.) should close and demolish the Masjid that is built on his piece of land because it is very close to the house of the mentioned person. The Masjid built on the land owned by Munays should be left as it is because it is far from the Masjid affiliated to the Endowments and serves the people of a separate alley. The people in the neighboring area should be informed that they have to offer Salah (Prayer) in the Masjid that is affiliated to the Endowments which is built by (T.A.D) to prevent division. May Allah grant us success!

Here is also the decree of his Eminence Judge of the supreme court in Bishah in his letter addressed to the emirate of Bishah no. 80/1 dated 4/1/1413 A.H. It reads as follows: We hereby inform you that since there is a Masjid with the deed no. 17 in 22/2/1412 A.H. and since it is built by the person called (T.A), it should remain as it is. As for the

two Masjids that are separated by 100 meters i.e., the Masjid built on the land of Abdul-Rahman ibn Rakban and the other Masjid that is built on the land belonging to the municipality, both should be demolished. The people who offer Salah there should be asked to offer Salah in the fourth Masjid that is affiliated to the Endowments; because it is not permissible to build a Masjid close to another Masjid unless this is necessary. As for the Masjid that is built on the land owned by (M.M.M), since it is far from the old Masjid,

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it should stay as it is for people to offer Salah in it as long as the distance separating the two Masjids is 500 meters. We hope you will consider the issue and address those who it may concern. May Allah protect you.

After examining the request for Fatwa, the Committee gave a Fatwa with their acceptance of the decree of the committee.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 14154

We have an old Masjid (mosque) in our village (it was built six years ago) where we offer the five daily Prayers. There are no toilets or water in that Masjid which makes some people go back without offering Salah in the Masjid because of the lack of water. Some benevolent people managed to build another Masjid with toilets and plenty of water, but that is not the problem. The problem is that some people say that the money used for building the Masjid is unlawful money, while other people say it is lawful and its donor is from another village. People differed on the permissibility of offering Salah in it. Is this Makruh (reprehensible)? We appreciate your advice, may Allah reward you with the best!

A: There is no harm in building a new Masjid in the village from the money donated

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by a person to fulfill people's need for a Masjid and it is permissible for them to offer Salah in it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 15572

All praise be to Allah Alone and peace and blessings be upon the last Prophet.

The Permanent Committee for Scholarly Research and Ifta' reviewed a question submitted to His Eminence the Mufty, which was referred to the Committee from the Secretariat General of the Council of Senior Scholars with no. 5065 on 7/10/1413 A.H. The questioner requested considering the remains of the Masjid (mosque) located in the backyard of his home in Uhud Rufaydah.

The request was referred to His Eminence, Judge of Uhud Rufaydah, in letter no. 2/2405 on 22/8/1413 A.H. to form a committee consisting of the Court, the Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV), and the Ministry of Waqfs (Endowments). The formed committee is to consider the location of the said Masjid and to prepare a detailed report in this regard. The reply came back in letter no. 1702 on 20/9/1413 A.H. It was accompanied by a report from the committee that examined the location of the said Masjid. It reads as follows: In reply to the request of a citizen in Al-Darb Village,

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who has remains of a Masjid in the backyard of his home, you ordered that a committee consisting of the Ministry of Waqfs, the Court, and the CPVPV be formed to consider the said location. The committee has been formed and has examined the location on 16/9/1413 A.H. It hardly found any visible remains of the said Masjid. It is fifteen meters long from east to west and eight meters wide from north to south. It is approximately fifty meters away from the Masjid where the Jumu`ah (Friday) Prayer and congregational Salah (Prayer) are performed although anyone who sits beside the remains of the Masjid in question hears the Iqamah (call to start the Prayer) when it is pronounced in the nearby Masjid. It is futile to utilize it at present and in the future. Moreover, it endangers the owner of the home. It was constructed in a place where a sense of security was absent among people.

After studying the question, the Committee answered that the land of the Masjid should be estimated by two fair experienced persons and the owner of the home is to pay the price and own the land. The money is to be spent by His Eminence, the Judge, in constructing or rebuilding some Masjids, as the report entails that the Masjid in question is futile since there is another Masjid nearby.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



Fatwa no. 17610

Q: I built a small Masjid (mosque) with an area of (8 x 7), with a bathroom annexed to it in a part of the wall of my house. It has a door that leads to the street. I have been offering Salah (Prayer) in it with my neighbors for twelve years. A large Masjid was built by his royal highness the Crown Prince `Abdullah ibn `Abdul-`Aziz Al-Su`ud, may Allah reward him and those who helped him do this. The new Masjid is 500 meters away from our Masjid. My children and I now offer Salah in the small Masjid on our own, as all our neighbors left us and went to offer Salah in the new Masjid, being closer to their houses. I left the small Masjid and went to offer Salah in the new one seeking the reward of congregational Salah.

First, is it permissible for me to desert my Masjid and offer Salah in the new Masjid seeking the reward of congregational Salah, or should we offer Salah in the old Masjid?

Second, is it permissible to demolish the small Masjid and make use of its land?

Please advise and give me a Fatwa (legal opinion issued by a qualified Muslim scholar)

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concerning this issue, may Allah reward you, protect you and make your end a good one. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

The request was referred to His Eminence the Head of the Supreme Court in Khamis Mushait in letter no. (2/2734), dated 28/10/1415 A.H., and the reply was given in letter no. (162), dated 8/1/1416 A.H., attached therewith is the report of the committee established to consider the situation of the mentioned Masjid. The letter stated the following:

In reference to your letter no. (7/739), dated 12/11/1415 A.H., based on the letter of the Grand Mufty (Islamic scholar qualified to issue legal opinions) of the Kingdom of Saudi Arabia, and Head of the Council of Senior Scholars and the Department of Scholarly Research and Ifta', His Eminence Shaykh `Abdul-`Aziz ibn `Abdullah ibn Baz, no. (10738), dated 4/11/1415 A.H., which included the recommendation to form an inspection committee and another committee from the Ministry of Awqaf (Endowments) and Affairs of Masjids, to inspect two Masjids that lie in Al-`Ujayr village in Tendahah, one of which is old and small, and the other is new and large, and advise whether it is better to keep the old Masjid or demolish it and go to the new one instead.

Please be advised that both the old and the new Masjids were inspected, and it was found that Y.A.Y.D. dedicated a room in his house to be a Masjid that is built in the backyard that leads to the street.

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Its area is (6 x 7 = 42 meters). The mentioned man and his neighbors used to offer the Five Obligatory Daily Prayers congregationally in it. Since the Crown Prince has built a

large Masjid that is three meters away from this one, we recommend that it is better to replace the old Masjid with the new one, as it is large, made of concrete, established in a convenient place and it has a car park. This is our opinion, so please advise. Salam (Islamic greeting of peace).

According to what has been previously mentioned, the Permanent Committee for Ifta' decided that the mentioned place is considered an endowed Masjid, as its door leads to the street so that all the Muslims can offer Salah in it. Thus, it is judged according to the rulings of Waqf as decided by the late scholars.

Due to the reasons mentioned above, and due to the closeness of the new Masjid from him, the Waqf administration concerned with Masjids should estimate its value so that the house owner pays it, and it is spent in furnishing or building another Masjid. Thus, the house owner becomes free to use the land of the Masjid as he likes, as he will become its owner.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz



(Part No. 5; Page No. 208)

The second question of Fatwa no. 19470

Q 2: A man paid 563 Riyals as a contribution for building a Masjid (mosque), but this Masjid was not built. Is it permissible to spend this sum in another charitable project, bearing in mind that the payer of that amount can not be identified?

A: This amount should be spent as specified by the payer; it is not permissible to spend it in any other way. It should be spent on covering the needs of any Masjid in order to carry out the intention of the donor.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
Bakr ibn `Abdullah Abu Zayd	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 18682

Q: I raised funds to build a Masjid (mosque) in the village. The building of the Masjid was constructed, and then charitable people donated to furnish it, as the remaining funds were not enough. Now the rest of the donations are still with me.

Is it permissible for me to spend them in building a fence around the Musalla (a place for Prayer) of the Two `Eid Prayers and the village cemetery?

Is it permissible to spend them in buying air conditioners and furnishing other Masjids in the village?

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Is it permissible to spend them as support for the married, the needy and the poor in the village, with the intention of giving the reward to the donors? Given that some of them are residents of the village and others are not.

A: It is permissible for you to spend the rest of the money raised for furnishing the Masjid in furnishing another Masjid if the first one does not need anything anymore. However, it is impermissible to spend the money on anything else other than furnishing Masjids, as this is considered spending it in a way other than the donors intended.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 20307

Q: Over four years ago, the citizens of this town donated a sum of money to build a Masjid (mosque). After that, a charitable society covered the building costs estimated at four million Riyals. The money collected from people was kept with us. We are in a dire need to expand another Masjid. On Fridays many people have to pray outside the Masjid and suffer the heat of the sun because the space inside is not big enough. Is it permissible to use this sum for expanding this Masjid? We hope that your Eminence will enlighten us.

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A: You may, if possible, ask the donors' permission to use their donations for maintaining a different Masjid. If you cannot ask their permission, spending this sum on restoring another Masjid will be recommended as this does not go against the donor's objective. We ask Allah to reward everyone for this act.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 15228

Q: We refer to your Eminence a request for Fatwa submitted by a citizen who asks about a Masjid he built close to his house with the area of 24 square meters. During the course of time there was urban development and neighbors increased. People in the neighborhood agreed to build a bigger Masjid in the middle of the suburb instead of the old Masjid. is it permissible for him to pull the old Masjid down and use it for another purpose other than Salah?

A: He has to spend the value of the small old Masjid on building another Masjid in a place that needs a new Masjid or in the purpose of the other new Masjid.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



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Fatwa no. 15331

Q: There is an old, deserted Masjid (mosque) among their possessions. It was previously replaced with a piece of land they owned, as it was not suitable for use.

The request was referred to His Eminence the Judge of Al-Juwah Court in the letter no. (2/1037), dated 21/4/1412 A.H., and the reply was given in the letter no. (13), dated 4/1/1413 A.H., attached therewith a report about the mentioned Masjid. It stated the following:

As a court judge and Waqf (endowments) supervisor, please be advised of the following:

The mentioned Masjid was built by the father of the summoned in his own land, and he endowed it to offer Salah (Prayer) by force of document no. (15) in 16/8/1397 A.H. In 1405 A.H., the Waqf Ministry wanted to demolish it and rebuild it as a 15 x 15 meters Masjid. However, it was found that the place of the Masjid was not suitable for this project, so a Masjid with the mentioned area was constructed in the middle of the district on a piece of land that was 120 meters away from the mentioned Masjid. The people of the village began to offer Salah in the new Masjid, and the old one became deserted. Being made of stone and its roof made of wood, and being affected by

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rainfall, the roof fell, part of the southern wall was demolished and only the columns are left. It is now unsuitable to offer Salah in. The mentioned Masjid lies in the north eastern terminal part of the summoned late father's properties, and its door leads to a narrow corridor that is not more than two meters wide that is also among the late father's property. There is no need for it in the meantime. This is what we saw ourselves. Please advise concerning what you see suitable. May Allah protect you.

A: You should repair the mentioned Masjid or spend the money in furnishing another one if the new Masjid does not need it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 16459

Q: In our city, there is a shrine ascribed to a righteous man called Sayyid Al-Shaykh. There are boxes in this shrine in which visitors who come from all over Algeria, even from neighboring countries, to visit this tomb put money and jewels. At the end of every year, these boxes are opened. A part of this money is distributed to the seven Masjids (mosques) of our city

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to be used to complete the buildings of some of these Masjids or to purchase the requirements of others that are already built. It should be noted that the money is distributed among all the Masjids whereas the other costs that could not be fulfilled by this money are gathered from individuals. What is the ruling on building Masjids using this money? What is the ruling on offering Salah (Prayer) in them?

A: constructing buildings on graves and using them as Masjids is not permissible. It is one of the means leading to Shirk (associating others with Allah in His Divinity or worship). The Prophet (peace be upon him) cursed those who did so and said that they are among the worst of people. in addition, putting money in the boxes of shrines as a kind of donation is an act of major Shirk, for donation is an act of worship that should be dedicated to Allah Alone. As for the money that is collected from these boxes from the visitors, it is Haram (prohibited) and those visitors should be prevented from doing so and should be informed that this is a kind of major Shirk. However, the money already collected can be spent on the poor and needy but it is not permissible to spend them on Masjids for they are ill-gotten gains that Masjids should be purified from.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



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First question of Fatwa no. 13962

Q 1: A man who is strongly suspected of practicing sorcery donated some of his money for building a Masjid. When people asked him about the source of that money, he said that it was his pension that he dedicated for building the concerned Masjid. My question now is whether it is permissible to offer Salah (Prayer) in such a Masjid?

A: If the reality is as what is mentioned in the question, we hope that practicing `Ibadah (worship) in the concerned Masjid is permissible and that the Salah which is offered in it is valid In sha'a-Allah (if Allah wills).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



The first question of Fatwa no. 19008

Q 1: In our village, there are two nearby Masjids (mosques). The distance between them is less than 200 meters. This resulted in sedition and people split into two groups. Someone suggested building a Masjid in the middle of the village. Actually, a Fatwa was given to this effect and people started to build it. The Masjid consists of a ground floor containing toilets and an apartment for the Qur'an tutor and an upper floor containing prayer spaces for men and women.

Upon finishing the upper floor, some of the seekers of knowledge told us

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that it is not permissible to make a lodging under the Masjid, and that we should remove it. You should bear in mind that this lodging is dedicated for public interest and its building has been completed. It can not be used except for this purpose. We hope Your Eminence can resolve this problem, bearing in mind that many Masjids have lodgings underneath.

A: There is no problem in having a lodging under the Masjid for the tutor or the Mu'adhin (caller to Prayer), for this is considered of the charitable utilities that the Masjid needs.

May Allah grant us success! May peace and blessings be upon our Prophet and his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 14517

All praise be to Allah Alone and peace and blessings be upon the last Prophet.

The Permanent Committee for Scholarly Research and Ifta' reviewed the question submitted to His Eminence, the Mufty, from His Excellency, General Head of Authorities, in letter no. (1/195) dated 4/7/1411 A.H. It was referred to the Permanent Committee from the Secretariat General of the Council of Senior Scholars with no. 3137 on 11/7/1411 A.H. His Excellency had a question

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attached to his letter which reads as follows:

I refer to Your Eminence the question submitted by the representative in charge of the General Presidency of the Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV) in Makkah with no. (2/557) on 21/6/1411 A.H. It brings to notice that there is a headquarters of the National Bank in the building, above which there is a Masjid (mosque). Since there is a pressing need for a Fatwa (legal opinion issued by a qualified Muslim scholar), I present it to Your Eminence for study to guide us to the correct action. May Allah safeguard and support you! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

After studying the question, the Committee answered that it is permissible to offer Salah (Prayer) in a Masjid built above a bank, for we know of no proof from Shari`ah (Islamic law) that prohibits this.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 19462

All praise be to Allah Alone and peace and blessings be upon the final Prophet.

The Permanent Committee for Scholarly Research and Ifta' reviewed the letter submitted to His Eminence, the Mufty, from the General Manager of the office of the Ministry

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of Islamic Affairs, Endowments, Da`wah, and Guidance in Riyadh, `Abdullah ibn Muflih Al-Hamid. It was forwarded to the Committee by the Secretariat General of the Council of Senior Scholars with no. 974 on 11/2/1418 A.H. The letter reads as follows:

I refer to Your Eminence the request of a citizen concerning establishing a Masjid (mosque) on the land donated by him in the Industrial Zone. The donor will bear all the costs of building. However, he says that the Masjid will be on the first floor, and that the ground floor will be used for establishing shops for him, and the second floor will be a lodging for the Imam (the one who leads congregational Prayer) and the Mu'adhin (caller to Prayer). We hope Your Eminence could point out your opinion in this regard.

The request was accompanied by the letter of the donor which reads as follows:

I own the piece of land no. 20 located in the Industrial Zone by the end of Al-Jam`iyyah St. to the east. It overlooks `Ishrin St. at the end of the Industrial Zone eastwards. This area is crowded with stores and workshops. I have looked for a piece of land designated as a Masjid in this area, but I have found none. At the present time, there is no Masjid in this area in which Salah (Prayer) can be offered. I, thus, want to build a Masjid

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on this land, which is now rented for shops and workshops. I want to build a Masjid on the first floor and two apartments for the Imam and Mu'adhin. The ground floor is for shops. I am ready to bear all the costs required for building the Masjid as soon as possible. May Allah make it beneficial for Muslims! May Allah grant you success and whoever contributes to this charitable project!

Having studied the request, the Committee answered that if the case is as mentioned that the donor owns the said land, which is not originally a Waqf (endowment) for a Masjid, there is no harm in building a Masjid on the first floor and designating the ground floor for shops whose income will return to the donor and the second floor for apartments for the Imam and the Mu'adhin as the donor so intends. Building a Masjid in this crowded area serves the interest of Muslims who live in this area and have no other Masjid to offer Salah therein. However, the way up to the Masjid must be facilitated to spare the people, particularly the old ones, the pain when going up to it. May Allah reward the donor with the best because of this charitable project and increase his good deeds on the Day of Resurrection.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



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Fatwa no. 21335

Q: We want to submit an application for buying a piece of land under my name, as I will contribute some money towards its price as well as some benevolent men who will also contribute to its price. The area of the land is small as it amounts to 150 square meters. We will, In sha'a-Allah (if Allah wills) build a Masjid that consists of two floors; the first will be for men and the second for women. Furthermore, the Masjid is located in a low-class area in which there are many schools and other old houses, and more Masjids can be built in this area as it exists near a highway which is 15 meters wide, and another subsidiary road which is 7,30 meters wide. Is it permissible, Your Eminence, to build other floors above the two floors allocated for the Masjid, and make use of them as apartments offered for rent? The Masjid consists of only two floors, and I want to build another three or four floors to use them as apartments offered for rent, given that the piece of land will be registered under my name and some benevolent people will donate the rest of the expenses concerning paying the price of the land and building the Masjid, and you should note that such Masjids have spread abundantly in countries, such as Egypt, Sudan and others, is this permissible? Please advise, may Allah reward you!

A: The land bought for the purpose of establishing a Masjid over it, is endowed to the Masjid, and even the space above the Masjid is within its parameters and accordingly it is impermissible to use it in other activities related to investment; but

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you may build another floor or more if the first two floors do not accommodate the people any more. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
`Abdullah ibn Ghudayyan	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 19412

Q: I built a house and I resolved, before constructing it, to build a Masjid (Mosque) under the house. The construction works were done, the Qiblah (direction faced for Prayer towards the Ka`bah) was defined and the toilets of the Masjid were also built, in addition to the carpentry and nothing was left except for the paint work. The Masjid adopted its Islamic shape, but I heard from some people that it is impermissible to build a Masjid under a house, and therefore I stopped all the construction activities and closed the Masjid five years ago until I can discern the truth in this regard. What is Your Eminence's opinion regarding building a Masjid under the house, bearing in mind that there are other small Masjids that were built beside it during that period, and they are now many? Kindly give me the legal Fatwa in this regard. May Allah reward you with the best!

A: There is no impediment to build a Masjid under the house, if the original construction was designed that way, or a space under the house was later allocated to be a Masjid. However, if a house is planned to be built over an established Masjid, then this is impermissible because the space above the Masjid falls under its boundaries and is endowed to it.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 19448

Q: We have in our village, in the Arab republic of Egypt, six Masjids (Mosques) located in different parts of the village. Due to the fact that I own a piece of land that is 700 meters away from the nearest two Masjids, and that there are almost one thousand five hundred Muslims living in the districts around this piece of land, I want to build a house over this land and single out the ground floor to be a Masjid, while the second and the above floors will be my private house or apartments for rent.

My question is: Is it permissible for me to build a private house to live in, or for rent, above the Masjid? Given that the Masjid contains many copies of the Mus-haf (Arabic Qur'an) as well as books of Fiqh (Islamic jurisprudence) and Hadith.

A: If this land was not a Waqf (endowment) for the Masjid, and you own it, then there is no impediment to build a house with two floors or more and make the ground floor a Masjid for the Muslims in the neighborhood while the second and above floors will be your private house or offered for rent, because you intended to build the house and the Masjid in that way and for the benefit of the

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Muslims who need that Masjid in their neighborhood.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 17097

All praise be to Allah Alone and peace and blessings be upon the last Prophet.

The Permanent Committee for Scholarly Research and Ifta' reviewed the question submitted to His Eminence the Mufti from His Excellency the director of the vocational training center in Jazan. The question no. 672/8, dated 11/5/1415 A.H., was referred to the Committee from the Secretariat General of the Council of Senior Scholars on 14/5/1415 A.H. with no. 1963. It states the following:

The vocational training center in Jazan includes a Masjid (mosque) that has room for more than 800 persons. The maximum number of persons who study and work in the center does not exceed 250 persons. three quarters of the Masjid's area is vacant. Since we are in dire need to use this space to set up a library and classrooms, is it permissible to use it for this purpose? It is noteworthy that the library

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would contain Islamic and non-Islamic books, such as books written by Saudi and Arab authors and poets. Please advise. May Allah reward you with the best!

Having studied the question, the Committee answered: It is not permissible to take any part of the Masjid for the mentioned purpose.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 21520

All praise be to Allah Alone and peace and blessings be upon the last Prophet.

The Permanent Committee for Scholarly Research and Ifta' reviewed the query sent to His Eminence the Mufty from His Excellency the minister of Islamic Affairs, Endowments, Da`wah, and Guidance and head of the Supreme Council for Endowments. The query no. (1126/4/5), dated 14/4/1421 A.H., was referred to the Committee from the Secretariat General of the Council of Senior Scholars on 23/4/1421 A.H. with no. (2459). His Excellency said in the query:

Every now and then, the branches of the ministry submit many proposals concerning the investment of parts of

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`Eid Musallas (places for Prayer) for a number of reasons. These reasons include the following:

- 1. Some Musallas are located in the middle of crowded areas and are no longer used as they are replaced with new and wide Musallas established in the outskirts of residential areas.**
- 2. Some of these Musallas have large spaces that exceed the number of persons who come to perform Salah (Prayer) there. Furthermore, the Musallas are not used during the rest of the year.**
- 3. The ministry seeks to find a fixed income that can be spent on the Musallas through making use of its unused parts.**

Similarly, the Masjids (mosques) and the Musallas need a fixed income to be used in maintaining them. I hope you will examine the issue and give us your opinion on the following:

- 1. the permissibility of investing an area, no more than 10% of the lands of the Musallas, that is not used by the persons who perform Salah. The income earned can be used in meeting the needs of the Musallas and maintaining other Masjids.**
- 2. The permissibility of dedicating parts of the Musallas to establish a new Masjid and its utilities.**

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May Allah grant you success to do what pleases Him!

Having discussed the query, the Committee replies that performing the Two `Eid Prayers and Salat-ul-Istisqa' (Prayer for rain) at Musallas is an old practice observed from the time of the Prophet (peace be upon him) until the present day. The Musallas established for this purpose in these countries were popular in the past and the present. Thus, Muslims must preserve and guard them, and they are not to take any part of them to build a Masjid or anything else thereon, because their land is a Waqf (endowment) dedicated for offering Salah. Every Muslim anywhere and in this country

in particular should boast of keeping this Islamic ritual that has been inherited from the time of the Prophet (peace be upon him) and is practiced until the present day.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

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Fatwa no. 20454

All Praise is due to Allah Alone and peace and blessings be upon the Last Prophet. To commence:

The Permanent Committee for Scholarly Research and Ifta' has perused the letter sent to his Eminence, the general Mufti, from his Eminence, the director of the Call and Guidance Center in Jeddah no. 267/9/20/G which was referred to the General Secretariat of the Council of Senior Scholars no.

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3348 on 24/5/1419 A.H. The questioner presented the following question:

Your Eminence, Shaykh `Abdul `Aziz ibn `Abdullah ibn Baz, the general Mufti of the Kingdom of Saudi Arabia, may Allah protect you! Peace be with you:

The person in charge of Awqaf (Endowments) and mosques in Jeddah came to us and brought a form and design of a Masjid (mosque) affiliated to Al Salama hospital in Jeddah. The man in charge asked for a Fatwa concerning the shape of the Masjid, which is designated in the shape of the honorable word (Allah) before starting to construct it. So, we ask Your Eminence to issue us a Fatwa in this regard. We sent you the form and design of the Masjid along with the letter. May Allah keep you in good health and peace of mind! We ask Him to benefit us by your knowledge. May Allah's peace and blessings be with you!

After the Committee has studied the question, its answer is as follows: designating and constructing a Masjid in the shape of the honorable word (Allah) in a way that the letters of the word will form the frontage and roof of the Masjid is not permissible and it is a Bid`ah (innovation in religion) and a kind of immoderation in religion which is not permitted by Allah or His Messenger (peace be upon him). It also does not befit the exalted status of the Divine Names. We know that the Names and Attributes of Allah were revealed in His glorious book and explained

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by Allah's Messenger (peace be upon him) in his purified Sunnah. Therefore, the people believe in them, praise Allah with them and attribute them to Allah in a way that suits His Majesty. We are ordered to believe in what these Attributes and Names indicate of meanings and rulings without Tahrif (distortion of the meaning), Takyif (questioning Allah's Attributes), Tamthil (likening Allah's Attributes to those of His Creation) or Ta`til (denial of Allah's Attributes). But using the Names of Allah as an aesthetic form is a deviation from the purpose for which these Names were revealed and contradicts the guidance of the Prophet (peace be upon him), his Sahabah (companions) and the Salaf (righteous predecessors) who did not do so. In addition, this leads to exposing the Names of Allah to humiliation with time, such as what children and ignorant people do with the walls of buildings. This also may bring to the sense of the common people that Allah is represented in this body or that Allah's worship is restricted to this Masjid only, not to mention the evil consequences of exaggerating the status of this Masjid and thinking that it has a virtue over other Masjids for its unique designation to the extent that people may intend it for getting blessings, as well as other

things which contradicts with Allah's Shari`ah. Therefore, you should abandon the designation of the Masjid in this way and the executive authority responsible for constructing this Masjid should build it in the normal way without affectation or immoderation.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Fatwa no. 18506

Q: We are the inhabitants of Sadrid Banu `Amr Valley, Al-Nimmas Governorate. have a large Masjid (mosque) which is currently under construction. Because of the uneven surface of the land on which the Masjid is constructed, we have coordinated with the engineering office to use the depression in the land in constructing lodgings for the Imam (the one who leads congregational Prayer) and the Mu'adhin (caller to Prayer), toilets, and chambers for washing and enshrouding the dead, so that the roof of these utilities will be on the same level of the floor of the Masjid.

Currently, we are working on this basis. However, some Muslim brothers dislike seeing lodgings and toilets under the Masjid and others maintain that this is even not permissible.

Now, is it permissible to allocate this depression for the purpose stated in the design accredited by the Endowments Office in `Asir Directorate, that is, as lodgings for the Imam and the Mu'adhin, toilets, chambers for washing and enshrouding the dead, and a warehouse? Please advise. May Allah reward you with the best!

A: If the reality is as mentioned in the question, there is nothing wrong with allocating this depression for the mentioned purpose, that is, for building lodgings for the Imam and the Mu'adhin, toilets, and chambers for washing and enshrouding the dead in order to level the roof of these utilities with

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the floor of the Masjid for the benefit of the Masjid. May Allah guide all people to the best. May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 16943

All Praise is due to Allah, Alone. May peace and blessings be upon the Last Prophet.

The Permanent Committee for Scholarly Research and Ifta' has studied what was referred to the General Mufty by His Eminence the undersecretary of Hajj and Awqaf (endowments) for the Masjids (mosque) affairs No. (10157/7), dated (9/8/1413 A.H.), which was referred to the Committee of General Secretariat of the Council of Senior Scholars No. (4239), dated 16/8/1413 A.H. His Eminence asked to consider the request of the Imam (the one who leads congregational Prayer) of Masjid `Uthman ibn `Affan in Al-Shifa' in Riyadh for building a home for the Imam and the Mu'adhin (caller to Prayer) on part of the remaining grounds after building the Masjid. A draft site plan for the Masjid and the remaining land is attached to the letter of His Eminence. The request has been referred to the committee of Masjids in the department of Scientific Research and Ifta' to survey the grounds and submit a report. The Committee examined the land and submitted the following report: We set out on Thursday

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10/11/1414 AH to the Masjid of `Uthman ibn `Affan in Al-Shifa' and observed the following:

1- The mentioned Masjid is not a Masjid Jami` (where Friday prayers are performed) and currently is sufficient for those who offer Salah there.

2 - The square area of the Masjid was not built exactly on the original four directions where the edge of the Masjid faces the direction of the Qiblah, so there is a huge triangular area in the southern side from which the Masjid can not be expanded without ruining another angle. It is suitable for establishing a home for the Imam and the Mu'adhin, for no home is there now.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

After the Committee had studied the case, it gave its approval for building a home for the Imam and the Mu'adhin in the triangular part from which the Masjid can not be expanded.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 19035

Praise be to Allah Alone and peace and blessings be upon the Last Prophet:

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The Permanent Committee for Scholarly Research and Ifta' has looked into the request for Fatwa submitted to His Eminence, the general Mufty (Islamic scholar qualified to issue legal opinions) from the general manager of the branch of the Ministry of Islamic Affairs, Endowments, Da`wah and Guidance with the letter no. (S/6/6792), dated, 5 Jumada Awal, 1417 A.H., and referred to the Committee from the Secretariat General of the Council of Senior Scholars no. (2532), dated 11 Jumada Awal, 1417 A.H. The question submitted to His Eminence reads as follows: Enclosed are the papers related to the application of the citizen (A. A. Q) that includes the ratification on building an abode for the Imam and Mu'adhin (caller to Prayer) of Al-Ziny Masjid (Mosque) in Al-`Aziziyyah on the land which has previously been given up for the benefit of enlarging the said Masjid. However, the said land could not be made use of for that purpose due to the deviance of the Qiblah (direction faced for Prayer towards the Ka`bah). Your Eminence, I hope that you would inform us of the permissibility of exploiting such land for building a house for the Imam and Mu'adhin of the said Masjid, as they have none in the present time.

After examining the said request, the Committee answered as follows:

If the reality is as you have mentioned regarding the difficulty of enlarging the Masjid on the said land, due to the deviance of its Qiblah, and that the person who donated the land as Waqf (endowment) expressed his consent on making use of the said land as a house for the Imam and the Mu'adhin of the Masjid instead of enlarging the Masjid, there is no impediment in that regard.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 20299

Q: We are a group of worshippers at a Masjid (Mosque) where there is a toilet inside the building of the Masjid that is almost adjacent to the Musalla (the place for prayer) and is only separated by a wall. As a result, those who enter the toilet to relieve themselves face in the direction of the Qiblah (direction faced for Prayer towards the Ka`bah) when doing so. Your Eminence, we would like you to give us the legal opinion on whether there is any objection to keeping it this way. What do you advise in this regard? Kindly give us a Fatwa (legal opinion issued by a qualified Muslim scholar) for the benefit of all. May Allah reward you!

A: The toilets should be separated by a wall to be located outside the Masjid. Thereafter, it does not matter which direction it is adjacent to in the Masjid. As for facing the direction of the Qiblah when being in the toilet, there is no harm in that, as it is inside the building of the Masjid according to the soundest opinion of the scholars. It has been authentically reported from the Prophet (peace be upon him) in a Hadith narrated by Ibn `Umar (may Allah be pleased with them both), which indicates the permissibility of facing the direction of Qiblah or turning one's back towards it while urinating or defecating, as long as the toilet is inside the building.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 19935

Q: In Al-Marwah district, north of Jeddah, there is a Masjid (mosque) under construction. it is built in the latest architectural style. However, a residence for the imam and Mu'adhin (caller to Prayer) is built in its front. The residence has four bathrooms in the direction of Qiblah (direction faced for Prayer towards the Ka`bah). What is the ruling on performing Salah while facing the bathrooms in the front of the Masjid? Kindly, take a look at the attached sketch and tell us your opinion. May Allah protect and support you!

A: The presence of the residence containing bathrooms in the direction of the Masjid's Qiblah can not be an impediment for performing Salah in this Masjid. There is nothing wrong with facing this residence that has bathrooms as long as it is separated from the Masjid and causes no harm; such as bad smells or water leakage to the Masjid. There is no Shar`y (Islamically lawful) evidence that prohibits this act.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



The first question of Fatwa no. 19080

Q 1: Is the library of a Masjid (mosque) considered part of the Masjid even though it is not inside the main Prayer hall? is the courtyard of the Masjid regarded as part of it? in other words, does it entail the rulings of Masjids, such as the desirability of offering Tahiyat-ul-Masjid (two-unit-Prayer to greet the mosque), the prohibition of selling inside it, and so on?

A: All that is inside the premises of a Masjid, such as its courtyard or library, is part of it and entails its rulings. Nevertheless, it is not permissible for a person to offer Salah (Prayer) in the Masjid's courtyard or library and abandon performing the congregational Salah among the rows behind the Imam (the one who leads congregational Prayer).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 20600

Q: I am an Imam (the one who leads congregational Prayer) in one of the Masjids (Mosques) in Buraydah which is always crowded with worshippers due to its location on a main road and the markets spreading around it. Thirty years ago when this Masjid was established, and before the increase of population,

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it was able to accommodate everyone in the neighborhood and it had three toilets and a place for performing Wudu' (ablution) in its southeastern corner. However, due to this increase in the population, it can no longer accommodate all the worshippers and the same applies to the three toilets. This forced some people to go to nearby Masjids lest they should miss the Salah (Prayer) while waiting to perform Wudu'. The inability of some to enter the insufficient number of toilets causes them to miss some Rak`ahs (units of prayer), let alone Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer). Furthermore, passers-by no longer enter the Masjid to offer Salah, as they are aware of the inadequate facilities. These conditions have created an annoyance for the people of the neighborhood and the nearby shop owners who cannot find a proper place to offer Wudu'. In addition, it has made people reluctant to offer Salah there anymore.

My question is: Is it permissible for me as the Imam of that Masjid to ask for the building of new toilets in its eastern corner, given that this part of the Masjid is not fully utilized because worshippers prefer to offer Salah inside and not outside the Masjid, whether in Summer or Winter. The toilets to be constructed in the eastern part will only occupy an area of (4 × 15 M) in a way that will not narrow the space of

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the eastern part; rather, it will benefit worshippers and the person who donated the land as Waqf (endowment). Furthermore, I put to your knowledge that all the expenses of building these facilities will be donated by a benevolent person who has taken the responsibility upon himself to build them in a proper way.

The letter was referred to His Excellency the President of the Courts of Buraydah with no. 1525M1, on 24/4/1419 A.H. to form a committee to examine the conditions of the said Masjid and write a detailed report concerning the justification for allocating a part of the land upon which the Masjid is built for building new toilets. The answer was delivered in letter no. 2545/1, on 21/6/1419 A.H. and was attached to the report of the deciding committee concerning the said Masjid. It states:

Referring to Your explanation no. 1/2491, on 27/4/1419 A.H. on the letter of the General Mufty of the Kingdom of Saudi Arabia, no. 1/1525, on 24/4/1419 A.H. including the inquiry of the Imam of Al-`Ishab Masjid in Buraydah, and His Eminence's request to form a committee of two experts in addition to a representative from the Ministry of Endowments to examine the Masjid, and file a deciding report in this regard, etc. In light

of the above-mentioned recommendations, the concerned committee accompanied by an engineer appointed by the court as well as a representative from the court and two experts, `Abdul-`Aziz ibn `Abdul-Rahman Al-Khudir and Ibrahim ibn `Abdul-`Aziz Al-Khudir and according to their examination of the said Masjid,

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it was found that the Masjid really is in need of new toilets, and due to the vast space of the eastern corner of the Masjid which is 16×16 M, it has been unanimously agreed by all the persons concerned that taking advantage of the eastern corner of the Masjid which faces Al-Sina`ah street for the building of ten toilets with external dimensions of 4.30×11.65 M and in accordance with the parameters and the design attached, would achieve considerable benefit for the Masjid and the owner of the Waqf.

After examining the inquiry submitted, the Committee issued a Fatwa (legal opinion issued by a qualified Muslim scholar) regarding the permissibility of building the new facilities in the eastern corner of Al-`Ishab Masjid in Buraydah based on the availability of facts required to take this step.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 17144

Q: there is a Masjid (mosque) that has been built and then expanded by some beneficent people. However, some sewage pipes run at a distance of eighty centimeters below the Masjid. Is it permissible to leave these pipes under the Masjid and to offer Salah (Prayer) in it?

A: It is permissible to offer Salah in the Masjid or on the land, even if the sewage passes under it, as long as nothing comes out

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to stain the place where people offer Salah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 20323

Q: The society for teaching the Glorious Qur'an in Jubail Industrial City, in the eastern district, printed an annual calendar including Salah (Prayer) times during the year. This calendar is attached to a big sheet, of which I submitted a copy with the question. These sheets include pictures of the Sacred House, Maqam (place) of Ibrahim (Abraham). Some of these pictures are old and others are recent as shown under every picture. They contain groups of people offering Tawaf (Circumambulation of the Ka`bah). Please, give us a Fatwa in this regard. Is it permissible to hang such pictures and sheets inside mosques and their lobbies considering that some Imams (the one who leads congregational Prayer) in our industrial city of Jubail hung them inside the mosque thinking that it is permissible to do so? May Allah grant you the best reward for what you do for Islam and Muslims!

A: Putting these calendars inside mosques is impermissible as they include pictures of animate objects and occupy praying people during Salah by looking at them and pondering on their colors and forms, that contradicts with the purpose of Salah which is Khushu` (the heart being attuned to the act of worship), and focusing on Salah while one is standing before Allah (Exalted be He).

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 20066

Q: Is it permissible to hang ordinary calendars and Ramadan fasting calendars issued by some banks in Masjids (mosques) or not?

A: It is not permissible to hang calendars and Ramadan fasting calendars that are issued by some banks or commercial institutions in Masjids, for it results in some violations of Shari`ah, such as promoting forbidden transactions and making the Houses of Allah an object for advertising for commercial products. This violates the sanctity of Masjids and the purpose for which they are built, meaning offering Salah (Prayer), reciting the Qur'an and teaching people goodness and urging them to do it and warning them against evil. All this comes under the Saying of Allah (Exalted be He): [﴿Help you one another in Al-Birr and At-Taqwâ \(virtue, righteousness and piety\); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴾](#)

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



The third question of Fatwa no. 17453

Q 3: Is it permissible to hang magazines including pictures of some well-known Muslim personalities in Masjids (mosques)? What should we do about whoever does so?

A: It is not permissible to hang pictures neither in Masjids nor elsewhere. Hanging pictures in Masjids is more severely prohibited, for this is a means to commit Shirk (associating others with Allah in His Divinity or worship). Whoever does so should be advised to reject this. It is authentically reported that the Prophet (peace be upon him) said: [\(The angels do not enter a house wherein there is a picture.\)](#) It is authentically reported that he (peace be upon him) also said to `Aly (may Allah be pleased with him) [\(Spare no portrait unwiped out.\)](#) Many Hadiths have also been narrated to this effect.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



The ninth question of Fatwa no. 18891

Q 9: What is the ruling on a Masjid (mosque) that contains a grave? Please, advise! May Allah reward you with the best!

A: If the Masjid is built before the grave,

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the grave should be exhumed and moved to the public graveyard. However, if the grave was there first and then the Masjid was built over it, the Masjid should be demolished, because this area belongs to the occupant of the grave.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



The second question of Fatwa no. 17975

Q 2: A Masjid (mosque) is located inside the boundary of a cemetery. The Masjid and the cemetery share the same fence, so worshippers can not get in the Masjid unless they first pass by the cemetery. No other way to the Masjid is available. What is the ruling then on such a Masjid? May Allah reward you with the best!

A: Salah is neither permissible nor valid in Masjids (mosques) which are built over graves. This is because the Prophet (peace be upon him) prohibited offering Salah (Prayer) by the graves and building Masjids over them and cursed whoever does so. The reason behind this prohibition is that Salah (Prayer) there may lead to offering 'Ibadah (worship) to graves instead of or besides Allah. It is thus Wajib (obligatory) to keep the Masjid away from the graves and to fence in the cemetery to protect it from being used as footpaths or desecrated.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



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Fatwa no. 21100

Q: We are from Bangladesh and our capital is Dhaka. We are from Naogaon province whose capital is Safahir. P.O. Nisjint Fawr. Our village Giwal Garam has a small Masjid (Mosque) that does not have enough room for all worshippers who are on the increase. We want to expand the Masjid, in sha'a-Allah (if Allah wills), but the problem is that there are five Muslim graves in the north side of the Masjid. If we expand it, the graves will be included in it. These graves have been built seventy-two years ago. Is it permissible to expand the Masjid on the graves or what should we do? Please, clarify with evidence from the Qur'an and the Sunnah. Thank you!

A: It is obligatory on you to seek another place for the Masjid free and away from any graves, because it is not permissible for you to exhume the graves as they were founded first in that place and so have the right to remain in it. It is not permissible to offer Salah at the graves, because the Prophet (peace be upon him) forbade this act, as this can be a means leading to Shirk (associating others with Allah in His Divinity or worship). It is obligatory to fence off the graves to protect them from abuse.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



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The second question of Fatwa no. 21004

Q 2: What is the ruling on offering Salah in a Masjid (mosque) lying next to a cemetery, without a barrier in between except the Masjid's wall?

A: There is nothing wrong with offering Salah in a Masjid separated from the grave by a road or space beyond the Masjid's wall. It is not prohibited for absence of the cause of the prohibition, namely, this Masjid is not built on a grave. But if the grave or the cemetery is contiguous to the Masjid's wall, the Salah performed in it is invalid, because it is performed at a grave, which counts as a means leading to Shirk (associating others with Allah in His Divinity or worship).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 19755

Q: we have established a Masjid (mosque) on our property. There is a nearby cemetery which is three meters away from the Masjid. The cemetery is not in front of the Masjid or in the direction of the Qiblah (direction faced for Prayer towards the Ka'bah). The Masjid has been built from concrete and covers an area of 9 x 6 meters and it is 2.5 meters high. This is a Masjid where congregational Salah (Prayers) are performed; not Fridays. It is worth mentioning that there is no other Masjid close to it. Is it permissible to complete its construction or should we change its location near the first site? May Allah protect you!

A: If the case is as you have mentioned; that the cemetery

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is not adjacent to the Masjid and completely separated from it, there is nothing wrong in keeping this Masjid and performing Salah in it, for the absence of the cause of the prohibition that prevents this.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



The first question of Fatwa no. 21587

Q 1: What is the ruling on offering Salah (Prayer) in a Masjid (mosque) located near a non-Muslim cemetery? It may be worth mentioning that there is a fence that separates the Masjid and the cemetery which is to the east of the Masjid. Also, people who are in charge of the cemetery refuse to exhume their dead.

A: If these graves are entirely detached from the Masjid, i.e. a street or an open space separates between them, offering Salah in this Masjid is permissible. This applies whether the graveyard is for Muslims or non-Muslims.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



The first question of Fatwa no. 19381

Q 1: In India, there are many Masjids (mosques) with graves inside them in the direction of Qiblah (direction faced for Prayer towards the Ka'bah) or otherwise.

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I used to go to distant Masjids, because they do not contain graves whose landmarks are distinct.

Discussing the validity of Salah in these Masjids with some people, Imams or others, they assert that the whole district where we live is located in the Muslims graveyard. Like all houses and stores, the Masjids are built over graves whose landmarks are not visible. For fear that Hindus may destroy some of these graves whose landmarks remain, they are placed in the courtyard of the Masjid. If they mainly refuse to build anything over these graves whose landmarks are effaced, Hindus will capture them all.

In the light of these circumstances, is it permissible to offer Salah in such Masjids or it is better to offer Salah at home? Indeed, it is hard for some of us to go to the Masjids far from homes, if there are any such Masjids that are free from graves.

A: The basic principle is that it is impermissible for a Muslim to offer Salah in a Masjid that contains a grave, be it in the middle or at any of its corners, as long as it is inside the Masjid's wall. Offering Salah in a Masjid with a grave at the Qiblah is worse. So, it is incumbent upon those in charge of the Muslims' affairs not to leave these Masjids in their existing condition, with graves inside them, but must interfere to remove this Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) according to the situation of the Masjid which is one of two:

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First: The Masjid was built over the graves. The graveyard existed before the Masjid was built. The basic principle states that any Masjid built over graves should be demolished, because it is a building that is not established according to what Allah and His Messenger (peace be upon him) ordained. Leaving it in its existing state and taking no action about it and offering Salah in it is persistence in committing one of the major sins, for it is built over the graves. It also involves committing excesses in religion and veneration of the dead person on whose grave the Masjid was built, which are among the means that lead to Shirk (associating others with Allah in His Divinity or worship).

Second: The Masjid was built before the graves and then the graves were placed inside it. In this case the Masjid should not be demolished. These newly placed graves must be exhumed and the remains should be buried in the Muslim graveyard to eliminate this evil, in compliance with the Sunnah of the Prophet (peace be upon him) who prohibited offering Salah in Masjids containing graves or taking the graves as places of worship. He (peace be upon him) even cursed those who do so. It is authentically narrated in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of 'Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) said in his terminal illness, ["May Allah curse the Jews and the Christians; they have taken the graves of their Prophets as Masjids \(places of worship\)."](#) 'Aishah (may Allah be pleased with her)

added, ﴿“He (peace be upon him) was warning against (doing) what they did. But for that, his grave would have been raised above the ground, but it was feared lest it might be taken as a place for worship.”﴾ It is narrated in the Sahih of Muslim on the authority of Jundub Ibn ‘Abdullah that the Prophet (peace be upon him), five days before his death, said, ﴿“Beware! Those who preceded you used to take the graves of their prophets and righteous people as Masjids (places of worship). Do not take graves as Masjids; I forbid you to do that.”﴾ It is also narrated in the same book,

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﴿“Do not sit on graves or pray towards them.”﴾ It is narrated in the Two Sahih (authentic) Books of Hadith on the authority of ‘Aishah (may Allah be pleased with her) that Um Salamah told the Messenger of Allah (peace be upon him) about a church she saw in the land of Abyssinia (Ethiopia) and the graves it contained. He (peace be upon him) said, ﴿“When a righteous man among these people dies, they build a place of worship on his grave and make such pictures in it. These are the vilest creatures in the Sight of Allah.”﴾

Another is the Hadith narrated by Ibn ‘Abbas (may Allah be pleased with both of them) who said, ﴿“The Messenger of Allah (peace be upon him) cursed the women who visit graves and those who build Masjids over them or place lights upon them.”﴾ (Related by the compilers of Sunan)

Accordingly, it is impermissible to offer Salah in the Masjids with graves inside them. You must try hard to find a grave-free Masjid where you can perform congregational Prayer. If you fail to find such a Masjid, you may perform Salah in congregation at home until you can afford to establish a Masjid with no grave. May Allah make things easy for you, bless your efforts, and use you in making Islam victorious!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta’

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	‘Abdul-‘Aziz Al Al-Shaykh	‘Abdul-‘Aziz ibn ‘Abdullah ibn Baz



Fatwa no. 20896

Q: I live in a village where most of its people are greatly attached to customs and traditions;

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this village has a small Masjid (Mosque), praise be to Allah. However, the problem with that Masjid is that there is a shrine of a Waliy (pious person) whose name is 'Aly Ibn Khazan in the Qiblah (direction faced for Prayer towards the Ka'bah) of that Masjid. There are also two graves that are said to be for the sons of this Waliy. Moreover, in the northern corner of the Masjid there are a group of other graves whose number is unknown. Is it permissible to offer Salah (Prayer) in that Masjid? Given that these graves are placed outside the walls of the Masjid. If it is impermissible, where can I offer Jumu'ah (Friday) Prayer, bearing in mind that there is another Masjid that is 3 kilometers away, but it is established on usurped land? Please advise in this regard, because I do not want to miss the congregational Salah.

A: Offering Salah in the said Masjid is impermissible, because the body of the shrine is connected to it. The Prophet (peace be upon him) forbade offering Salah by graves and forbiddance denotes the invalidity of Salah there. Furthermore, he (peace be upon him) forbade building Masjids over graves, because this is a means leading to Shirk (associating others with Allah in His Divinity or worship). May Allah guide us and you to know the truth and act upon it!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



The first question of Fatwa no. 18224

Q 1: What should one do when one is compelled to offer Salah (Prayer) in Masjids (mosques) where there are graves inside, behind or beside them? It should be taken into consideration that these graves are very old and forgotten and there are no other Masjids in

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this district or village except this one?

A: It is not permissible to offer Salah (Prayer) in Masjids that contain graves, because the Prophet (peace be upon him) said: [﴿"May Allah curse the Jews and the Christians; they have taken the graves of their Prophets as Masjids \(places of worship\).">﴿"May Allah curse the Jews and the Christians; they have taken the graves of their Prophets as Masjids \(places of worship\)."](#)﴾ (Agreed upon by Al-Bukhari and Muslim) He (peace be upon him) also said: [﴿"Do not offer Salah \(Prayer\) facing the graves and do not sit on them."﴾](#) (Narrated by Muslim in his Sahih [Authentic Book of Hadith]) Moreover, this is a means leading to Shirk (associating others with Allah in His Divinity or worship) by taking the occupants of the graves as partners with Allah and worshipping them along with Him. As for a person who does not find a Masjid except this Masjid built on a grave, they should offer Salah in another place free of graves. The Prophet (peace be upon him) said: [﴿"The whole earth has been made for me a Masjid \(place of worship\) and a Tahur \(purifier\).">﴿"The whole earth has been made for me a Masjid \(place of worship\) and a Tahur \(purifier\)."](#)﴾

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The first question of Fatwa no. 20441

Q 1: A man performed Salah (prayer) several times in a certain Masjid (mosque) before he learned that it contains a grave. He did not know as he was not familiar with the Masjid area. Is his Salah considered valid because he did not know about the grave? If it is invalid, how can he make up for it, bearing in mind that he does not know the number of times he has performed Salah in this Masjid, as he travels a lot?

A: If the reality is mentioned, this man is excused based on the generality of Allah's

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statement: [﴿Allâh burdens not a person beyond his scope.﴾](#)

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The first question of Fatwa no. 15653

Q 1: We have a great Masjid (mosque) where we offer most of the Fara'id (obligatory prayers) and it is the closest Masjid to us. After a while, I discovered that there was a grave prepared for the owner of this Masjid in the ground floor in order to bury him in, after his death. Could you kindly advise us about the ruling on offering Salah in this Masjid. Please, substantiate your answer with proofs from the Qur'an and the Sunnah. Moreover, what is the ruling on those who deliver Khutbah (sermon) there?

A: It is not permissible to bury the dead in the Masjid. The Prophet (peace be upon him) prohibited this and informed his Ummah (Muslim nation) that this was the deed of the Jews and the Christians and the reason behind cursing them, as a warning against doing what they did. Consequently, it is not permissible to offer Salah in the Masjids established on graves. Moreover, the Prophet (peace be upon him) forbade taking graves as Masjids; because this is a means leading to Shirk (associating others with Allah in His Divinity or worship). As for the Masjid you ask about, Salah is valid before anyone is buried there. It is obligatory not to bury anyone there or in any other Masjid. However, once somebody is buried in the Masjid, it becomes prohibited to offer Salah therein because of the proofs we have mentioned

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until the dead body is exhumed and moved from the Masjid.

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Fatwa no. 13905

Q: Five hundred years ago, the first and only Masjid (Mosque) of Al-Siqal village in South Yemen was founded. The lands surrounding the Masjid in three directions were used as graveyards and the road occupies the fourth direction. As the village expanded and the population increased, the Masjid could no longer provide enough room for all the people praying. The villagers then decided to expand their Masjid in 1385 A.H. They consulted the judge of the village and some senior scholars concerning the expansion of the Masjid by annexing a part of the graveyard to it. Since it is impossible to expand it from the fourth direction occupied by the road, the scholars suggested the following: Establishing reinforced concrete columns in the direction of the graves where the Masjid is to be expanded as outlined in the attached drawing. The columns were established around and not above the graves. When digging, we avoided putting the columns where there is an old or new grave. A ceiling was set a meter above these columns, so that

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the graves, numbering about twelve, were under the ceiling which became a part of the Masjid as indicated in the outline. It should be noted that the graves were leveled and the ceiling is a meter above the graves. What is the legal ruling in this regard?

A: The Fatwa (legal opinion issued by a qualified Muslim scholar) you referred to is incorrect, if the case is as you have mentioned, for it is not permissible to offer Salah (Prayer) in or above graves, on account of the generality of the saying of the Prophet (peace be upon him): [“May Allah curse the Jews and the Christians; they have taken the graves of their Prophets as Masjids \(places of worship\).”](#) It is well-known that the air space above graves is pursuant to them (subject to the ruling on them). Accordingly, it is obligatory to demolish that additional part built as an expansion for the Masjid on the stretch of the air space above graves and to keep to the original space of the Masjid. However, if it is too narrow to offer the Jumu'ah (Friday) Prayer in it, you can look for another Masjid in another place in the village where there are no graves.

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The second question of Fatwa no. 16731

Q 2: Is it permissible to offer Salah (Prayer) in cemeteries?

A: It is impermissible of offer Salah in cemeteries; whoever does that, their Salah is invalid and they should repeat it and that is based on the Mutawatir (a Hadith reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible) Hadiths from the Prophet (peace be upon him) which forbid taking graves as places of worship, except for Funeral Prayer which is permissible to be offered in

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the cemetery.

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The third question of Fatwa no. 18805

Q 3: I work as a teacher and the school I work in is built on graves. What is the ruling on offering Salah (prayer) inside the school?

A: Offering Salah in a graveyard or in what is built above it is not valid, as the Prophet (peace be upon him) prohibited this and the prohibition denotes invalidity.

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The first and second questions of Fatwa no. 15633

Q 1: Is it permissible to perform Salah in a Masjid where Sufi circles of Dhikr (Remembrance of Allah) are held?

Q 2: There are two Masjids in our village. Sufi circles of Dhikr are held in one of them while the other contains the grave of a Waliy (pious person) whom they commemorate his Mawlid (birthday) every year. This Masjid was built over the graveyard of the village. Is it permissible to offer Salah in it?

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What should we do if there are no other Masjids except these two? should we pray in a Masjid where a Bid'ah (innovation in religion) is practiced or pray in a Masjid built over graves?

A 1: There is nothing wrong with offering Salah in the Masjid where Sufi circles are held. However, you should express disapproval of their action and try to prevent these circles from being held, any way possible. Yet, this does not prevent holding congregational Salah in this Masjid.

A 2: It is invalid to offer Salah in a Masjid containing a grave. The Prophet (peace be upon him) prohibited taking graves as Masjids. The prohibition denotes invalidity. Moreover, it is a means to Shirk (associating others with Allah in His Divinity or worship) committed by taking the occupants of the graves as partners with Allah. The same applies to the Masjid built over graves. It is obligatory on the people of this village to find a Masjid in a land that has no graves to offer congregational Salah as Allah has ordained. They should also cooperate in righteousness and piety and be careful of Shirk and the means leading to it.

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The second question of Fatwa no. 18850

Q 2: During last Ramadan some young men went with us to offer Salah (Prayer) in a Masjid (Mosque) other than the one in which we usually offer our Salah, because the latter one witnesses, before 'Isha' (Night) Prayer, what is called "Masbahah" i.e. gathering to offer tasbih (glorification of Allah) in a manner not prescribed.

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We advised them that what they do is not in accordance with the Sunnah, but they denied our advice, and this made us decide to offer our Salah in another Masjid. Is what we did right or not? What is your advice to us and them?

A: There is no offence in what you did, because the Imam (the one who leads congregational Prayer) of the said Masjid practices a Bid'ah (innovation in religion) and does not accept advice as you mentioned.

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Fatwa no. 20112

Q: We are a group of people who offer Salah (prayer) in 'Umar Masjid (mosque) in France, in Lille city. The mayor of the city gave us a piece of land and built a Masjid for us at the expense of the municipality in 1975. Ever since, we offer Salah in this Masjid. However, some people now say that it is not permissible to offer Salah in this Masjid, for it is built by the money of the Christians. They then abandoned offering Salah in it and made their own Musalla (a place for Prayer). Please, advise. May Allah reward you with the best!

A: There is nothing wrong with offering Salah in the said Masjid, since building it by the government is a fulfillment of one of the rights the subjects have over their government. Therefore, those who abandoned offering Salah in it have no reason to do so and their argument is not true.

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Fatwa no. 21334

Q: The city of Kinamyu is 25 kilometers away from Nairobi. Sadly, Kinamyu has neither a Masjid (mosque) nor a school. Putting our trust in Allah, we intend to construct two buildings though we are currently not financially able to do so. Is it thus permissible to use money which is donated by non-Muslims for building the concerned Masjid and school? Please, provide us with your beneficial answer based on Qur'an, Sunnah (whatever is reported from the Prophet), and the practice of our Salaf (righteous predecessors). May Allah reward you for helping us and other Muslims!

A: It is permissible for Muslims to accept donations of non-Muslims for Islamic projects such as the construction of Masjids and schools, provided that doing so will not harm Muslims in any way which outweighs the expected benefit of receiving such donations.

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Fatwa no. 19037

Q: We would like to inform you that the Philippine government is likely to agree to fund a project of some religious national organizations. The project includes:

- 1. A Masjid (mosque) for Muslims.**
- 2. A church for Catholics.**
- 3. A church for Protestants.**
- 4. A church for the followers of the Cristo Evangelical Church.**

The project will be built in the National Airport in Manila. What is the ruling on establishing a Masjid together with these three temples in one place? Please, advice us, may Allah reward you with the best.

A: This is a Bid`ah (innovation in religion) that Muslims have not known since the mission of Prophet Muhammad (peace be upon him). This thought stems from the crafty contemporary calls like the call to unite religions, by overlooking the difference between truth and falsehood, the true Islam and other distorted, altered, and abrogated religions. Accepting and approving of this action puts Islam, which abrogated all the religions that came before it, on equal footing with the other changed and abrogated Shari`ahs (Divine laws). It deceives people on the Earth. This is falsehood that is rejected by Allah, His Messenger and the believers. Accordingly, it is not permissible to build

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a Masjid, church, and synagogue in one place under the same roof and within the same fence. Muslims should not share in this building or invite to it. The Masjid should be built separately away from other temples.

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Fatwa no. 14374

Q: Is it permissible for a person to have a fixed place in the Masjid (Mosque) in which he always offers Salah (Prayer)?

For example, if this person enters the Masjid, he always confines himself to the same place, given that he is always keen on coming early to the Masjid before other worshippers to take this place. Is that permissible or not? Kindly give us the legal opinion supported with proofs.

A: If the said person wants to stand behind the Imam (the one who leads congregational Prayer) and is keen on that place for its nearness to the Imam, there is nothing wrong with sitting in it as long as he preceded others to it. Rather, it is prescribed for the Muslim to be eager to stand in the first row and close to the Imam, as the Prophet (peace be upon him) said in the Sahih (authentic) Hadith: [“If people were to know what is in the call to prayer and the first row, then they found no other way but to draw lots over it, they would draw lots.”](#) provided that he does not make another person get up from this place, if he preceded him to it.

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As for insisting on a certain place and forbidding others from sitting in it or asking others to get up from it, this is impermissible, because this is a kind of reserving for one's own use something they do not own. Masjids are the Houses of Allah and anyone who precedes another to a place, has more right to it. Furthermore, it has been authentically narrated on the authority of Ibn 'Umar that he said: [“The Messenger of Allah \(peace be upon him\) forbade that a man should make his brother get up from his seat in order to sit there.”](#) It is prescribed that those who stand directly behind the Imam in the first row are the knowledgeable and the wise people in order to correct where the Imam might go wrong or forget, for the Prophet (peace be upon him) said in the Hadith narrated by Muslim: [“Let those \(standing\) nearest to me of you \(in congregational prayer\) be the mature and the wise, then those next to them, then those next to them.”](#)

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Fatwa no. 20421

Q: What is the ruling on a person who enters the Masjid (mosque) while being Junub (in a state of major ritual impurity)?

A: There is no sin on a Junub person if they enter the Masjid just for passing through; whereas entering the Masjid for sitting and staying in it is not permissible for the Junub, because Allah (Exalted be He) says: ﴿O you who believe! Approach not As-Salât (the prayer) when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of Janâba , (i.e. in a state of sexual impurity and have not yet taken a bath) except when travelling on the road (without enough water, or just passing through a mosque), till you wash your whole body.﴾

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Furthermore, the Prophet (peace be upon him) said: ﴿I do not allow the Masjid to a menstruating woman or a Junub person.﴾ Narrated by Abu Dawud and ranked as Sahih (authentic) by Ibn Khuzaymah.

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Fatwa no. 17791

Q: Is it permissible for a menstruating woman to enter the Masjid (mosque) for the purpose of study, whether she is a student or a teacher? I do not mean the place where Salah (Prayer) is offered, but there are other sections in the Masjid that are used for teaching boys and girls. Sometimes, the Masjid is not enough for the people, especially in the Jumu`ah (Friday) Prayer and Salat-ul-`Eid (the Festival Prayer), so these rooms are used for Salah. Female students and teachers might pass by these rooms or sit there to do an assignment or take a lesson. Please advise in writing. May Allah protect you and keep you!

A: It is not permissible for a menstruating woman or a person who is Junub (in a state of major ritual impurity) to sit in the Masjid or the sections connected to it, for the Prophet (peace be upon him) said, [\("I do not deem the Masjid lawful for a menstruating woman and for a Junub."\)](#) (Related by Abu Dawud and ranked as Sahih (authentic) by Ibn Khuzaymah) However, it is permissible for menstruating women to go into the masjid to fetch something, for Allah (Exalted be He) says:

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[\(except when travelling on the road \(without enough water, or just passing through a mosque\)\)](#) The Prophet (peace be upon him) also [\(asked `Aisha to get him the mat from the Masjid,\)](#) while she was menstruating.

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The second question of Fatwa no. 18700

Q 2: Some people in our Masjid (mosque) used to leave after the Mu'adhin (caller to prayer) finishes announcing Adhan (call to prayer) along with the Mu'adhin and they stay in the courtyard of the Masjid under trees talking about matters of life and people's concerns. These people do not respect the dignity of the Masjid and may leave their children playing inside it. When we warned them against doing so, they said that there is no Shar'y (Islamic legal) text that forbids this. What is the ruling in this regard?

A: It is obligatory to respect the Masjids and prevent children from playing inside them. Leaving the Masjid after Adhan is Makruh (reprehensible) except for a necessity such as performing Wudu' (ablution) or going to another Masjid for an urgent matter and the like.

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As for leaving Masjids after Adhan for the sake of talking and sitting in markets, it should be given up and condemned. It is narrated that [“Abu Hurayrah \(may Allah be pleased with him\) saw a man who left the Masjid after the Adhan. Abu Hurayrah said, ‘Indeed, this \(man\) has disobeyed Abu Al-Qasim \(Muhammad, peace be upon him\).’”](#) This will be the ruling if the courtyard is outside the Masjid, but if it is inside the Masjid, it takes the ruling of the Masjid. Accordingly, speaking about matters of life or evil talk such as backbiting and calumny should be avoided. after hearing the adhan it is prescribed for those who perform Salah (prayer) to occupy themselves with directing the rows, completing the first row then the one next to it and so on, performing the prescribed supererogatory acts of worship such as Al-Sunan Al-Rawatib (supererogatory acts that were stressed and regularly performed by the Prophet) and others, supplicating to Allah and reciting the Qur'an as indicated by the Sahih (authentic) Hadith mentioned in this concern. The Prophet (peace be upon him) said: [“Complete the first row then the one next to it.”](#) Also, the Prophet (peace be upon him) said: [“If people were to know what is in the call to prayer \(Adhan\) and the first row, then they found no other way but to draw lots over it, they would draw lots.”](#) and: [“Du'a' \(supplication\) between the Adhan \(call to Prayer\) and 'Iqamah \(call to start prayer\) is not rejected.”](#) Moreover, the Prophet (peace be upon him) said: [“Anyone who keeps on praying regularly four Rak'ahs \(units of Prayer\) before Zuhr \(Noon\) Prayer](#)

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[and four after it, Allah will make them forbidden to the Fire.”](#) and: [“May Allah show mercy to a person who offers four Rak'ahs before 'Asr \(Afternoon\) Prayer.”](#) Also, he (peace be upon him) said: [“Between every two calls \(Adhan and 'Iqamah\) there is a \(supererogatory\) Salah! 'Between every two calls there is a Salah!”](#) And in the third he (peace be upon him) said, [“To those who wish \(to offer it\).”](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



The first question of Fatwa no. 18188

Q 1: Is it permissible for children to enter Masjids (Mosques)? How do we respond to those who consider it not permissible?

A: It is recommended to bring children to the Masjid so they will become accustomed to offering Salah (prayer) in congregation, if the child has reached the age of discernment. It is authentically reported that the Prophet (peace be upon him) said, [﴿"Command your children to pray when they are seven years old and beat them for \(neglecting\) it when they are ten years old, and do not let \(boys and girls\) sleep together."﴾](#) .

As for the account that the Prophet (peace be upon them) said, [﴿"Keep your children and the insane away from your Masjids",﴾](#) it is unauthentic.

However, if a child has not reached the age of discernment, it is best not to bring him to the Masjid, as he is unaware of the meaning of Salah or congregation. Also, the child may disturb those offering Salah.

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The first question of Fatwa no. 14313

Q 1: Someone in our village brings his minor children who have not reached the age of seven to the Masjid (mosque). Sometimes, they raise their voices and distract those who offer Salah and cause them to lose concentration. When some of our Muslim brothers advised him not to bring them, he said: The Companions used to bring their children to the Masjid during the time of the Prophet (peace be upon him) and when the Messenger heard the cry of a baby, he used to not lengthen Salah. What is the ruling in this regard? Could you kindly explain?

A: It is obligatory to maintain Masjids and keep them safe from the playing of children and their annoyance because Masjids are built for worship. Those who bring their children with them to teach them Salah (prayer) should discipline them and train them not to play in the Masjids or play with the Mushafs (copies of the Qur'an) there.

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Fatwa no. 16005

Q: I am the director of British Columbia Muslim Association. We work in the field of Da`wah (calling to Islam) among Non-Muslims. I have been working in this field for three years. Sometimes, non-Muslims visit Al-Masjid Al-Jami` (the large mosque where Jumu`ah [Friday] Prayers are held). I take them on a tour round the Masjid and lecture them on Islamic teachings. These lectures are given inside the Masjid where the non-Muslims willingly sit on the carpets. Some fellow Muslims criticize this. They believe that I should not allow non-Muslims to enter the Masjid or to sit on its carpets for several reasons. First, they believe that non-Muslims are Najis (ritually impure). Second, non-Muslim women are not dressed according to the Islamic dress code.

I know that you are a very busy man but I hope you would have time to reply to my question.

A: The basic rule is that it is permissible for non-Muslims to enter Masjids except Al-Masjid Al-Haram (the Sacred Mosque in Makkah). This is especially acceptable when there is a legal considered interest, such as listening to lectures and watching the common solidarity, compassion, and mercy among Muslims. Abu Sufyan (may Allah be pleased with him) visited the Prophet (peace be upon him) in the Masjid before embracing Islam. The Prophet (peace be upon him) also confined Umamah ibn Uthal in the Masjid. He (peace be upon him) also accommodated Thaqif delegation and the Christian delegation of Najran in the Masjid before they embraced Islam.

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The first question of Fatwa no. 15038

Q 1: What is the ruling on discussing some issues in the Masjid (mosque), such as building a Masjid and a school?

A: Discussing such matters in the Masjid is permissible because building Masjids and schools are things that are of great concern to Muslims. Discussing these matters does not violate the sanctity of the Masjid. Moreover, the Prophet (peace be upon him) and his Sahabah (Companions of the Prophet) used to discuss important issues inside the Masjid.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 21349

Q 2: The Prophet (peace be upon him) declared intertwining the fingers in the Masjid (mosque) as Makruh (reprehensible). Does the same ruling apply to clicking joints of fingers, though no Hadith explicitly states so?

A: According to many scholars, clicking joints of fingers in the Masjid is Makruh as it resembles intertwining fingers and the two are too trivial acts to be done in the Masjid.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 20729

Q: What is the ruling on a host inviting people in the Masjid (mosque) for coffee and dinner at his house, and it is not a Sadaqah (voluntary charity) to be announced or offered in the Masjid. It may be worth mentioning that these invitations are made in a loud voice which disturbs the Khushu` (the heart being attuned to the act of worship) of people inside the Masjid. Moreover, such a practice has spread and become a custom, though no one knows except Allah (Exalted be He) what the real purpose behind it is. I privately advised some of those who do this to adhere to Allah's statement: ﴿And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.﴾ It is also related from the Messenger of Allah (peace be upon him) that ﴿"When a man enquired in the Masjid about something that he had lost, the Prophet (peace be upon him) forbade him and said to his Sahabah (Companions), 'If anyone hears a man inquiring in the Masjid about something he has lost, say to him, "May Allah not restore it to you," for Masjids are not built for this purpose.'"﴾ However, such people replied that as far as they know, this practice is permissible.

A: It is permissible for a Muslim to invite people in the Masjid for lunch or dinner, as doing so neither violates the etiquettes of Masjids,

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nor resembles the prohibited act of inquiring about a lost item. Rather, these invitations increase harmony and love amongst people of the Masjid. In addition, it is narrated that one of the Sahabah invited the Prophet (peace be upon him) while they were in the Masjid to take food with him and he (peace be upon him) accepted the invitation.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 19694

Q: Officials at private schools become very active in advertising their schools with the start of every academic year. Among the different means they follow, is that they distribute leaflets that tell about programs of such schools, advantages of joining them, fees, and encourage the greatest number of people to hasten to apply to such schools, etc. Some of the concerned private schools distribute the leaflets mentioned above inside Masjids (mosques) and Jami's (large mosques where Jumu'ah [Friday] Prayers are held). They put such leaflets on shelves where Mushafs (copies of the Qur'an) are put, on the notice board, or beside the internal parts of the Masjids' doors.

What is the ruling then on the foregoing and what should a person do when they find such leaflets inside Masjids?

A: Using masjids as places for displaying commercial advertisements and leaflets is impermissible whether this is done by schools,

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commercial foundations, etc. This is because Masjids are built for offering 'Ibadah (worship) to Allah such as Salah (Prayer), making Dhikr (Remembrance of Allah), learning and teaching knowledge, reciting Qur'an, and other religious matters. Conversely, it is impermissible to use Masjids as places for propagating what is mentioned above and to take advantage of the existence of large numbers of people in the Masjids by placing leaflets and advertisements inside them. Muslims have to keep the Masjids far above such practices, maintain the sanctity of Masjids, and be keen not to distract people away from offering 'Ibadah to Allah and not to disturb their Salah. Allah (Exalted be He) says: [﴿And the mosques are for Allâh \(Alone\): so invoke not anyone along with Allâh.﴾](#) This is also supported by the Hadith authentically reported on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: [﴿“When you see someone buying or selling in the Masjid, say: ‘May Allah not make your trade profitable!’”﴾](#) (Related by Al-Nasa'y and Al-Tirmidhy who classed it as a Hadith Hasan [good Hadith]) It is noteworthy that placing such advertisements in Masjids is a sort of trade.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 21565

Q: Please be advised that some advertisements of private lessons and programs that are hung in the Masjids (mosques) include the name or

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the telephone number of the advertisement designer, or the name of the print house that issued it, which makes it a publication.

Please advise concerning the ruling on hanging such advertisements inside the Masjid, outside it or on the door. May Allah reward you.

A: It is impermissible to use Masjids, their yards or walls as a place for commercial advertisement, whether it is done on purpose or accidentally in the charitable brochures. Masjids are built to be places of 'Ibadah (worship), whether Salah (Prayer), Dhikr (Remembrance of Allah), seeking knowledge, teaching it and reciting the Qur'an. We should keep Masjids away from forms of trade that do not befit them, such as commercial promotion, whether they are intended or just mentioned in charitable brochures. It was authentically reported that the Prophet (peace be upon him) said, [﴿"When you see someone buying or selling in the Masjid, say: 'May Allah not make your trade profitable!'"﴾](#) It should be noted that display of commercial advertisements is a sort of trade.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



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Fatwa no. 21541

All praise be to Allah Alone, and peace and blessings be upon the last Prophet.

The Permanent Committee for Scholarly Research and Ifta' has read the letter sent to His Eminence the Mufty by His Excellency the Minister of the Islamic Affairs, Endowments, Daw'ah, and Guidance under no. S546/2/1 on 15/15/1421 A.H. referred to the Committee by the General Secretary of the Council of Senior Scholars under no. 40/S on 23/05/1421 A.H. The question reads as follows:

May Allah's Peace, Mercy, and Blessings be upon you! The Head Department of Monitoring Transportation of Pilgrims has begun an ambitious plan to employ Saudi drivers for the buses that will serve as transportation for pilgrims during the year 1421 A.H. This is in response to the will of the government of the Custodian of the Two Sacred Mosques - may Allah support it - to offer citizens job opportunities in all fields and to act upon what has been decided in the meeting that was held under the presidency of His Royal Highness the Minister of the Interior and the Minister of the Supreme Committee of Hajj at the office of His Highness in Jeddah on 30/12/1420 A.H. This meeting was attended by myself along with His Excellency the Minister of Hajj and was consequently followed by issuing the telegram of His Highness under no. A/SH/1584 on 14/01/1421 A.H. concerning employing Saudi drivers for the buses that work in the transportation of pilgrims.

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Attached to my letter is a photocopy of the telegram that I received from His Royal Highness the Prince of Makkah Region and the President of The Supreme Department of Monitoring the Transportation of Pilgrims under no. A/M/254628 on 22/04/1421 A.H. along with a photocopy of the job announcement for bus drivers and technicians to work during the 1421 Hajj season, which His Highness asked to be posted visibly inside Masjids (mosques) so that citizens can benefit.

I hope that Your Eminence will give us the ruling on posting such announcement inside Masjids.

After the Committee studied the question, it answered that announcing Jobs in Masjids is not permissible. The same ruling applies whether the announcements are made verbally or through signs. This is because Masjids are only for offering 'Ibadah (worship) to Allah (Exalted be He). Masjids are for performing Salah (Prayer), saying Dhikr (Remembrance of Allah), teaching, learning, reciting Qur'an, and similar Islamic affairs. Accordingly, Masjids are not to be used for announcing jobs. Rather, we must safeguard the sanctity of Masjids and not disturb worshipers or interrupt their Salah. Allah (Exalted be He) says: [﴿And the mosques are for Allâh \(Alone\): so invoke not anyone along with Allâh.﴾](#) Moreover, it is authentically reported that the Prophet (peace be upon him)

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said, [﴿"When you see someone selling in the Masjid, say to him, 'May Allah not make your bargain profitable!'"﴾](#) Placing such announcements inside Masjids is a form of conducting business.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



Fatwa no. 21510

All Praise is due to Allah Alone, and peace and blessings be upon the Last Prophet. To commence:

The Permanent Committee for Scholarly Research and Ifta' has perused the case submitted to his Eminence, the General Mufti by his Excellency, the Minister of Islamic Affairs, Awqaf, Call and Guidance no. 1/4/1134 on 15/4/1421 A.H. which is referred to the Committee by the General Secretariat of the Council of Senior Scholars no. 2458 on 23/4/1421 A.H. in which his Excellency asked the following question:

I would like to inform you about an offer submitted by one of the commercial companies specialized in publicity and advertising which is interested in using some of Masjids (mosques) utilities in placing some advertisements; on the fences of Masjids as well as the courtyards in return for fees which will be spent on the utilities of Masjids.

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The case has been studied in the special department in the Ministry and there were two views; supporters and rejecters, and each party has its own justifications which are as follows:

Firstly, justifications of supporting it:

- 1- Masjids do not need the courtyards which are not used in any of their utilities and such courtyards do not take the same ruling of Masjids. Moreover, they are lands made for Waqf (endowments) and it is better to use them in the best interests of Masjids and good actions.
- 2- These Masjids are already exploited by placing advertisements without previous permission, regulations or revenue for Masjids and the project will regulate this and prevent exploitation.
- 3- Getting benefit from the revenue of this investment for the utilities of Masjids such as increasing the building, fixing the damaged areas, maintenance, employing and fixing a certain percentage - after negotiation with the company as a result of using these advertisements - in distributing messages to call people to Islam and guide them through the Ministry.
- 4- The statement issued from the Permanent Committee for Scholarly Research and Ifta' regarding Shar'y (Islamic) disciplines for advertisements states the permissibility of commercial advertisements as long as they do not contain anything against the Shari'ah (Islamic law) and abide by the Shar'y disciplines mentioned in the statement. A copy of the Committee statement is attached to this letter.

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5- The Fatwa of the Permanent Committee no.3842 includes the following: [It is permissible to place notices outside the doors of Masjids in a certain, permanent place that people can know]. The question of the Fatwa was about the ruling of sending some notices by courts about the properties of some people to the Imam (the one who leads congregational Prayer) in order to announce them to the villages. Some Imams read these notices inside the Masjid after Salah, then idle talks and disputes take place.

6- The contract signed by the executing company must include precise conditions to maintain the Islamic disciplines set by the Permanent Committee of Ifta' and in the same time guarantee the right

of the Ministry of general supervision, control, fulfilling rights and imposing sanctions.

Secondly, justifications of refusal:

1- The reality of advertising which is full of violations of the Shari'ah such as dissipation, fraud, illicit images, inappropriate words and so on. Such a fact makes it difficult to maintain control and careful observation all the time to ensure abidance by the Shar'y disciplines in each advertisement, especially that they are constantly changed.

2- Filling the facades and sides of Masjids with commercial advertisements contradicts the purpose of building Masjids.

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They also distract the hearts of Masjid visitors and affect the beauty of Masjids which should be free from the vanities of life.

3- With the passage of time, things might go beyond control, the supervision may decrease and actions against the Shari'ah may be committed.

Due to the importance and sensitivity of the subject and the difference of opinions, I decided to write to Your Eminence to issue us a Fatwa in this regard and tell us about what we should do.

May Allah reward you the best and grant you success!

May Allah protect you!

After the Committee had studied the case, its answer comes as follows: It is not permissible to use Masjids or any of their utilities or courtyards as a field to display paintings, propaganda leaflets and commercial advertisements whether this is being done for schools, factories, institutions or the like. Masjids are built for worshipping Allah, performing Salah (prayer), making Dhikr (Remembrance of Allah), teaching and learning knowledge, reciting the Qur'an and other religious matters. Allah (Exalted be He) says: [﴿And the mosques are for Allāh \(Alone\): so invoke not anyone along with Allāh.﴾](#) Using Masjids and their utilities in worldly affairs contradicts the purpose for which they were built.

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Therefore, they must be free from what you have mentioned. They should be safeguarded and it is not permissible to engage people in things which distract them away from the worship of Allah and weaken their attachment to the Hereafter. It was authentically reported that the Prophet (peace be upon him) said: [﴿When you see someone buying or selling in the Masjid, say: 'May Allah not make your trade profitable!'﴾](#) Displaying these propaganda leaflets and advertisements is a kind of trade (which is mentioned in the Hadith).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



The first question of Fatwa no. 18951

Q: What is the ruling on playing lawful games and joking in the Masjid (mosque) to combat boredom?

A: The purpose of building Masjids is for Muslims to perform Salah (Prayer), say Dhikr (Remembrance of Allah), recite the Qur'an, teach Islamic subjects, etc. Therefore, what violates this purpose should be avoided in Masjids. As for joking and short talks about worldly affairs, there is no harm in this, provided that it does not disturb those offering Salah and reciting the Qur'an.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



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The second question of Fatwa no. 17856

Q 2: It is known that Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah) was not furnished with carpets. According to an authentic report on the authority of Abu Sa'id Al-Khudry concerning the account of their I'tikaf (seclusion for worship in a Masjid) with the Messenger of Allah (peace be upon him), he (peace be upon him) said: *'Anyone who was in I'tikaf should return to his place of I'tikaf, for I saw (i.e. was informed about the date of) this Night (of Qadr) and saw myself prostrating in mud and water.'* I (Abu Sa'id Al-Khudry) saw the trace of mud and water over the nose of the Prophet (peace be upon him) and its tip. Shaykh-ul-Islam Ibn Taymiyyah (may Allah be merciful with him) said in "Al-Fatawa Al-Kubra," (Dar Al-Ma'rifah edition, Lebanon; vol. 3, p. 32-34; edited by Hasanayn Makhluf) in his reply to a question: All praise is due to Allah, the Lord of the Worlds. Offering Salah (Prayer) on a prayer rug was not practiced by the Muhajirun (Emigrants from Makkah to Madinah), Ansar (Helpers, inhabitants of Madinah who supported the Prophet), or their Tabi'un (Followers, the generation after the Companions of the Prophet). Indeed, they used to offer Salah on the ground in Al-Masjid Al-Nabawy. None of them used to offer Salah on a prayer rug. It was reported that when 'Abdul-Rahman ibn Mahdy came to Madinah, he laid a prayer rug. Malik gave orders to imprison him. When he was told that he was 'Abdul-Rahman ibn Mahdy, he said, "Did not you know that laying a rug in our Masjid is an act of Bid'ah (innovation in religion)." Ibn Taymiyyah (may Allah be merciful with him) then mentioned the Hadith of Abu Sa'id Al-Khudry in addition to other Hadith that are narrated to the same effect.

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Does this mean that furnishing Masjids with carpets is a Bid'ah or only the use of a personal prayer rug is the Bid'ah? Our Masjid is not tiled, but it is clean. In summer, a white carpet is laid. It is half a meter wide with enough space for those offering Salah to place their hands and heads. Is this a Bid'ah, especially when there is no necessity for it? Please, be concise and to the point.

A: There is nothing wrong with offering Salah on a personal rug or on the carpets found in Masjids. The Prophet (peace be upon him) used to offer Salah on mats and on the ground. He (peace be upon him) did not confine himself to anything in particular but to whatever was available to him.

The statement of Shaykh-ul-Islam refers to a specific case regarding an act that is adopted by some innovative persons who believe that offering Salah on a special rug is better than any other Salah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



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Fatwa no. 18580

Q: What is the ruling on using incense and on incensing Masjids (mosques)?

A: incensing and perfuming Masjids is a good act, as it is part of observing the cleanliness of the Masjid. The eminent Tabi`y (Follower, belonging to the generation after the Companions of the Prophet) Nu`aym Al-Mujmir (may Allah be merciful with him), who was one of the persons reporting from Abu Hurayrah (may Allah be pleased with him), was called "Al-Mujmir" (i.e. an adjective describing the equivalent of the Arabic word incense) because he used to incense the Masjid of the Messenger of Allah (peace be upon him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 17845

All praise be to Allah Alone and peace and blessings be upon the last Prophet. The Permanent Committee for Scholarly Research and Ifta' reviewed the question submitted to His Eminence the Mufti by His Excellency the minister of Islamic Affairs, Endowments, Daw'ah, and Guidance with no. (334/416/1) on 11/2/1416 A.H. It was referred to the Committee from the Secretariat General of the Council of Senior Scholars with the no. (1395) on 20/3/1416 A.H. Following is the wording of the questioner:

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In reference to letter no. (163/K/M), dated 11/2/1415 A.H., with regard to asking for the issuance of a Fatwa (legal opinion issued by a qualified Muslim scholar) with respect to naming Masjids (mosques) after Sahabah (Companions of the Prophet) or prominent Muslim figures and after the names of some benevolent people who want to name the Masjids they build after their names, we would like to know the opinion of Your Eminence on this issue.

Here is the wording of the letter: The ministry is to discuss the naming and numbering of Masjids in the Kingdom. What is the ruling on naming the Masjids after the Sahabah, prominent Muslim figures, or the benevolent people who want to name the Masjids they build after their own names?

After studying the matter, the Committee replied:

First, Masjids are named according to the following:

1. naming a Masjid after the person who built it. Naming Masjids after those who built them is a way of attributing charity works to their doers; and this is permissible. It is a real attribute in recognition of their valuable actions. For example, the Prophet's Masjid is attributed to the Prophet by being known as the Masjid of the Messenger of Allah (peace be upon him).
2. Naming a Masjid after he who offers Salah (Prayer) inside it or after the place where it is located; and this is also permissible. Examples are Masjid Quba'

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and Masjid Banu Zurayq as related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Ibn 'Umar (may Allah be pleased with them) concerning the race to Masjid Banu Zurayq and Masjid Al-Suq. Also, Al-Bukhari (may Allah be merciful with him) entitled a chapter, "Al-Salah fi Masjid Al-Suq i.e. Prayer in the Market Mosque."

3. naming a Masjid after a distinct attribute, such as Al-Masjid Al-Haram (the Sacred Mosque in Makkah) and Al-Masjid Al-Aqsa (the Aqsa Mosque in Jerusalem); and this is permissible. Allah (Exalted be He) says: [﴿Glorified \(and Exalted\) be He \(Allāh\) \[above all that \(evil\) they associate with Him\] Who took His slave \(Muhammad صلى الله عليه وسلم\) for a journey by night from Al-Masjid-al-Harâm \(at Makkah\) to Al-Masjid-al-Aqsâ \(in Jerusalem\)﴾](#) It was authentically reported from a different chain of narrators that the Prophet (peace be upon him) said: [﴿A journey should not be undertaken except to three Masjids: Al-Masjid Al-Haram, Al-Masjid Al-Aqsa, and my Masjid.﴾](#) Similarly, Al-Masjid Al-Kabir (i.e. the Great Mosque), is also given as a name for some Masjids on the

road between Makkah and Madinah as related in Sahih Al-Bukhari. Al-Jami` Al-Kabir is also a similar name.

Second, giving nicknames to Masjids to distinguish them is a widespread phenomenon in our time, because of the large number and the spread of Masjids that are being built, Alhamdu lillah [All praise is due to Allah],

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in the Islamic countries, cities, villages, and towns. Masjids are given names to be distinguished by them. There is nothing wrong with attributing Masjids to prominent Muslim figures, such as the Sahabah and Tabi`un (Followers, the generation after the Companions of the Prophet) (may Allah be pleased with them all), like Masjid Abu Bakr (may Allah be pleased with him) and Masjid `Umar (may Allah be pleased with him). It is known that the Prophet (peace be upon him) used to name his sword, furniture, animals, and clothes as mentioned by Ibn Al-Qayyim (may Allah be merciful with him) in the beginning of his book "Zad al-Ma`ad."

Third, naming Masjids after one of Allah's names, such as Masjid Al-Rahman, Masjid Al-Quddus, or Masjid Al-Salam, is a Bid`ah (innovation in religion). Allah (Glorified be He) says: [\(And the mosques are for Allâh \(Alone\): so invoke not anyone along with Allâh.\)](#)

All the Masjids are for Allah (Exalted be He). Therefore, naming a Masjid after one of Allah's Names is to be recognized as an innovative practice and is better to be abandoned. Allah (Exalted be He) is the One Who guides to the Straight Path.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 20334

Q: what is the ruling on naming the Masjid (mosque) of our district "Masjid Al-Mustafa"? Is this name approved of as being the name of our Masjid? There are some people who oppose this name claiming that it is the special name of the Masjid of the Prophet (peace be upon him), but we want to name our Masjid like this. We hope that you will issue us a written Fatwa in this regard.

A: It is not permissible to designate the name of Masjid Al-Mustafa to your Masjid or any other one. This name is exclusively specific for the Masjid of the Prophet (peace be upon him) in Madinah. There are many forbidden matters that may result from giving this name to any Masjid other than that of the Prophet (peace be upon him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



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Fatwa no. 13838

Q 1: We have a Musalla (a place for Prayer) in our district where we observe the Two 'Eid Prayers and Salat-ul-Istisqa' (Prayer for rain) as well. It is surrounded by a fence which is over two meters high from all sides. The Masjid (mosque), where we observe the Five Obligatory Daily Prayers, lies near this Musalla. This Musalla that is allocated for observing the two 'Eid Prayers was established about ten years ago and even more, on a site that satisfied all the people of the district. Moreover, it has been fenced by the people of the district in this very place.

2- A clinic has been opened by the Ministry of Health by renting a place in a building that belongs to a citizen. A period of time after the opening of the mentioned clinic, the Ministry of Health asked us to grant it a piece of land owned by the inhabitants of the district to establish a separate building for the clinic. Because there was no land owned by the inhabitants, we could not afford that. Meanwhile, the Ministry of Health, represented by the Health Affairs Department in Abha, informed us of its decision that in case there is no available free land upon which they could establish the clinic, the Ministry of Health may move the clinic to any other district where there will be an available free land. Since moving the clinic from its current place represents a source of danger for the inhabitants of the district, especially the old and disabled people who do not have cars to enable them to go to the clinic if it is somewhere else,

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some action took place as follows:

Some people of the district went to see the notary public of Khamis Mushait. They told him that there was vacant land and that they would like to get an evacuation bill on behalf of the Ministry of Health to establish a clinic. The municipality cooperated with them to get it. Afterwards, we knew that the piece of land for which the bill had been gotten was that of the aforesaid Masjid and the Musalla allocated for observing the Two 'Eid Prayers and Salat-ul-Istisqa'. We disapproved of such a procedure which aims at the demolition of the two above-mentioned Masjids and the establishment of the clinic in place of them, due to the great harm that shall be caused by the demolition of such Masjid. Moreover, there is a girls' school of all stages; the primary, preparatory and secondary, comprising about one thousand and five hundred female students near the place of the Musalla. So, if the Masjid and the Musalla are demolished and the clinic established in their place, this will be a sort of besieging the students and the teachers by the visitors of the clinic who could be weak-souled.

Your Eminence, we told you what happened to free our conscience. We will be grateful if you could issue the Fatwa (legal opinion issued by a qualified Muslim scholar) which permits or forbids the establishment of the clinic in place of the two mentioned Masjids after demolishing them. We really want the two Masjids to remain without being demolished by the Ministry of Health as it can look for another land even by

dispossession, if necessary. It is really capable of doing so. Please tell us the right action about the issue

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we clarified to you, may Allah protect you!

A: If the case is as you have mentioned, it is not permissible to build a clinic on the land of the two Masjids.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Fatwa no. 20651

Q: An Islamic Association in Germany has hired a floor in a building and used it as Masjid (mosque) for performing Salahs (Prayers). Since it was hard for the Muslims to afford such rent, a member of the board of directors in the said Association, being authorized to purchase the place and register it in his name, has spoken to some of his charitable relatives to give Sadaqah (voluntary charity) for the Masjid. They agreed to pay the needed money as a part of their Sadaqah to buy this Masjid with the intention of it being a Sadaqah Jariyah (ongoing charity). They set a condition which stated that the mentioned Masjid should be registered in the name of the person mentioned above, not the Association on account of their trust in him. It should be known that this Association is a legal personality which has the right of ownership and its possession is preserved. Besides, its constitution which is its principal law certified by the German Authority, stipulates that if the Association is dissolved, all its possessions will pass to another Islamic center in Germany.

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A jurisprudential controversy has erupted among those who perform Salah (prayer) in this Masjid about the permissibility of registering the ownership of the Masjid in the name of this person. Some people said that this is not permissible; because Masjids belong to Allah Alone. They think that the sound action is that the ownership of the Masjid should be registered in the name of the association provided that such a person should manage the Masjid's affairs in conformity with the condition of the donors. Others said that this issue (referring to the registration of the place of the Masjid as a property of this person) is permissible; thus he will be able to carry out the condition of the donors by himself.

Is the above-mentioned condition set by the donors permissible according to Shari'ah (Islamic law)?

Is the abidance of the above-mentioned person to this condition permissible according to Shari'ah?

Is it permissible to register the floor made as a Masjid under the ownership of the above-mentioned person?

A: If the reality of the Islamic Association is as mentioned, it is obligatory to make the floor used as a Masjid under this association and to register it in its name. This will make the follow-up process of its affairs much easier and will protect its rights. It is not permissible to register the ownership of this place used as a Masjid in the name of any person and it should not be attributed to anyone. This may lead to the loss of its endowment, as the person in whose name the Masjid is registered, his inheritors or some of them, a long time after his death, may claim their ownership of the Masjid, and this may lead to dispute and harm.

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The first question of Fatwa no. 21653

Q 1: If a Masjid (mosque) is built with a height less than the height of the multi-floor buildings surrounding it; is this forbidden by Shari'ah (Islamic Law) or not?

A: There is nothing wrong if the buildings surrounding the Masjid are higher than its level; as there is no evidence that forbids such a matter.

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The first question of Fatwa no. 15218

Q 1: My father (may Allah be Merciful to him) died in 1374 A.H. He left behind an estate including a house, courtyard made of clay. In the courtyard, there is a room with total area (3x3 m) specialized for Salah (Prayers), so it is like a Masjid without a mihrab. Since the house got old and is no longer available for residence, it was deserted. The village where I live has a Masjid Jami' (a large mosque where Jumu'ah [Friday] Prayers are held) since the age of my father (may Allah be Merciful with him). The building of this Masjid has been renewed and we observe Salahs therein. I would like to benefit from the area of the house and its clay courtyard which I mentioned.

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As the room was specialized for Salah since the lifetime of my father it has been kept in good condition, I would like you to give me your legal opinion concerning the right thing to do with it:

should I value its price then spend the money on Al-Masjid Al-Jami' in the village? knowing that it is included in my private properties, or should I keep it as it is?

A: The ruling on this room is the same as that of the rest of the house and it does not come under the same ruling as the Masjid. Actually, it is included in the estate.

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The second and fourth questions of Fatwa no. 16843

Q 2: There are some Muslims who do not observe Jumu'ah (Friday) Prayer, the two 'Eid Prayers and Tarawih (special supererogatory night Prayer in Ramadan) in this Masjid (mosque), but they go to another Masjids. They do so because the two Imams (those who lead congregational Prayer) leading Salah in these Masjids are not knowledgeable in the Prophetic Hadiths and they do not memorize the Book of Allah. They work as teachers in the Arabic school for the Arabs and Turkish language for Turkish people. So, are those who abandon this Masjid and go to another one sinful?

A: It is preferable for a Muslim to observe Salah behind an Imam who can perform it perfectly and properly, whether he is the Imam of the neighboring Masjid or another one, provided that nothing bad results from going to the Masjid which is distant from his house.

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As the Imam of the neighboring Masjid or his people may feel embarrassed because he abandoned them and went to other people.

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Q 4: There are two rooms in our Masjid (mosque); a small room where we observe Salah (Prayer) if we are few in number, and the other room is a bigger one and we use it to observe Salah if we are many. Each room has a Mihrab and a wooden panel. Some people said that this is not permissible. What is the ruling in this regard?

A: If putting a wooden panel in the Mihrab in a Masjid is intended for a good purpose such as putting the Mus-hafs (Qur'an-books) and the books on it, or it is in the form of a closet for keeping the special things of the Masjid, or it is used to indicate the Qiblah (direction faced for Prayer towards the Ka'bah) or the Mihrab, this will be permissible. If it is intended for a bad reason such as believing in it and wiping themselves against it to seek blessing, it will not be permissible and it must be removed.

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The fourth question of Fatwa no. 19472

Q 4: Which supplication should a person say upon entering and leaving the Masjid (mosque)?

A: When a Muslim enters a Masjid, they should put forward their right foot and say, "Bismillah was-salatu was-salam 'ala Rasulillah. A'udhu bi-lahil 'azim wa bi-wajhihil karim wa sultanihil qadim min al-shaytan il-rajim. Allahuma iftah li abwab rahmatika

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(In the Name of Allah, and peace and blessings be upon the Messenger of Allah. I seek refuge in Allah, the Almighty, and in His Noble Face and His Eternal Power from the accursed Satan. O Allah! Open to me the Gates of Your Mercy)." Upon leaving the Masjid, they should put forward their left foot and say, "Bismillah was-salatu was-salam 'ala Rasulillah. Allahuma ini as'aluka min fadlika. Allahuma 'adhni min al-shaytan il-rajim. (O Allah, I ask You of Your Bounty. O Allah! Protect me from the accursed Satan)."

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Fatwa no. 20585

Q: Your Eminence, my father and I built a Masjid (mosque) near my house about fifteen years ago; as we live together alone in the area. After some time, a neighbor of mine built a house then he built a Masjid bigger than mine. It is built of concrete and it occupies a large area and lies on a line. Upon finishing the construction of this Masjid, we offered congregational Salah (prayer) together. But I have doubt concerning my Masjid where I previously used to offer Salah, so I asked Shaykh Sa'd Al-Hijri about it and he said, "You should not abandon your old Masjid and you should offer Salah therein until you ask the opinion of Sahykh 'Abdul-'Aziz. Therefore, I would like you to tell me: should I offer salah in the old Masjid or with my neighbor in the new one? If your legal opinion is that I should offer congregational Prayer in the Masjid of my neighbor, what about

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my old Masjid; should I keep it in case I may need it or should I demolish it? May Allah protect you!

A: All of you should offer Salah in the same Masjid; because Islam calls for gathering and forbids separation. Regarding your old Masjid which you substituted with the new one, you should refer to the Ministry of Islamic Affairs, Endowments, Daw'ah, and Guidance because it is specialized in such matters.

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Qiblah

Fatwa no. 16003

Q: I am a Muslim young man and I have been living in the Netherlands for a year. Now, I reside in an area where there is no Masjid (mosque) at all, so I offer Salah (Prayer) at home. I do not know whether the Qiblah (direction faced for Prayer towards the Ka'bah) is right or not, what should I do? It should be known that I can not find a job in any other city.

A: Facing the Qiblah direction is one of the conditions of the validity of Salah for those who are far from it (Qiblah). So, you should ask the Islamic centers about it or use a compass or any other means that could determine the Qiblah direction.

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Fatwa no. 17279

Q: What is the ruling on a person who arrived at a country (other than his own country) and offered Salah (Prayer) without facing the right Qiblah (direction faced for Prayer towards the Ka'bah) unintentionally, though he knows the Qiblah direction? Then he remembered what he did after the due time of the Salah he offered had passed.

A: Whoever offers Salah in a direction other than towards the Qiblah due to negligence, as they neither asked nor searched for the indicators of the Qiblah direction, should repeat the Salah.

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Facing the direction of the Qiblah is one of the conditions of the validity of Salah, so far as it is in one's power. Therefore, whoever forgetfully offers Salah in a direction other than towards the right Qiblah, should repeat the Salah due to violating one of the conditions of its validity.

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The second question of Fatwa no. 17900

Q 2: What is the ruling on turning away slightly from the Qiblah (direction faced for Prayer towards the Ka'bah) outside Makkah, to avoid pillars affecting the straightness of the row for congregational Salah (Prayer)?

A: It is obligatory on those performing Salah, who cannot see the Ka'bah, to face the direction of the Ka'bah. Turning slightly away from the Qiblah does not matter. However, it is Makruh (reprehensible) to stand between pillars for salah if they interrupt the rows, except in the situation when the Masjid (mosque) is small and there are many worshippers performing Salah.

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Fatwa no. 20873

Q: Is the Hadith that states: ("Whatever is between east and west is Qiblah (direction faced for Prayer towards the Ka'bah),") just related to the East or it is a generally applicable Hadith? For example, we in Algeria can perform Salah (Prayer) from

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the east to the west, according to a shaykh in one of the learning circles. This shaykh is a student of knowledge, not having reached the level of a scholar yet. I heard others who are better than him saying the opposite; that this is a matter related to 'Ibadah (worship) and the basic rule is that all acts of 'Ibadah are Tawqifiy (bound by a religious text and not amenable to personal opinion). Please advise us and may Allah protect you!

A: The Hadith you mentioned concerns the people of Madinah and residents of places lying in its direction, either to the north or south of the Ka'bah. Qiyas (analogy) is to be made in relation to other directions. So, the Qiblah for the people to the east and the west lies between the north and the south. This is by way of making things easy for the Muslims, because facing the exact direction of the Ka'bah for those who can not see it will be difficult. Allah (Exalted be He) says: [\(so turn your face in the direction of Al-Masjid-al-Harâm \(at Makkah\). And wheresoever you people are, turn your faces \(in prayer\) in that direction.\)](#)

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Intention

The first question of Fatwa no. 18184

Q 1: Is it permissible to make the intention for Salah (Prayer) in a language other than Arabic?

A: The place of intention is the heart, so it is not required to say it in words, whether in Arabic or any other language. In fact, expressing it in words is Bid'ah (innovation in religion). As for the recitation of Qur'an and the prescribed Adhkar (invocations) during Salah (Prayer), it is obligatory for them to be recited in Arabic, and it not valid in any other language. So, those who do not know them in Arabic must learn them.

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The third question of Fatwa no. 18371

Q 3: I pronounced Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) and then started the Salah (Prayer) with the intention of it being an obligatory Salah. I then remembered that I had not yet performed the two Sunnah (supererogatory) Rak'ahs (units of Prayer). Is it permissible for me to change my intention from obligatory to supererogatory Salah without ending the Salah I am performing? May Allah bless you and grant you all goodness!

A: It is permissible for a Muslim who started to perform an obligatory Salah to change it to supererogatory Salah for a sound reason. For example, if someone started to perform Salah alone and then a group of people came and he wanted to perform Salah in congregation with them or for another similar valid reason, such as

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the questioner mentioned, concerning changing the intention from obligatory Salah to Sunnah Qabliyyah (supererogatory Prayer performed before an obligatory Prayer on a regular basis), provided that there is enough time [to offer the obligatory Salah in its due time. trans].

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The third question of Fatwa no. 18444

Q 3: Is the phrase: "I seek refuge with Allah from the accursed Satan," said at the beginning of the Salah (Prayer), suffices to express the set intention?

A: the place of intention is the heart, and it is a condition for the validity of 'Ibadah (worship). The Prophet (peace be upon him) said, [\("Actions are only according to intentions, and every person shall have but that which they intended."\)](#) Therefore, Isti'adhah (seeking refuge with Allah from Satan) does not suffice instead of intention. And Allah knows best.

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The sixth question of Fatwa no. 20308

Q 6: In preparation to offer the obligatory Salah (Prayer) before pronouncing Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), we say: "O Allah! I make the intention to offer the four Rak`ahs (units of Prayer) of Zhuhr (Noon) Prayer facing the direction of the Ka`bah, the Sacred House of Allah and following the faith of Ibrahim (Abraham) and Muhammad, Hanifa [Islamic Monotheism, i.e. to worship none but Allah (Alone)], and I am not a Mushrik (one who associates others with Allah in His Divinity or worship)." What is the ruling on this?

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A: Intention is an act of `Ibadah (worship) and acts of `Ibadah are Tawqifiy (bound by a Islamic text and not amenable to personal opinion). The intention is to be in the heart and pronouncing it is a sort of Bid`ah (innovation in religion). Neither the Messenger of Allah (peace be upon him) nor his successors and Companions pronounced it ever. It has been confirmed in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) and other books that [\("The Prophet \(peace be upon him\) said to the Bedouin who offered Salah incorrectly, 'When you stand to offer Salah, pronounce Takbir and then recite whatever Ayahs \(verses\) you can from the Qur'an.'"\)](#) In the Sunan (Hadith compilations classified by jurisprudential themes), it was narrated that the Prophet (peace be upon him) said, [\("The key to Salah is Taharah \(ritual purification\); its beginning is Takbir and its end is Taslim \(salutation of peace ending the Prayer\)."\)](#) It is related in Sahih Muslim on the authority of `Aisha (may Allah be pleased with her) that [\("The Prophet \(peace be upon him\) used to commence prayer saying, 'Allahu Akbar \(Allah is the Greatest\)' and recite Surah Al-Fatihah."\)](#) It has been authentically reported in Hadith Mutawatirah (Hadith reported by a significant number of narrators throughout the chain of narration, whose agreement upon error is impossible) and in the consensus of all Muslims that the Prophet (peace be upon him) and the Companions used to begin the Salah with Takbir. It has never been reported that the Prophet (peace be upon him) pronounced the intention. Anyone who alleges the permissibility of pronouncing it must be reproved. The Prophet (peace be upon him) said, [\("Anyone who does something that we have not ordered \(in worship\) it will be rejected."\)](#) In another narration, [\("Anyone who does something in this matter of ours \(the religion\) that is not from it, it will be rejected."\)](#)

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The third question of Fatwa no. 18884

Q 3: Upon standing to perform the Salah (Prayer), I usually inaudibly express my intention to offer such and such Salah in congregation, pronounce Takbir (saying: "Allahu Akbar [Allah is the Greatest]") and then say: "Subhanaka

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Allahumma wa bihamdika wa tabaraka ismuka wa ta`ala jadduka wa la ilaha ghayruk (Glorified be You, O Allah! And all praise is due to You, Blessed is Your Name and Lofty is Your Majesty, there is no deity but You)." Afterwards, I recite Surah Al-Fatihah and other Ayahs (verses) from the Qur'an. Is the intention I make in this manner correct? I would appreciate your guidance, may Allah bless you!

A: pronouncing the intention is an innovated matter which neither the Prophet (peace be upon him) nor his Companions (may Allah be pleased with them) did. Therefore, it is not permissible to pronounce it, for the Prophet (peace be upon him) said, [\("Anyone who does something in this matter of ours \(the religion\) that is not from it, it will be rejected."\)](#) In another narration, [\("Anyone who does something that we have not ordered \(in worship\) it will be rejected."\)](#) Indeed, the intention is to be held in the heart.

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The first question of Fatwa no. 17839

Q 1: When Imams (those who lead congregational Prayer) in the Two Sacred Mosques lead the congregational Prayer, what should be their intention for the people (who follow them in the Prayer)? Should their intention include the women who offer Salah (Prayer) behind them? According to Hanafi Madh-hab (school of thought), the intention is necessary and if the Imam does not include women in his intention, their Salah is deemed invalid.

A: If what you have mentioned about Hanafi Madh-hab is true, it has no evidence in the Sunnah (whatever is reported from the Prophet). The Prophet (peace be upon him) used to lead the Muslims while both men and women were standing behind him. Men used to stand directly behind the Prophet (peace be upon him), while women stood behind them. The Prophet (peace be upon him) never mentioned that the intention should include so and so. Indeed, the guidance of Muhammad (peace be upon him) is the best guidance.

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Description of Salah

The first question of Fatwa no. 16062

Q 1: A person entered the Masjid (mosque) to offer 'Isha' (Night) Prayer. He offered five Rak'ahs (units of Prayer), so some Muslim brothers asked him why had he done so. His response was that he had not offered Maghrib (Sunset) Prayer, so he offered Magrib Prayer (which is three Rak'ahs) and its two supererogatory Rak'ahs together with the same Taslim (salutation of peace ending the Prayer), following the example of Abu Al-Darda', the great Companion (may Allah be pleased with him). Is this permissible?

A: It is obligatory upon whomever offers the Maghrib Prayer and its supererogatory Salah (prayer) as five Rak'ahs with one Taslim to offer the Magrib again as three Rak'ahs separately from its supererogatory Salah. Offering both of them with one Taslim is not permissible. Obligatory Salah and supererogatory Salah should be offered separately by concluding the obligatory Salah with Taslim.

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The third question of Fatwa no. 18573

Q 3: Sometimes an Imam (the one who leads congregational Prayer) upon starting Salah (prayer) says: "Ya Allahu Akbar (O Allah! the Greatest)" instead of "Allahu Akbar (Allah is the Greatest)". What is the ruling on his Salah, as he has been warned against this?

A: If anyone says Takbirat-ul-Ihram (upon starting Prayer) as "Ya allahu akbar", this person's Salah and the Salah of those who follow will be Batil (null and void). They must repeat the Salah, because this phrase takes the form of an appeal. If he says Takbir as "Ya Allahu Akbar"

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in the intervals between parts of Salah, his Salah will be deemed sound. He should make up for this mistake by offering Sujud-ul-Sahw (Prostration of Forgetfulness) if it was done out of forgetfulness.

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Fatwa no. 19552

Q: What is the ruling on someone uttering Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) before the Imam (the one who leads congregational Prayer)? Would their Salah (Prayer) be correct in such a case or not? What is the legal evidence on this?

A: If the Ma'mum (a person being led by an Imam in Prayer) utters Takbirat-ul-Ihram before the Imam, their Salah is not correct. This opinion is based on the Hadith in which the Prophet (peace be upon him) said: [\("The Imam is appointed to be followed, so when he says the Takbir \(saying: "Allahu Akbar \[Allah is the Greatest\]"\), you should say it; and do not say the Takbir until he has said it."\)](#) However, if the Ma'mum realizes it and repeats Takbirat-ul-Ihram after the Imam says it, their Salah will be correct.

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The second question of Fatwa no. 19049

Q 2: Which is the closest opinion to the Sunnah of the Prophet Muhammad (peace be upon him) regarding raising the hands and pronouncing "Amen" loudly during Salah (Prayer)? Is it that of the scholars of Hadith or that of Al-Hanafiyyah (supporters of the school of Abu Hanifah)?

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The scholars of Hadith confirm raising the hands and pronouncing "Amen" loudly after the Imam in Salah whereas Al-Hanafiyyah do not have that.

A: raising the hands in Salah is authentically reported from the Messenger of Allah (peace be upon him) and it should be done in four positions only: Upon saying Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer), upon Ruku' (bowing), upon raising from Ruku' and upon standing from the first Tashahhud (a recitation in the sitting position in the second unit of Prayer) to offer the third Rak'ah (unit of Prayer). So, a Muslim should act upon this Sunnah, following the example of the Prophet (peace be upon him) even if this disagrees with the juristic school which they support. A Muslim is enjoined to follow the Messenger of Allah (peace be upon him) and take him as their ideal. The Prophet (peace be upon him) said: ["Offer Salah \(Prayer\) the way you have seen me offering Salah."](#) If an Imam stated an opinion that contradicts the Sunnah of the Prophet (peace be upon him), he may be excused if the Hadith that elaborates on such an issue has not reached him. However, if one knows this Sunnah of the Messenger of Allah (peace be upon him), he must act according to it and must not neglect it, because whatever is stated in the Qur'an and the Sunnah is the criterion. With regard to saying "Amen" in Jahri salah (Prayer recited out loud) after reciting (what means): [\(not \(the way\) of those who earned Your Anger \(i.e. those who knew the Truth, but did not follow it\) nor of those who went astray \(i.e. those who did not follow the Truth out of ignorance and error\).\)](#), it was related by Al-Bukhari and Muslim on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ["Say, 'Amen', when the Imam says, 'Amen', for if anyone's utterance of 'Amen' coincides with that of the angels, they will be forgiven their past sins."](#) Moreover, it is narrated by Abu Dawud in his Sunan (Hadith compilations classified by jurisprudential themes) and Al-Tirmidhy in his book Al-Jami' Al-Sahih on the authority of Wa'il ibn Hujr (may Allah be pleased

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with him) [\(Whenever the Messenger of Allah \(peace be upon him\) said: \(nor of those who went astray.\) he used to say "Amen" raising his voice with it.\)](#) Having that Al-Hanafiyyah do not say "Amen" loudly in Jahri Salah, their opinion is of no value for the preceding Hadiths which represent evidence against them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



The first question of Fatwa no. 14724

Q 1: I lead people in Salah (Prayer). Sometimes, I raise my hands before and after making Ruku' (bowing). One day, a well-known knowledgeable Shaykh offered Salah behind me. After Salah, he went to my father and said to him, "Your son does not follow your Madh-hab (School of Jurisprudence)." I asked my father about his Madh-hab, he said that he is a follower of the Hanafy school that does not advocate raising hands after making Ruku'.

Now, what is the ruling on my Salah? Am I obliged to follow this Madh-hab or any of the four well-known Madh-habs (Hanafy, Maliki, Shafi'y, and Hanbaly)?

A: raising one's hands upon pronouncing Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) and saying Allahu Akbar on performing ruku' and on rising from it are of the Sunan (supererogatory acts of worship following the example of the Prophet) of Salah. It is authentically reported that the Messenger of Allah (peace be upon him) did so, as it was narrated by Al-Zuhry on the authority of Salim that his father said: ["I saw the Messenger of Allah \(peace be upon him\) raising his hands opposite his shoulders upon the beginning of Salah and before making Ruku' and after"](#)

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[lifting his head from Ruku'. But he \(peace be upon him\) did not raise them on making Sujud \(prostration\)."](#) (Reported by Al-Bukhari) 'Aly ibn Al-Madiny said: "Muslims should raise their hands on the grounds of this Hadith."

On the authority of Muhammad ibn 'Amr ibn 'Ata': He said: ["I heard Abu Humayd Al-Sa'id, while being in the company of ten of the Companions of the Messenger of Allah \(peace be upon him\) including Abu Qatadah, saying: "I know best the way the Messenger of Allah \(peace be upon him\) used to offer Salah. They said: "Show us." He said: "The Messenger of Allah \(peace be upon him\) used to raise his hands opposite his shoulders upon the beginning of Salah. Then he says Allahu Akbar until every bone is settled in its position. Then, he recites the Qur'an. Then he says Allahu Akbar and raises his hands opposite his shoulders. Then he makes Ruku' putting his palms on his knees holding his head erect without raising or lowering his head too much. Then, he raises his head and says: "Sami'a-l-lahu liman hamidah" \(Allah listens to those who praise Him\). Then, he raises his hands opposite his shoulders. After that they said: "You are right. This is how the Prophet offered Salah."](#) (Reported by Abu Dawud and Al-Tirmidhy) He classed the Hadith as Hasan (good) and Sahih (authentic). Your Salah is valid whether you raised your hands or not, as raising the hands is a Sunnah (supererogatory act of worship following the example of the Prophet). A Muslim should follow what was authentically reported from the Messenger of Allah (peace be upon him) whether it is in accordance with his Madh-hab or not.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



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The first question of Fatwa no. 16099

Q 1: I see some people putting their right hands over their left hands while offering Salah (Prayer); why and what is the supporting evidence on this?

A: placing the right hand over the left on the chest while standing during Salah is an authentic Sunnah (supererogatory act of worship following the example of the Prophet): (Wa'il ibn Hujr said that he saw the Prophet (peace be upon him) raising his hands when starting Salah and made Takbir (saying: "Allahu Akbar [Allah is the Greatest]"). Then, he (the Prophet) wrapped his cloak around himself and placed his right hand over his left hand.) (Reported by Al-Nasa'y, Ibn Habban and Ibn Khuzaymah) The Hadith is supported by the Hadith narrated on the authority of Qabisah ibn Halb Al-Ta'iy from his father and reported by Al-Imam Ahmad in his Musnad through a Hasan (good) Sanad (chain of narrators).

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The second question of Fatwa no. 17669

Q 2: There is a Masjid (mosque) that does not permit whoever places the right hand over the left when standing in Salah (Prayer) to offer Salah in it. Is it permissible, due to this, to leave this Masjid and offer Salah at home? Guide me, may Allah guide you!

A: placing the right hand over the left on the chest during Salah when standing is a Sunnah (supererogatory act of worship following the example of the Prophet) that can be left and Salah is valid without it. It is not permissible for you to break away from the congregational Salah for this reason.

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The first question of Fatwa no. 17529

Q 1: Is it permissible for the Imam (the one who leads congregational Prayer) to supplicate for themselves in the obligatory Prayer, while leading the Salah (Prayer) in Sujud (prostration) and while sitting to say Taslim (salutation of peace ending the Prayer)?

A: It is permissible for the Imam and Ma'mums (persons being led by an Imam in Prayer) to supplicate for themselves in the singular mode, such as by saying: O My Lord! Forgive me; have mercy upon me; guide me; grant me health; support me; and grant me sustenance. (The Prophet (peace be upon him) taught Abu Bakr Al-Siddiq (may Allah be pleased with him) to say in his Salah: "Allahuma ini zhalamtu nafsi zhulman kathiran wa la yaghfir al-dhunuba ila anta faghfir li maghfiratan min 'indika warhamni inaka anta Al-Ghafur Al-Rahim [O Allah! I have done many injustices to myself (by committing many sins), and no one forgives sins except You. Grant me forgiveness from You and have mercy on me, for You are the Oft-Forgiving, the Most Merciful].") (The Prophet (peace be upon him) advised Mu'adh (may Allah be pleased with him) to say after finishing every Salah: "Allahuma a'ini ala dhikrika, wa shukrika, wa husni ibadatika [O Allah! Help me remember You, thank You and worship You in the best manner].") The Prophet (peace be upon him) used to say while in Sujud: ("Allahuma ighfir li dhanbi kullahu, diqahu wa jilahu, wa awalahu wa akhirahu, wa 'alanyatahu wa sirrahu [O Allah forgive me all my sin, small and great, first and last, open and secret].")

But if the Imam is supplicating out loud for themselves and for others in Qunut (supplication recited while standing after bowing in the last unit of Prayer), or while invoking Allah during Friday Khutbah (sermon), they should not supplicate to Allah for themselves only while ignoring the others. Rather, they should supplicate in the plural mode for everybody. Imam Al-Tirmidhy related on the authority of Thawban (may Allah be pleased with him) that the Prophet (peace be upon him) said: ("It is not lawful for a person to look into the inside of a person's house until he seeks permission; if he looks, he has let himself in (without permission).")

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Nor leads people in Salah (Prayer) and make a supplication to Allah specifically for himself, without (including) them; if he does so, he has betrayed them. Nor stand for Salah while suppressing an urge to urinate/defecate."

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The first question of Fatwa no. 17453

Q 1: If a person offers a Jahri Salah (Prayer recited out loud) individually, should they say, "amen" loudly or not?

A: If one is performing Jahri Salah, it is preferable for them to say, "Amen" loudly. However, it is permissible to say it silently.

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The fourth and fifth questions of Fatwa no. 18722

Q 4: There is an Imam who recites the Saying of Allah (Exalted be He):

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﴿and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young."﴾ in the **Jahri Salah (Prayer recited out loud)** then says: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young." And when he recites: ﴿Say (O Muhammad ﷺ): "He is Allâh, (the) One.﴾ he says: "He is Allah, the One," then continues reciting, what is the ruling on this deed?

A: If he does so in obligatory Salah (Prayer), then it is Sunnah to abandon this deed; because, as far as we know, it is not authentically reported from the Prophet (peace be upon him) that he did so. But if the reciter does so in a supererogatory Salah such as Tahajjud (optional late night Prayer), it is desirable for him that when he recites an Ayah (Qur'anic Verse) about Mercy to ask Allah for Mercy and when he recites an Ayah about torture, to ask Allah to protect him from torture and when he recites an Ayah about Tasbih (glorification of Allah) to do Tasbih (saying: "Subhan Allah [Glory be to Allah]"). Because it is related by Muslim in (Sahih Muslim) ﴿That Hudhayfah (may Allah be pleased with him) offered Salah with the Prophet (peace be upon him) one night then described the recitation of the Prophet (peace be upon him) saying he used to recite leisurely and if he recited an Ayah which mentioned Tasbih (glorification of Allah), he would glorify Allah; if he recited an Ayah which mentioned begging, he would beg from Him; if he recited an Ayah which mentioned seeking refuge with Allah, he would seek refuge with Him.﴾ As for the deed of some Imams who, on reciting: ﴿Say (O Muhammad ﷺ): "He is Allâh, (the) One.﴾ they say: "He is Allah, the One," it is not permissible. In fact, it is Tasbih that is permissible in Nafilah (supererogatory) Prayer as we mentioned before.

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Q 5: Is it obligatory for a person who is offering Salah (prayer) to say isti'adhah ("A'udhu-Billahi mina Al-Shaytan-ir-Rajim [i seek refuge with Allah from the accursed Satan]) and Basmalah ("Bismillah Al-Rahman, Al-Rahim [in the Name of Allah, the Most Gracious, the Most Merciful]) in each Rak'ah before Surah Al-Fatihah and the following Surah or should he mention Isti'adhah and Basmalah only in the first Rak'ah?

A: It is a Sunnah (supererogatory act of worship following the example of the Prophet) to recite Isti'adhah in the first Rak'ah before reciting Al-Fatihah. It should not be repeated in each Rak'ah because there is no pause between the two recitations (recitation of the first Rak'ah and recitation of the second Rak'ah), but they are only intervened by Dhikr (Remembrance of Allah) which is the same as one recitation when intervened by praising Allah,

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glorification, Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]) or invoking peace and blessings upon the Prophet (peace be upon him) and suchlike.

As for Basmalah, it is prescribed to recite it in each Rak'ah before reciting of Al-Fatihah and before reciting each Surah, except Surah Bara'ah (Al-Tawbah). However, it should not be said loudly in Jahri Salah (Prayer pronounced out loud) as indicated by the authentic Sunnah.

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Du'a'-ul-Istiftah (opening supplication when starting the Prayer), Isti'adhah (seeking refuge with Allah from Satan), Basmalah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]")

The fifth question of Fatwa no. 15455

Q5: If I catch up to the Imam in a Jahri Salah (Prayer recited out loud) while he is reciting the Surah to be recited after Fatihah, do I have to recite Du'a'-ul-Istiftah (opening supplication when starting the Prayer) then Surah Al-Fatihah or do I have to recite Du'a'-ul-Istiftah only? Also, if I catch up to the Salah while the imam is in the pose of Ruku' (bowing), do I have to recite Du'a'-ul-Istiftah and Al-Fatihah or the supplication of Ruku'? Also, what should I do in a Sirri Salah (Prayer with subvocal recitation)? I hope you will explain this to me; May Allah protect you.

A: du'a'-ul-Istiftah is a Sunnah (supererogatory act of worship following the example of the Prophet), but if you fear to miss reciting Al-Fatihah before moving to the Ruku', then recite Al-Fatihah and leave Du'a'-ul-Istiftah. If you fear missing the Ruku', you do not have to recite Du'a'-ul-Istiftah nor Al-Fatihah.

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The third and fifth questions of Fatwa no. 14240

Q 3,5: Is it obligatory to recite a Surah (Qur'anic chapter) after Al-Fatihah or it is sufficient to recite Al-Fatihah only in Salah Al-Nafilah (Supererogatory Prayer)? Is it obligatory to say Du'a'-ul-Istiftah (opening supplication when starting the Prayer) in Salah Al-Nafilah and if it is required,

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is it obligatory to say it again in the Fard Salah (obligatory Prayer)? It should be noted that I offer Salah Al-Nafilah immediately before or after Salah Al-Fard.

A 3-5: It is an act of Sunnah to offer Du'a'-ul-Istiftah after saying Takbirat-ul-Iharam ("Allahu Akbar [Allah is the Greatest]" upon starting Prayer) in Salah Al-Nafilah and Salah Al-Fard. Likewise, it is an act of Sunnah to recite a Surah or some verses of the Qur'an after Al-Fatihah in Salah Al-Nafilah. If a person abandons any of this, they do not have to make up for it.

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The second question of Fatwa no. 19383

Q 2: Should Du'a'-ul-Istiftah (opening supplication when starting the Prayer) be made in every two Rak'ahs (units of Prayer) of the Nafilah (supererogatory prayer) such as Tarawih (special supererogatory night Prayer in Ramadan) or is it sufficient to say it once at the beginning of praying them?

A: It is not sufficient to offer Du'a'-ul-Istiftah when offering Tarawih in the first Rak'ah only. Du'a'-ul-Istiftah is prescribed at the beginning of each two Nafilah Rak'ahs just as the Faridah (obligatory Prayer). The Prophet (peace be upon him) used to say Du'a'-ul-Istiftah when offering Qiyam-ul-Layl (standing for optional Prayer at night) which is a Nafilah. The basic ruling is that the Nafilah equals the Faridah except in cases where there is specific evidence, on account of the generality of the Prophet's (peace be upon him) saying: ["Pray as you have seen me praying."](#) The same ruling applies to all kinds of Nafilah, such as Al-Sunan Al-Rawatib (supererogatory acts that were stressed and regularly performed by the Prophet), Salat-ul-Duha (supererogatory Prayer after sunrise), etc.

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However, if the Imam (the one who leads congregational Prayer) started reciting the Qur'an out loud before the Ma'mum (a person being led by an Imam in Prayer) says Du'a'-ul-Istiftah, the latter should listen and should not say Du'a'-ul-Istiftah, based on the general meaning of Allah's Saying: ["So, when the Qur'an is recited, listen to it, and be silent that you may receive mercy. \[i.e. during the compulsory congregational prayers when the Imâm \(of a mosque\) is leading the prayer \(except Sûrat Al-Fâtihah\), and also when he is delivering the Friday-prayer Khutbah\]. \(Tafsir At-Tabari\)."](#) The Prophet (peace be upon him) also said: ["The Imam is appointed to be followed, so do not be at variance with him; when he says, 'Allahu Akbar \[Allah is the Greatest\],' say, 'Allahu Akbar'... till he \(peace be upon him\) said, 'and when he recites \(the Qur'an\), listen attentively.'"](#)

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The fifth question of Fatwa no. 18426

Q 5: A woman asks about the ruling on offering Salah (Prayer) and forgetting Du'a'-ul-Istiftah (opening supplication when starting the Prayer). Should she repeat the Salah or is Salah valid without it?

A: Du'a'-ul-Istiftah is a Sunnah (supererogatory act of worship following the example of the Prophet), so the Salah of whoever leaves it out is valid; since they do not abandon a Rukn (Pillar) or a Wajib (obligatory act).

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The fifth question of Fatwa no. 18591

Q 5: should Du`a'-ul-Istiftah (opening supplication when starting the Prayer) be said in any salah (prayer) or in the Faridah (obligatory one) only?

A: Du`a'-ul-Istiftah should be said in every Faridah and Nafilah (supererogatory prayer) in the first Rak`ah (unit of Prayer) before reciting Surah Al-Fatihah. It is reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Abu Hurayrah (may Allah be pleased with him) that he said, [﴿"When offering Salah, the Messenger of Allah \(peace be upon him\) used to keep silent for a short while between Takbirat-ul-Ihram and the recitation of the Qur'an. When I asked him \(about that\), he answered, 'I say: O Allah! Separate me from my sins, as You have separated the East and the West. Purify my heart from sins as You purified the white cloth from stains. O Allah! Wash away my sins with water, snow, and hail.'"﴾](#) Salah here means both the Faridah and the Nafilah. It has been confirmed from the Prophet (peace be upon him) that [﴿"He used also to say when beginning the Salah: 'Glory be to You and all praise is due to You. Blessed is Your Name, and exalted is Your Position, and there is no other god but You.'"﴾](#)

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The first question of Fatwa no. 17938

Q 1: What is the ruling on reciting Basmalah (saying, "Bismillah Al-rahman, Al-rahim [In the Name of Allah, the Most Gracious, the Most Merciful]") loudly when reciting Surah Al-Fatihah in Salah (Prayer)?

Is it of Al-Sab'-ul-Mathany (Seven Oft-repeated Verses, Surah Al-Fatihah) or not?

A: According to the soundest opinion, the Basmalah is not part of the Fatihah or any other Surah (Qur'anic chapter); rather, it is an independent Ayah (Qur'anic verse) and part of an Ayah in Surah Al-Naml in Allah's Saying: ﴿Verily it is from Sulaimân (Solomon), and verily, it (reads): In the Name of Allâh, the Most Gracious, the Most Merciful:﴾ It is Mustahab (desirable) to recite it at the beginning of each Surah save for Surah Bara'ah (At-Tawbah). The Sunnah (whatever is reported from the Prophet) is to recite the Basmalah silently before the Fatihah. It is reported that ﴿the Prophet (peace be upon him), Abu Bakr and 'Umar used to begin Salah with "Al-Hamdu lil-lahi Rabbil-'Alamin (All praises are for Allah the Lord of the Worlds).﴾ This provides evidence to the fact that they did not recite the Basmalah loudly. However, if it was an Ayah of the Qur'an, they would have recited it loudly.

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Fatwa no. 18229

Q: What is the ruling on the Imam (the one who leads congregational Prayer) who says in Jahri Salah (Prayer recited out loud) "Bism Al-Rahman, Al-Rahim [In the Name of the Most Gracious, the Most Merciful]" instead of "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]"?

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A: A Muslim should say, "Bismillah Al-Rahman, Al-Rahim" in Salah or elsewhere as it is mentioned in the Ever-Glorious Qur'an and Prophetic Hadiths. It is wrong to omit the word "Allah" and say "Bism Al-Rahman, Al-Rahim", for this contradicts what is mentioned in the Qur'an and Sunnah (whatever is reported from the Prophet). However, the Salah of whoever omits it is valid in sha'a-Allah (if Allah wills), for the Basmalah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]") is an independent Ayah (Qur'anic verse) at the beginning of each Surah (Qur'anic chapter), except for Surah Bara'ah (At-Tawbah). It is not part of Al-Fatihah or any other Surah according to the soundest scholarly opinion. However, it is part of an Ayah in Surah Al-Naml.

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The sixth and the seventh questions of Fatwa no. 21139

Q 6: Is this form of Du'a'-ul-Istiftah (opening supplication when starting the Prayer) authentic or not: "Allahu Akbar Kabiran" (Allah is the Greatest) thrice. "Al-Hamdulilah Kathiran" (All Praise is due to Allah in abundance) thrice. "Subhan Allah Bukratan wa Asila" (Glorified be Allah in the morning and in the evening) thrice or is it sufficient to say each one of them one time? Should we say after this Du'a': I seek refuge with Allah from the devil, from his his evil insinuation, his puffing up, and his pride or not?

A: It was authentically reported that one of du'a'-ul-Istiftah is the following: "Allahu Akbar Kabiran,

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wa al-Hamdulilah Kathiran, wa Subhan Allah Bukratan wa Asila." (Allah is the Greatest, All Praise is due to Allah in abundance, Glorified be Allah in the morning and the evening). It should be said only once without repetition. Then one who performs Salah should begin recitation, say Isti'adhah, Basmalah and then Al-Fatihah.

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Q 7: What is the ruling on the person who knows that he should recite Du'a'-ul-Istiftah (opening supplication when starting the Prayer) at the start of Salah (Prayer) but does not recite it because he cannot memorize it due to forgetting much? If he remembers it, he recites it, but when he forgets, he starts Salah with reciting Al-Fatihah after Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer). He does not recite it out of negligence, but out of forgetfulness and bad memory. Is his Salah valid without the recitation of Du'a'-ul-Istiftah (opening supplication when starting the Prayer)? Also, what is the ruling on a person who recites the first Tashahhud (a recitation in the sitting position in the second unit of Prayer) but with a little difference from the same description reported from the Prophet (peace be upon him)? Is this valid? As for invoking Allah's blessings upon the Prophet (peace be upon him) after Tashahhud, is it permissible to recite a shortened form of it, that is, "O Allah send your peace and blessings upon Muhammad" which is different from the formula of the invocations the Prophet (peace be upon him) used to teach his Sahabah (Companions of the Prophet)?

As for the sitting between the two times of prostration, is it permissible to recite any invocation instead of the authentically reported invocations to be recited in sitting? What is the ruling on a person who extends his two feet and sits on them in Salah without making Iftirash (placing the left foot to the side and sitting on it between the two prostrations, keeping the right foot vertical) when he should nor Tawarruk (placing the left foot under the right leg and sitting on the posterior during the last Tashahhud) when he should because he cannot make Iftirash

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or Tawarruk?

A: First: Every Muslim has to learn the matters that are essential for a valid Salah such as the pillars of Salah, its obligatory acts, and conditions of Salah. It is desirable for a Muslim to learn the rest of the desirable supplementary matters in Salah such as Du'a'-ul-Istiftah (opening supplication when starting the Prayer) based on the Saying of the Prophet (peace be upon him): [\("Pray as you have seen me praying."\)](#) (Related by Al-Bukhari) But whoever cannot learn some supplications of Salah (Prayer) due to old age or illiteracy, his Salah is valid because of the Saying of Allah (Exalted be He): [\(Allâh burdens not a person beyond his scope.\)](#) and the Saying of Allah (Glorified be He): [\(So keep your duty to Allâh and fear Him as much as you can\)](#) and the Saying of the Prophet (peace be upon him): [\("When I command you to do anything, do of it as much as you can."\)](#) But a Muslim has to do his best with regards to observing the obligatory matters in Salah and repeat them until he masters them, even if after a while.

Second: The person offering Salah should adhere to the authentically reported invocations from the Prophet (peace be upon him) between the two prostrations. He may say: "O My Lord, forgive me" and repeat it or say: "O Allah! Forgive me, have mercy on me, correct me, guide me, protect me and provide for me."

Third: The manner of sitting in salah whether Iftirash or Tawarruk are acts of Sunnah as authentically reported from the Prophet (peace be upon him).

If the person performing Salah can not do them because of a disease or old age or the like, there is no blame on him and his Salah is valid.

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Fatwa no. 16903

Q: If a person sneezes while offering salah (Prayer), should they say "Alhamdu lillah [All praise is due to Allah]"? Also, if a person yawns while offering Salah, do they have to say Isti`adhah (saying: "A`udhu-Billahi mina Al-Shaytan -ir-Rajim [I seek refuge with Allah from the accursed Satan]"?)

A: If a person offering Salah sneezes, they should say, "Alhamdu lillah" in a low voice; because there are authentically reported Hadith from the Prophet (peace be upon him) that indicate the permissibility of saying so. As for Isti`adhah after yawning, there is no origin for it in the Shari`ah (Islamic law). However, the person who yawns should hold themselves from yawning as much as they can, but there is no problem if they say Isti`adhah while yawning in or outside Salah.

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Q 2: It is recorded in Sahih Muslim (on the authority of 'Uthman ibn Abu Al-'As (may Allah be pleased with him) came to the Prophet (peace be upon him) and said, "O Messenger! Satan comes between me and my Salah (Prayer) and my recitation of the Qur'an and confounds me." The Messenger of Allah (peace be upon him) said, "That is a devil called Khanzab! If you sense him, seek refuge with Allah from him and spit dryly to your left three times." He (Uthman) said, "So I did and Allah rid me of him.")

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My question now is: how can I seek refuge with Allah from the cursed Satan and spit dryly to my left thrice during Salah? Should I turn and spit dryly and seek refuge with Him during Salah, although I know that moving the head right and left is one of the things which are reprehensible during Salah? What is the meaning of the Hadith? Could you kindly explain?

A: The Hadith should be acted upon according to its apparent meaning, as it is reported. Ibn Al-Qayyim (may Allah be merciful to him) commented on this Hadith in his book "Zad Al-Ma'ad" vol. 3 p. 29 as follows: Among that - its benefits - is that when a person seeks refuge with Allah from the cursed Satan and spits dryly to his left, nothing of that will harm him. This will not interrupt his Salah, but this leads to its perfection and completion.

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Recitation

The eighth question of Fatwa no. 20619

Q 8: Some people say that there is nothing wrong in saying this supplication: "subhan Allah" (Glory be to Allah), "Al-Hamdu-lillah" (Praise be to Allah), "La-Ilaha Illa Allah" (There is no god except Allah) and "Allahu Akbar" (Allah is the Greatest) three times instead of Al-Fatihah during the last two Raka'ahs of the four-Rak'ah salah (Prayer consisting of four units) and the third Rak'ah of Maghrib (sunset) Prayer. Is this correct?

A: Reciting Al-Fatihah is one of the pillars of every Rak'ah (unit of Prayer) of Salah (Prayer). The Prophet (peace be upon him) said: ["No Salah \(Prayer\) for the one who does not recite Fatiha-tul-Kitab \(the Opening of the Book, i.e. Al-Fatihah\)."](#) Moreover, this is substantiated by the deed of the Prophet (peace be upon him), for he (peace be upon him) used to recite it in every Rak'ah. Therefore, no other supplication can stand for it except for a person who cannot recite or learn it.

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The fifth question of Fatwa no. 20196

Q 5: if i doubt that i have read Al-Fatihah, should i repeat it?

A: If you are a Ma'mum (a person being led by an Imam in Prayer) and you doubt whether you have recited Al-Fatihah or not, you do not have to repeat Salah (Prayer), as the Imam (the one who leads congregational Prayer) recites it on your behalf.

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However, if you are the Imam or you offer Salah alone, and you doubt whether you have recited Al-Fatihah or not, you should recite it if you remember it before Ruku' (bowing). If you remember this after having performed Ruku' in the Rak'ah (unit of Prayer) in which you doubted whether you recited Al-Fatihah, you should consider this Rak'ah (unit of Prayer) cancelled and offer another one instead of it, then continue your Salah and perform Sujud-ul-Sahw (Prostration of Forgetfulness) at the end. If you remember this close to Taslim (salutation of peace ending the Prayer), you should repeat the Rak'ah in which you doubted whether you recited Al-Fatihah, and the Rak'ah after it will count in its place, and then perform Sujud-ul-Sahw and offer Taslim. If you remember this after Taslim, and there is a long intervening period, you should repeat the whole Salah, due to lengthy interruption, because reciting Al-Fatihah is one of the pillars of Salah, without which it is considered invalid.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 17549

Q 3: How can we reconcile between the following two Hadiths: [“No Salah \(Prayer\) for the one who does not recite Fatiha-tul-Kitab \(the Opening of the Book, i.e. Al-Fatihah\).”](#) **and:** [“Anyone who catches up with one Rak’ah from Salah has caught up with the Salah.”](#) **Is it obligatory to recite Al-Fatihah in every rak’ah? Could you kindly advise? May Allah protect you!**

A: There is no contradiction between the obligation of reciting Surah Al-Fatihah in Salah and the fact of catching up with the Rak’ah by catching up with Ruku’.

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In this case, Fatihah will not be obligatory for the latecomer, because the position where it should be recited is missed, that is Qiyam (standing) which is a Rukn (essential element) in each Rak’ah for both the Imam (the one who leads congregational Prayer) and the Munfarid (one praying one). It is also an obligation on the Ma’mum (a person being led by an Imam in Prayer) but it is removed if they forget, or do not know its ruling, or do not catch up the recital of Fatihah with the Imam, based on the Hadith of reported by Al-Bukhari in his Sahih Book [on the authority of Abu Bakrah \(may Allah be pleased with him\) that he came to the Masjid \(mosque\) while the Prophet \(peace be upon him\) was in the Ruku’, so he knelt down before he could join the row then he stood in the row. Thereupon, the Prophet \(peace be upon him\) said to him after Taslim \(salutation of peace ending the Prayer\), “May Allah increase your zeal, but do not repeat it again.”](#) The Prophet (peace be upon him) did not command Abu Bakrah to make up the Rak’ah, which indicates that the Ma’mum is exempted from reciting Al-Fatihah in such a case. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 20133

Q 3: Does making mistakes in recitation of Surah Al-Fatihah nullify Salah (Prayer)? For example, a person may mispronounce words like "Al-Sirat" (Path) or "An`amta" (You have bestowed favor).

A: The Lahn (incorrect recitation due to mispronunciation of letters or grammatical mistakes) that nullifies Salah is the mistake that changes the meaning of the words, such as the mispronunciation of words like "Al-Sirat" or "An`amta".

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Fatwa no. 15299

Q: Does it suffice me to recite Qur'an only in my heart in Sirri Salah (Prayer with subvocal recitation) without moving my tongue?

A: It is Wajib (obligatory) to move one's tongue and lips when reciting Qur'an in Salah (Prayer). Reciting only in one's heart without using the organs of speech is insufficient.

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The second question of Fatwa no. 17626

Q 2: What is the ruling on reciting the Qur'an while offering Jahri Salah (Prayer recited aloud) behind an Imam (the one who leads congregational Prayer)?

A: It is obligatory upon the Ma'mum (a person being led by an Imam in Prayer) to recite Al-Fatihah at the pauses left by the Imam in Jahri Salah and also in Sirri Salah (Prayer with subvocal recitation), because the Prophet (peace be upon him) said: [“No Salah \(Prayer\) for the one who does not recite Fatiha-tul-Kitab \(the Opening of the Book, i.e. Al-Fatihah\).”](#) If the Imam does not pause in Jahri Salah, the Ma'mum has to recite it while the Imam is reciting the Qur'an and then listen to him. The Prophet (peace be upon him) said: [“Perhaps you recite behind your Imam?” We \(the Companions\) said, “Yes, it is so, O Messenger of Allah.” He \(peace be upon him\) said, “Do not do that except with Fatiha-tul-Kitab \(i.e. Al-Fatihah\); for there is no Salah \(prayer\) for the one who does not recite it.”](#) However, if the Ma'mum is ignorant of the ruling, forgets to recite it

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or can not recite it because he came while the Imam was offering Ruku' (bowing), reciting Al-Fatihah is overlooked for him because of the Hadith of Abu Bakarah Al-Thaqafy which is recorded in Sahih (compilation of authentic Hadith) Al-Bukhari.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 19923

Q: If the Imam (the one who leads congregational Prayer) recites Surah (Qur'anic chapter) Al-Fatihah until its end then he starts another long Surah and I recite Surah Al-Fatihah then another Surah such as Surah Al-Inshiqaq from its very beginning to Allah's saying: ﴿What is the matter with them, that they believe not?﴾ ﴿And when the Qur'ân is recited to them, they fall not prostrate.﴾ while the Imam is still doing his recitation; what do I have to do? Do I have to make Sujud-ul-Tilawah (Prostration of Recitation) then stand up again or do I have to wait for the Imam until he makes Sujud?

A: In the Jahri Salah (Prayer recited out loud), the Ma'mum (the people being led by an Imam in Prayer) only have to recite Surah Al-Fatihah during the pause left by the Imam, then they must listen to the recitation of their Imam. Proof for the foregoing is Allah's saying: ﴿So, when the Qur'ân is recited, listen to it, and be silent that you may receive mercy. [i.e. during the compulsory congregational prayers when the Imâm (of a mosque) is leading the prayer (except Sûrat Al-Fâtihah), and also when he is delivering the Friday-prayer Khutbah]. (Tafsir At-Tabari).﴾ Regarding Sirri Salah (Prayer with subvocal recitation), the Ma'mum have to recite Al-Fatihah and then what they can of the Qur'an during the first two Rak'ahs (units of Prayer). In such a case, the Ma'mum should not make Sujud when they come to an Ayah (Qur'anic verse)

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of Sujud-ul-Tilawah (Prostration of Recitation). this is because no Sujud is to be done by the Ma'mum except following the Imam for the Prophet (peace be upon him) said: ﴿The Imam is appointed to be followed, so do not be at variance with him.﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 20776

Q 2: what is the ruling on a Ma'mum (a person being led by an Imam in Prayer) who recites Al-Fatihah before the Imam (the one who leads congregational Prayer) recites it in a Jahri Salah (Prayer recited out loud)? Is this considered precedence to the Imam? Is Salah considered valid in this case?

A: There is nothing wrong in reciting Al-Fatihah by the Ma'mum before the Imam. This is not considered precedence to the Imam, as the Ma'mum has to read it as well. However, if the Imam pauses for a while after reciting Al-Fatihah, it is better for the Ma'mum to recite it during this period of silence, because the Prophet (peace be upon him) instructed, saying, [\("When he \(the Imam\) recites \(the Qur'an\), listen attentively."\)](#) The Prophet (peace be upon him) also said, [\("Perhaps you recite behind your Imam?" We \(the Companions\) said, "Yes, it is so, O Messenger of Allah." He \(peace be upon him\) said, "Do not do that except with Fatiha-tul-Kitab \(the Opening of the Book, i.e. Al-Fatihah\); for there is no Salah \(prayer\) for the one who does not recite it."\)](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 16386

Q 2: is it Wajib (obligatory) on the imam (the one who leads congregational Prayer) to pause after reciting Al-Fatihah loudly?

A: The Imam is to pause shortly to catch his breath after reciting Al-Fatihah. However, it is also permissible for the Imam to prolong such a pause so that the Ma'mum (a person being led by an Imam in Prayer) can recite Al-Fatihah.

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The third question of Fatwa no. 15065

Q 3: is it Wajib (obligatory) that a person recites a Surah (Qur'anic chapter) or some Ayahs (Qur'anic verses) after reciting Surah Al-Fatihah in a Sunnah (supererogatory) Prayer?

A: The Prophet (peace be upon him) used to recite Surah Al-Fatihah along with one or more other Surahs (Qur'anic chapters) in each Rak'ah (unit of Prayer). However, if a Muslim prays a Nafilah (supererogatory prayer) and recites only Surah al-Fatihah in each Rak'ah, this will be sufficient. However, it is better and preferable that a Muslim recites Surah Al-Fatihah along with another Surah or part of it, so as to follow the example of the Prophet (peace be upon him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 20740

Q 2: Is it permissible for a person who does not speak Arabic but speaks French or English to offer Salah (Prayer) in these languages or must they perform Salah in Arabic only?

A: If a Muslim can learn Arabic, they must do so in order to say the Adhkar (recitation, invocations and Remembrances said at certain times on a regular basis) of Salah such as Qur'an, Takbir (saying: "Allahu Akbar [Allah is the Greatest]") and supplications. If they can not learn Arabic, they can offer Salah according to their condition and recite the Adhkar in their own language. As for reciting the Qur'an, it is overlooked in such a case because they can not recite it in Arabic. Allah (Exalted be He) says: [﴿Allāh burdens not a person beyond his scope.﴾](#) The Qur'an can not be recited in any language other than Arabic.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 18439

Q 3: Is it permissible to recite the Qur'an during Salah (Prayer) in a language other than Arabic since Salah in other religions can be offered in different languages?

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A: Reciting the Glorious Qur'an during Salah is an act of worship which Allah (Exalted be He) enjoined on us. So, it is impermissible to recite the Qur'an during Salah or elsewhere in a language other than Arabic and if one does so, their Salah is null and void. Islam in this or other respects is a distinguished entity not ruled by any other religion whatever it may be, let alone the abrogated and false religions.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 15917

Q 1: What does a person have to do when their heart is not attuned to what they read in the Salah (Prayer)? Do they have to repeat the recitation?

A: The only Wajib (obligatory) recitation without which Salah becomes invalid is the recitation of Surah Al-Fatihah. All other recitations are just Sunnah (supererogatory act of worship following the example of the Prophet). Accordingly, whoever is not sure whether they have recited Al-Fatihah and they are still in the Salah; they have to recite it a second time. However, if a person frequently finds the same doubt; this is tantamount to Waswasah (Insinuating or obsessive thoughts instigated by Satan), then no attention should be paid to this.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17598

Q: I mistakenly recited the Tashahhud (a recitation in the sitting position in the second/last unit of Prayer) instead of Surah Al-Fatihah and I did not realize that until after I had finished performing the Ruku' (bowing) in that Rak'ah (unit of Prayer). My question is: Should I perform the two Sujud (prostrations) of Sujud-ul-Sahw (Prostration of Forgetfulness), sit to recite the Tashahhud, and then say the Taslim (salutation of peace ending the Prayer), or go back and recite Al-Fatihah, perform the Ruku' again, and then conclude the Salah (Prayer)? The latter will confuse me, as well as the Ma'mums (persons being led by an Imam in Prayer). What should I do if this happens in the future? Please tell us, and may Allah reward you greatly.

A: If an Imam (the one who leads congregational Prayer) or a Munfarid (one praying alone) forgets to recite Surah Al-Fatihah and does not remember until after the Ruku', they are obligated to stand back again to recite Al-Fatihah and then recite some Ayahs (Qur'anic verses) from the Qur'an, if this occurs before reciting the first Tashahhud. If it occurs after reciting the first Tashahhud, they should just recite Al-Fatihah, perform the Ruku', and complete their Salah, ending with Sujud-ul-Sahw (Prostration of Forgetfulness). This is because reciting Surah Al-Fatihah is a Rukn (integral/Pillar) of Salah, and it will not be valid without reciting Al-Fatihah. In the case of a Ma'mum (a person being led by an Imam in Prayer) praying behind an Imam who forgets Al-Fatihah, they should continue with the Ruku'; they should not stand back to recite Al-Fatihah after rising from the Ruku', because this is not obligatory on them as the position where it should be recited has passed.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 17227

Q 2: A high school student led his schoolmates in the Tarawih (special supererogatory night Prayer in Ramadan), but he forgot an Ayah (Qur'anic verse) from one of the Surahs (Qur'anic chapters).

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However, he did not know about it until after he had finished the Salah (Prayer) and his friends brought it to his attention. He was confused as to whether he should repeat the Salah or what to do? Would his Salah be accepted if he did not repeat it? What is the ruling concerning this matter?

A: When the Imam forgets an Ayah from Surah Al-Fatihah, and does not remember until a long time afterwards, he should repeat the Salah, if it is a Faridah (obligatory Salah). This is because reciting Al-Fatihah is a Rukn (integral/Pillar) of the Salah. The Prophet (peace be upon him) said: **“No Salah (Prayer) for the one who does not recite Fatiha-tul-Kitab (the Opening of the Book, i.e. Al-Fatihah).”**

However, if he remembers it shortly after his Salah, then he can offer another Rak'ah (unit of Prayer), instead of the Rak'ah in which he forgot to recite an Ayah from Surah Al-Fatihah, then performs Sujud-ul-Sahw (Prostration of Forgetfulness). If the Ayah forgotten is not from Surah Al-Fatihah, then his Salah is correct, and neither he nor the Ma'mums (persons being led by an Imam in Prayer) need to do anything, because reciting more than Surah Al-Fatihah is Mustahab (desirable) and not Wajib (obligatory).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 13791

Q 1: I am memorizing the Qur'an nowadays. I have memorized thirteen Hizb(s) (a 60th portion of the Qur'an). I used to recite one eighth of a section of the Qur'an during each Salah (Prayer) in rak'ahs (units of Salah) in which one is to recite a Surah (chapter of the Qur'an) or some Ayahs after reciting Al-Fatihah so that I could keep what I memorized. Is this is permissible?

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A: This matter is open to choice; you can recite the Qur'an during or outside Salah. You may recite it at times more than others, especially the times when you feel more active.

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Fatwa no. 14671

Q: What is the ruling on reciting a Surah (Qur'anic chapter) after Al-Fatihah in the first two Rak'ahs (units of Prayer)? If someone forgets to recite them, can they recite them instead in the third and fourth Rak'ahs or should they perform Sujud-ul-Sahw (Prostration of Forgetfulness)?

A: It is legislated in the Shari'ah (Islamic law) for the one offering Salah (Prayer) to recite a Surah after reciting Al-Fatihah in the first two Rak'ahs, as Abu Qatadah (may Allah be pleased with him) narrated: [“The Prophet \(peace be upon him\) used to recite the Opening of the Book \(Al-Fatihah\) followed by another Surah in the first two Rak'ahs of the Zhuhr \(Noon\) and the 'Asr \(Afternoon\) Prayers. Sometimes he would make us hear the Ayah \(Qur'anic verse\) recited. He \(peace be upon him\) used to recite only the Opening of the Book \(Al-Fatihah\) in the last two Rak'ahs.”](#) Anyone who forgets to recite a Surah after Al-Fatihah in the first two Rak'ahs, it is not obligatory to recite it later or compensate for this by performing Sujud-ul-Sahw, because the recitation of a Surah (or Ayahs) after Al-Fatihah is a Sunnah (supererogatory act of worship following the example of the Prophet) and not Wajib (obligatory).

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(Part No. 5; Page No. 334)

Fatwa no. 16498

Q: Is it permissible to recite a Surah before reciting Al-Fatihah in Salah (Prayer)?

A: It is not permissible to recite a Surah before reciting Al-Fatihah in Salah, because this disagrees with the authentic Sunnah reported from the Prophet (peace be upon him). He (peace be upon him) used to say Takbirat Al-Ihram (The Opening Takbir : Commencement of Prayer by uttering "Allah is the Greatest "by saying "Allahu Akbar"), then he recited Du'a'-ul-Istiftah (opening supplication when starting the Prayer), then said Isti'adhah (saying: "A'udhu-Billahi mina Al-Shaytan-ir-Rajim [I seek refuge with Allah from the accursed Satan]"), then Tasmiyah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]"), then recited Surah Al-Fatihah, then he and those led by him in Salah said, "Amen" in the Jahri Salah (Prayer recited out loud). Then he read what he could of the Qur'an in the first two Rak'ahs of four-Rak'ah Salah (Prayer consisting of four units), in Salah Al-Maghrib and Salah Al-Fajr. The Prophet (peace be upon him) taught, saying: ["Pray as you have seen me praying."](#) The Prophet (peace be upon him) also said: ["Anyone who does an action which is not in accordance with this matter of ours \(Islam\) will have it rejected."](#) Allah (Exalted be He) commanded His servants to follow the Prophet (peace be upon him) saying: [\(Indeed in the Messenger of Allāh \(Muhammad صلى الله عليه وسلم\) you have a good example to follow\)](#)

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The third question of Fatwa no. 20052

Q 3: If a person standing next to me talks while I am offering Salah (Prayer) and I make a mistake in recitation, should I repeat the Ayah (Qur'anic verse) or the whole Surah (Qur'anic chapter) from the beginning?

A: If you make a mistake while reciting an Ayah during Salah, you should repeat it in the correct way.

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The second question of Fatwa no. 16684

Q 2: I offered Tarawih (special supererogatory night Prayer in Ramadan) once behind an Imam (one who leads congregational Prayer). In one of the Rak`ahs (units of Prayer), he recited the part of Surah Al-Mutaffifin that states, ﴿Nay! Truly, the Record (writing of the deeds) of the Fujjâr (disbelievers, polytheists, sinners, evil-doers and the wicked) is (preserved) in Sijjîn.﴾ (And what will make you know what Sijjîn is?) ﴿A Register inscribed.﴾ Then he recited "which is witnessed by those brought near [to Allah]." However, the correct Ayah (Qur'anic verse) is ﴿Woe, that Day, to those who deny.﴾ He then performed Ruku` (bowing) during which he recognized his fault, although no one corrected him. He interrupted his Ruku`, stood up, and told the Ma'mums (people being led by an Imam in Prayer) that the Rak`ah is invalid, because he had drastically changed the meaning of the Ayah. He pronounced Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), repeated the Rak`ah and continued the Salah.

Is what this Imam did correct? Is this Rak`ah invalid?

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What should I do if it was actually invalid?

A: If the situation is as you mentioned, what the Imam did was out of forgetfulness. Allah (Glorified and Exalted be He) pardons the Muslims for this. The Salah is valid, and it does not have to be repeated, whether the error is done by the Imam or anyone of the congregation. They should continue their Salah according to Allah's statement, ﴿Our Lord! Punish us not if we forget or fall into error﴾ It was authentically reported that the Messenger of Allah (peace be upon him) said, ﴿Allah (may He be Glorified) said (in response to the supplication in this Ayah), 'I have done.'﴾

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The second question of Fatwa no. 14770

Q 2: What is the ruling if an imam (the one who leads congregational Prayer) makes a mistake while reciting a Surah (Qur'anic chapter) after al-Fatihah?

A: If an Imam makes a mistake while reciting a Surah after Al-Fatihah, those who know the Qur'an by heart among the Ma'mums (persons being led by an Imam in Prayer) should correct him. But this does not affect the validity of his Salah (Prayer).

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Fatwa no. 20205

Q: What is the ruling on a person who recites some surah (Qur'anic chapter) then forgets or makes mistakes in some Ayahs of it, should they skip the Ayahs in which they made mistakes or forgot and resume recitation of the following Ayahs from the same Surah? For example, a person recites from the beginning of Surah Al-Baqarah to the Saying of Allah: (and they are the successful.) then makes a mistake or forgets to recite the Ayah: (Verily, those who disbelieve, it is the same to them whether you (O Muhammad ﷺ) That is, they skipped ten Ayahs from the same Surah then moved to the following Ayahs in the same Surah. This happened in the same Rak'ah (unit of Prayer). Is this permissible or do they have to move to another Surah?

A: If the worshipper offering Salah (Prayer) finds it difficult to remember a specific Ayah, or has actually forgotten it, there is nothing wrong in skipping the forgotten Ayah and reciting the one after it. But it is prescribed that the worshipper should only recite during Salah those Ayahs which they know very well by heart in order to avoid making many mistakes.

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The first question of Fatwa no. 19673

Q 1: What should I do if i recited the Qur'an loudly in the Zhuhr (Noon) Prayer and those praying behind me notified me about this mistake but i did not stop, forgetting that it was a Sirri Salah (Prayer with subvocal recitation)?

A: It is authentically reported that the Messenger of Allah (peace be upon him) used to recite the Qur'an loudly in

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the two Rak'ahs (units of Prayer) of the Fajr (Dawn) Prayer and in the first two Rak'ahs of the Maghrib (Sunset) Prayer and 'Isha' (Night) Prayer. He (peace be upon him) used to recite the Qur'an subvocally in the Zhuhr and 'Asr (Afternoon) Prayers and in the third Rak'ah of the Maghrib and the two last Rak'ahs of the 'Isha'. Accordingly, Muslims should abide by the deeds of the Prophet (peace be upon him) and his Sunnah is to recite loudly in the Salahs that he (peace be upon him) used to offer as Jahri Salah (Prayer recited out loud) and to recite subvocally in the Salahs that he (peace be upon him) used to offer as Sirri Salah (Prayer with subvocal recitation). It is prescribed for the Ummah (nation based on one creed) of Muhammad (peace be upon him) to follow his example. It is authentically reported that he (peace be upon him) said: ["Pray as you have seen me praying."](#) If a worshipper offering Salah, whether an Imam or a Munfarid (one praying alone), makes subvocal recitation in the Jahri Salah or recites out loudly in the Sirri Salah and remembers during the recitation, he should resume based on what he had recited. It is Mustahab (desirable) to recite subvocally in the remaining part if he is offering Sirri Salah or to recite out loud if he is offering Jahri Salah. If he makes subvocal recitation in the Jahri Salah on purpose or vice versa, he thus abandons the Sunnah, but his Salah is not invalidated. Accordingly, there is nothing on you for continuing to recite loudly in the Zhuhr Prayer, as long as you forgot, and your Salah is valid in sha'a-Allah (if Allah wills).

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Fatwa no. 16294

Q: Is it permissible to offer the supererogatory Salah (prayer) out loud?

A: It is a Sunnah (action following the example of the Prophet) to recite subvocally during voluntary Salah if it is performed during daylight. As for offering voluntary Salah at night, it is a Sunnah to recite out loud if it does not disturb those around the performer of Salah

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because saying recitation out loud at night wards off Satanic insinuations and it is more energizing for the reciter. Hudhayfah narrated that when he stood up to offer Salah with the Messenger of Allah (peace be upon him), the Messenger (peace be upon him) recited Surah Al-Baqarah, Al-Nisa' and Ali-'Imran and whenever he recited an Ayah that speaks of mercy, he asked Allah for mercy and whenever he recited an Ayah that speaks of torture, he sought refuge with Allah. This indicates that the Prophet (peace be upon him) recited loudly during voluntary Salah at night.

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Fatwa no. 14248

Q: Thanks to Allah, I performed the 'Isha' (Night) Prayer in congregation. Then, while I was offering the Shaf' (two units of Prayer, particularly before the final unit of the odd-number prayer) and after making Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) and reciting some of the Fatihah, a man stood by my side to offer the 'Isha'. Which is better: To recite out loud or subvocally?

A: You should recite loud enough so the person offering Salah with you can hear you, whether you offer Nafilah (supererogatory prayer) or Faridah (obligatory prayer) at night, if there is someone else offering Salah with you; but if there is no one praying with you, it is permissible for you to make subvocal or loud recitation.

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The first question of Fatwa no. 17381

Q 1: i always recite Surah (Qur'anic chapter) Al-inshirah in the first Rak'ah of the Fajr (Dawn) Prayer. I believe that when I recite this Surah in particular I will start a new day. I memorized many Surahs. What is the ruling on specifying the first Raka'ah of the Fajr with a certain Surah i.e. Al-Inshirah? What is the ruling on my belief and feeling that this will be a new day when I recite Surah Al-Inshirah, though I do not have this feeling when I read any other Surah?

A: It is prescribed to prolong recitation in the Fajr Prayer and to recite of the Qur'an as much as may be easy for you after the Fatihah without specifying one Surah, except for what is particularized by the evidence such as Surah Al-Sajdah and Al-Insan in the Fajr on Friday. Specifying a certain Surah without evidence is Bid'ah (innovation in religion).

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Fatwa no. 14324

Q: What is the ruling on an irregular Imam (the one who leads congregational Prayer) who offers the Fajr (Dawn) Prayer reciting the short Surahs (Qur'anic Chapter)? Is his Salah valid or not?

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Is he to blame for this?

A: The Sunnah (whatever is reported from the Prophet) for the Imam is to recite in the Fajr Prayer after the Fatihah any of the long Mufasssal Surahs (the last 65-70 chapters of the Qur'an). However, if he recites any of the short Surahs, this is permissible and his Salah is valid.

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Fatwa no. 18691

Q: There is an Imam (the one who leads congregational Prayer) in our district who has not memorized the entire Qur'an but has memorized some portions of the Surahs (chapters of the Qur'an) so he always repeats them in Salah (Prayer) and never changes them. Is this permissible?

A: The Prophet's manner in reciting the Qur'an in Jahri Salah (Prayer recited aloud) is that he (peace be upon him) used to prolong the recitation after reciting Al-Fatihah in Al-Fajr (Dawn) Prayer by reading from the long Surahs of Mufasssal (the last 65-70 chapters of the Qur'an). In 'Isha' (Night) Prayer, the Prophet (peace be upon him) used to recite from the middle Surahs of Mufasssal and in Al-Magrib (Sunset) Prayer he used to recite from the short Surahs of Mufasssal. Sometimes, he (peace be upon him) used to recite from a Surah other than the Surahs of Mufasssal. There is no blame on the Imam when reciting from portions of the Surahs he memorizes, because recitation after Al-Fatihah is an act of Sunnah. However, the Imam should exert some effort to memorize as much as he can of the Qur'an so that he can recite it in Jahri Salah to comply with the purified Sunnah.

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Fatwa no. 16456

Q: I entered the Masjid (mosque) during the Maghrib (Sunset) Prayer and found that the Imam (the one who leads congregational Prayer) had already offered two Rak'ahs (units of Prayer), but I caught one Rak'ah with the congregation. What should I do in the last Rak'ah? Should I offer it out loud or subvocally? Many people offer it out loud, but I think it should be offered subvocally.

A: If someone catches the Imam in the last Rak'ah of the Maghrib Prayer, they should join the Imam in offering it and it will be counted for them as their first Rak'ah. When the Imam concludes with the Taslim (salutation of peace ending the Prayer), they should get up and offer a Rak'ah and offer it out loud or subvocally, whichever they wish - the former being the preferable. They should then sit for the first Tashahhud (a recitation in the sitting position in the second unit of Prayer), after which they should get up and offer the third Rak'ah. They should then sit for the final Tashahhud (a recitation in the sitting position in the last unit of Prayer) and conclude with the Taslim. The Prophet (peace be upon him) said: [\("Pray whatever parts \(of Salah\) you catch and complete whatever parts you miss."\)](#)

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Fatwa no. 19565

Q: An Imam (the one who leads congregational Prayer) recites Surah (Qur'anic chapter) Al-Tin while performing Maghrib (Sunset) Prayer and after reciting

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the last Ayah (Qur'anic verse) of it: (Is not Allāh the Best of judges?) he says loudly: "Truly! We are witnesses to this." Is their any textual proof for the foregoing? Is whoever does so considered sinful?

A: No authentic proof is reported from the Prophet (peace be upon him) to the effect that what is mentioned in the question or anything else is to be said after the recitation of Surah Al-Tin. It is thus Wajib (obligatory) to abandon such a saying for the Prophet (peace be upon him) said: **“Anyone who does an action which is not in accordance with this matter of ours (Islam) will have it rejected.”**

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The second question of Fatwa no. 17930

Q 2: What is the ruling on the Salah (Prayer) of an Imam (the one who leads congregational Prayer) who recites one of Ayat-ul-Sujud (Qur'anic verses of Prostration) and then performs the Ruku' (bowing) without continuing the recitation of the Ayah?

A: Only a complete Ayah or more can be recited in Salah after Surah Al-Fatihah. It is not sufficient to recite part of an Ayah, because Allah (Exalted be He) says: [\(So, recite you of the Qur'an as much as may be easy for you.\)](#) Reciting part of an Ayah is not considered a recitation, although if someone does it, their Salah is valid, because it is not obligatory to recite a Surah (Qur'anic chapter) after Al-Fatihah.

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The third question of Fatwa no. 18896

Q 3: I heard some Imams say some quiet comments after reciting some Ayahs speaking of torture or glad tidings after Al-Fatihah: for example after the last Ayah of Surah Al-Qiyamah: (Is not He (Allâh Who does that) Able to give life to the dead? (Yes! He is Able to do all things).) We hear the Imam says: "Glory be to You! Yes indeed!" Another example from Surah 'Ammah: (Truly, Hell is a place of ambush -) after which the Imam may say: "O Allah, protect us from it." What is the ruling on such words which are not part of the Ayahs whether the Imam recites it in an audible or inaudible voice?

A: If the Imam asks Allah, seeks refuge and glorifies Him at every suitable ayah during voluntary Salah, it is authentically reported from the Prophet (peace be upon him) that this is Mustahab (desirable), as in the Hadith of Hudhayfah in (Sahih Muslim) when he described the Prophet's Salah (Prayer) and his recitation at night, saying: ("When he (peace be upon him) recited an Ayah which mentioned Tasbih (glorification of Allah), he would glorify Allah; when he recited an Ayah which mentioned begging, he would beg from Him; when he recited an Ayah which mentioned seeking refuge with Allah, he would seek refuge with Him.") If a person does this in the obligatory Salah, it is better for him not to do it because it was not reported that the Prophet (peace be upon him) did that during the obligatory Salah.

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The first question of Fatwa no. 18638

Q 1: at times the Imam (the one who leads congregational Prayer) may recite ayahs (Qur'anic verses) that mention Jannah (Paradise) or Hell-fire in Jahri Salah (Prayer recited out loud), is it permissible for the Ma'mum (a person being led by an Imam in Prayer) to ask allah to grant them Jannah and protect them from Hell-fire if the Imam does not do so? Also, is it permissible for the Ma'mum to send blessings on the Prophet (peace be upon him) when the Imam recites Ayahs which mention the Prophet (peace be upon him)?

A: To be on the safe side, a Muslim should do so only while offering a supererogatory Salah (Prayer). This is because it is reported that the Prophet (peace be upon him) used only to do so while performing Tahajjud (optional late night Prayer) and Allah (Glorified and Exalted be He) says: [﴿Indeed in the Messenger of Allāh \(Muhammad صلى الله عليه وسلم\) you have a good example to follow﴾](#) Moreover, the Prophet (peace be upon him) said, [﴿"Pray as you have seen me praying."﴾](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 13961

Q 2: Some believe that it is not permissible for an Imam (the one who leads congregational Prayer) to recite Surah Al-Masad in Salah (Prayer), as it is considered a curse on him, his children and the Ma'mums (people being led by an Imam in Prayer).

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They even believe that if an Imam recites it, his house will burn down on that very night. Please advise, may Allah reward you!

A: believing that reciting Surah Al-Masad brings a curse on the Imam and the Ma'mums, or that the reciter's house will burn, is untrue. It is a false belief, for Surah Al-Masad is like any other Surah in the Qur'an; it may be recited in Salah and at any other time.

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The first question of Fatwa no. 17383

Q 1: An old woman wants to offer Salah (Prayer) but she does not memorize any Ayahs of the Holy Qur'an. Her husband tried to teach her but she failed. How should she offer Salah?

A: A Muslim person, be they a man or woman, have to learn the Fatihah as much as they can to recite it in Salah. If they cannot, they may recite instead: "Tasbih (saying: "Subhan Allah [Glory be to Allah]"), Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]"), Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), or say "There is neither might nor power except with Allah, the Most High, the Most Great!", because the Prophet (peace be upon him) said: ["Whatever you know of the Qur'an, recite it, otherwise praise Allah, proclaim His Oneness and magnify Him then bow down."](#)

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The third question of Fatwa no. 17743

Q 3: In our country, some Muslims do not know the rules of Salah (Prayer) or reciting the Qur'an; they offer Salah silently without reciting Ayahs (Qur'anic verses), as there is no one to teach them. Is their Salah valid?

A: A Muslim must offer Salah, even if they do not know anything of the Qur'an, based on Allah's statement, [﴿So keep your duty to Allâh and fear Him as much as you can﴾](#) The Prophet (peace be upon him) said, [﴿"If you memorize anything of the Qur'an, recite it. Otherwise, praise Allah, say "there is none worthy of worship but Allah", say "Allahu Akbar \(Allah is the Greatest\)" and then perform Ruku` \(bowing\).﴾](#) However, they should learn Surah Al-Fatihah, as it is one of the pillars of Salah. It is also Mustahab (commendable) to learn more short Surahs (Qur'anic chapters). if they are unable to learn Surah Al-Fatihah, it is enough to pronounce Tasbih (saying: "Subhan Allah [Glory be to Allah]"), Tahlil (saying "La Ilah Illa Allah [there is no god worthy of worship but Allah]"), Tahmid (saying "Praise be to Allah"), Takbir (saying "Allah is the Greatest) and "La Hawla wala quwwate illa billah (There is neither might nor power except with Allah)" It was authentically reported that [﴿"A man told the Prophet \(peace be upon him\) man that he could not memorize anything of the Qur'an. The Prophet \(peace be upon him\) told him, 'Say: Subhan Allah, Al-Hamdulillah,](#)

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[La ilaha illa Allah, Allahu Akbar, La Hawla wala Quwwata illa billah Al-`Aliyy Al-`Azhim."﴾](#)

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The third question of Fatwa no. 18251

Q 3: My mother is deaf. She is uneducated. She lived most of her life in the desert but she came to live in the city only nineteen years ago. As my mother started to be deaf when she was ten years old, such a disease has had a bad effect on the way she pronounces different letters. For example, she pronounces the Arabic letter "ع" (ʿAyn) as "ح" (Ha') and so on. Our main problem with our mother relates to Salah (Prayer). When we teach her Surah (Qur'anic chapter) Al-Fatihah and another Surah (to recite them in the Salah), our mother can not pronounce letters correctly. Moreover, our mother does not know about the messengers, Messenger Muhammad (peace be upon him), Jannah (Paradise), and Hell-fire. She does not know about afterlife punishment, resurrection, and judgment. When she watches television, she neither hears it nor knows its dangers. However, she only watches the news and historical television series. Could you please provide us with your beneficial advice?

A: You have to teach your mother whatever she can learn from the Qur'an and different matters of her Din (religion). On the other hand, your mother is not to be blamed for being unable to pronounce some letters correctly.

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This is because Allah (Exalted be He) says: [﴿So keep your duty to Allāh and fear Him as much as you can﴾](#) And: [﴿Allāh burdens not a person beyond his scope.﴾](#)

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Ta'min (saying "Amen") after reciting Surah Al-Fatihah

Fatwa no. 20036

Q: The Prophet (peace be upon him) said: (Say, "Amen" when the Imam says, "Amen", for if anyone's utterance of "Amen" coincides with that of the angels, he will be forgiven his past sins) **But, one finds people today neglecting this Sunnah even in Al-Masjid Al-Haram (the Sacred Mosque in Makkah). Please, elaborate on this matter and what do you say to Imams of Masjids (mosques) who are obliged to direct people to this rite of worship?**

A: First, the mentioned Hadith is recorded by Al-Bukhari and Muslim in their Two Sahih (authentic) Books of Hadith in the wording: (Say, "Amen", when the Imam says, "Amen", for if anyone's utterance of "Amen" coincides with that of the angels, he will be forgiven his past sins)

Second, the majority of scholars held the opinion that the Ma'mum (a person being led by an Imam in Prayer) is to say "Amen" with the Imam. They explain the saying of the Prophet (peace be upon him) in the Hadith: (Say, "Amen", when the Imam says, "Amen") with that when the Imam is going to say "Amen". This is substantiated by what is authentically reported in the Two Sahih on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: (When the Imam says, (not (the way) of those who earned Your Anger (i.e. those who knew the Truth, but did not follow it) nor of those who went astray (i.e. those who did not follow the Truth out of ignorance and error).), say, "Amen" for the Angels say, "Amen" and the Imam says, "Amen"; if anyone's utterance of "Amen" coincides with that of the angels, he will be forgiven his past sins.)

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The second question of Fatwa no. 16480

Q 2: Can we pronounce ta'min (saying: "Amen" after reciting Surah Al-Fatihah) if the Imam (one who leads congregational Prayer) does not pronounce it? Please advise in detail.

A: Ta'min after reciting Surah Al-Fatihah is an act of Sunnah (whatever is reported from the Prophet) for the Imam, the Ma'mum (a person being led by an Imam in Prayer) and the person offering Salah (Prayer) alone. Even if the Imam does not pronounce it, one better say it to apply the Sunnah.

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Fatwa no. 17161

Q: Al-Bukhari and Muslim related that the Messenger of Allah (peace be upon him) said, ("Say 'Amen' when the Imam (the one who leads congregational Prayer) says 'Amen,' for if anyone's utterance of 'Amen' coincides with that of the angels, their past sins will be forgiven.") if the imam does not say "Amen" but the Ma'mums (persons being led by an imam in Prayer) say it, will they receive the reward of having their past sins forgiven, although the Hadith stipulates that the Imam should say "Amen"?

A: Saying "Amen" after the Imam says "...nor of those who went astray" is an act of Sunnah (whatever is reported from the Prophet)

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to be done by the Imam, Ma'mums, and those offering Salah (Prayer) individually. When the Imam finishes reciting Surah Al-Fatihah, the Imam and the Ma'mums should say "Amen". If the Imam does not say it, it is permissible for the Ma'mums to say it, because it was authentically reported on the authority of Abu Hurayrah (may Allah be pleased with him) who narrated that the Messenger of Allah (peace be upon him) said, ("When the Imam says "Amen", say "Amen", for if any of you says "Amen" and it coincides with the angels saying "Amen", all your past sins will be forgiven.") In another authentic narration, the Prophet (peace be upon him) said, ("Say 'Amen' when the Imam says '...nor of those who go astray'.")

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The fifth question of Fatwa no. 17930

Q 5: If a person offers a Jahri Salah (Prayer performed out loud) with an Imam and he says with the Imam: amen then recites al-Fatihah when the Imam pauses, should he say amen again in his second recitation or should he recite Al-Fatihah and not say Amen?

A: A Ma'mum (a person being led by an Imam in Prayer) should say Amen with the Imam after recital of Al-Fatihah in the Jahri Salah. He should say Amen a second time after his own recitation, but the first Amen is to be said loudly and the second is said subvocally.

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The first question of Fatwa no. 18856

Q 1: Sometimes, the Imam (the one who leads congregational Prayer) offers one of the Five Obligatory Daily Prayers, for example, the Maghrib (Sunset) or `Isha' (Night) Prayer. After reciting Surah Al-Fatihah, he recites a Surah (Qur'anic chapter) that ends with: (Pardon us and grant us Forgiveness. Have mercy on us. You are our Maulâ (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people.) Upon hearing this, the Ma'mums (persons being led by an Imam in Prayer) would say "Amen". Ta'min (saying "Amen") is also uttered when reciting Surah Al-Tin. I am asking whether this is permissible or not? May Allah reward you the best!

A: Firstly, we should comment on what you said at the beginning of your letter when you counted the blessings that are here and mentioned Al-Haramayn Al-Sharifayn (the Two Sacred Mosques: the Sacred Mosque in Makkah and the Prophet's Mosque in Madinah) and what you called other sacred doorsteps. We do not have doorsteps that should be glorified, because this is an act of paganism, which should be rejected. It is, thus, obligatory to avoid using this term.

Secondly, it is not permissible to raise one's voice on saying "Amen" except after reciting Surah Al-Fatihah in a Jahri Salah (Prayer recited out loud). It is permissible to say "Amen" inaudibly upon hearing other supplications from the Qur'an, but saying it aloud is a Bid`ah (innovation in religion), because the Prophet (peace be upon him) said, ("Anyone who does something that we have not ordered (in worship) it will be rejected.") The Prophet (peace be upon him) never used to say "Amen" aloud except after reciting Surah Al-Fatihah in a Jahri Salah.

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The sixth question of Fatwa no. 18891

Q 6: What is the ruling on a Ma'mum (a person being led by an Imam in Prayer) who, before saying: "amen," says: "O Lord, forgive me and my parents," or something like this?

A: It was not authentically reported from the Prophet (peace be upon him) that he said that, therefore, it is an innovated matter. It is not permissible because the Prophet (peace be upon him) said: [\("Anyone who introduces anything into this matter of ours \(Islam\) that is not part of it will have it rejected."\)](#) In another narration: [\("Anyone who does an action which is not in accordance with this matter of ours \(Islam\) will have it rejected."\)](#)

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The first question of Fatwa no. 18333

Q 1: What is the ruling on women's saying, "Amen" while praying behind the Imam (the one who leads congregational Prayer) in the following cases:

a. Inside the Masjid in congregational Salah (Prayer)?

b. At home when she offers Salah with a Mahram (spouse or unmarriageable relative)?

A: It is permissible for a woman to offer Salah with men but she has to stand behind them and be covered from them. She also should not raise her voice whether when saying, "Amen" or otherwise for fear of causing temptation.

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Qiyam, Ruku' and Sujud (Standing, bowing down and prostration)

Fatwa no. 15377

Q: What is the ruling on those who do not stand during Salah (Prayer) although they are capable of doing so in order to gain people's sympathy and charity?

A: standing up during salah is a Rukn (essential pillar) without which, Salah is invalid because of Allah's saying: [﴿And stand before Allâh with obedience \[and do not speak to others during the Salât \(prayer\)\].﴾](#) and the Prophet's saying when asked about the way a sick person may offer Salah: [﴿Offer Salah standing and if you cannot, then sitting; and if you cannot, then lying on your side.﴾](#)

Those who offer obligatory Salah sitting without an excuse, their Salah is invalid because they deliberately ignore a Rukn of Salah. As for voluntary Salah, it can be offered sitting even without an excuse and one shall have half the reward of those who offer it standing.

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The first question of Fatwa no. 20035

Q1: What is the ruling on standing in Salah (Prayer) with one's feet close together; because this issue distracts me in Salah and what is the Islamic evidence?

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A: There are no authentically reported Hadith in the sanctified Sunnah (whatever is reported from the Prophet) that indicates the permissibility of placing both feet close together when standing in Salah or in prostration. Subsequently, the person offering Salah should not exaggerate in drawing their feet close together or in separating them. In fact they should be placed in a manner between the two extremes.

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The sixth question of Fatwa no. 20941

Q 6: Is there a certain supplication that should be said after Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) and before Taslim (salutation of peace ending the Prayer)?

A: the Du'a' (Supplication) that should be said in Salah (Prayer) after Takbirat-ul-Ihram is called Du'a'-ul-Istiftah (opening supplication when starting the Prayer). Likewise, it is an act of Sunnah to supplicate to Allah after the last Tashahhud (a recitation in the sitting position in the second/last unit of Prayer) and before Taslim.

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The first question of Fatwa no. 17880

Q 1: Someone says that it is the view of the Hanbalites (followers of the Hanbaly School of Jurisprudence) that Irsal (letting the hands hang down by one's sides while standing during the Prayer) nullifies Salah (Prayer).

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They proceed saying that the Hanbalites do not permit offering Salah behind an Imam (the one who leads congregational Prayer) who is Malikite (follower of Malikiy School of Jurisprudence). They say that it is only permitted to perform Salah behind an Imam who does Qabd (putting the hands over each other on the chest while standing during the Prayer). Consequently, Hanbalites have their own Masjid. The proof that they quote for doing so is the Hadith in which the Prophet (peace be upon him) says: [“Pray as you have seen me praying.”](#) They continue, saying that the Messenger (peace be upon him) neither practiced Irsal nor commanded the believers to do so; doing so is thus a Bid'ah (innovation in religion) and a deviation. To what extent is the foregoing true?

A: though Qabd is Sunnah (supererogatory act of worship following the example of the Prophet), Irsal is permissible. In other words, Irsal is not preferred but it does not nullify Salah and it is impermissible for Muslims to separate because of having different views regarding it. On the other hand, the Prophet's saying: [“Pray as you have seen me praying.”](#) does not imply that Qabd is Wajib (obligatory), because when the Prophet (peace be upon him) taught the person who was performing Salah wrongly the perfect way to pray, he (peace be upon him) neither mentioned Qabd nor Irsal. Finally, the Hanbaly School of Jurisprudence does not hold that Irsal nullifies Salah. Whoever says so is mistaken.

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The fourth question of Fatwa no. 18591

Q 4: Are the du`a's (Supplications) of Sujud (prostration) and Ruku` (bowing) to be said in every Ruku` and Sujud or only in a specific Salah (prayer)?

A: It is related by Muslim in his Sahih (authentic) Book of Hadith on the authority of Ibn `Abbas (may Allah be pleased with them both) who narrated that the Messenger of Allah (peace be upon him) said, "Verily, I have been forbidden to recite the Qur'an in the Ruku` position and in

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Sujud. So far as Ruk'u is concerned, extol in it the Great and Glorious Lord, while in Sujud be earnest in Du`a', for it is fitting that your Du`a's should be answered." Accordingly, Ruku` is a state of exalting Allah (Exalted be He) not a state of Du`a'. So the worshiper is to recite the reported Adhkar (invocations) of Ruku`. An example of such Adhkar is in the Hadith which is related by Al-Bukhari and Muslim on the authority of `Aishah (may Allah be pleased with her) to the effect that [\("The Prophet \(peace be upon him\) used to say in his Ruku` and Sujud, 'Subhanaka-Allahumma Rabbana wa-bihamdika Allahumma ighfirli \(Glorified is Allah and all praise be to Him, O Allah! Forgive me\)'."\)](#) It is worth noting that such a Dhikr is said after the regular exaltation that the Prophet (peace be upon him) used to recite. On the other hand, the Hadith quoted above which is narrated by Ibn `Abbas (may Allah be pleased with them both) indicates that offering Du`a' in a state of Sujud is Mashru` (Islamically acceptable) and that Du`a' which is said in such a state is more likely to be accepted. Thus, one can ask Allah to give them whatever they like of the good things of this world and the hereafter, and to protect them against their evils while in the Sujud position. Finally, it is authentically reported that the Prophet (peace be upon him) said, [\("A Servant is closest to their Lord when they are prostrating. So increase supplications \(in prostration\)."\)](#) (Related by Muslim in his Sahih Book of Hadith and narrated on the authority of Abu Hurayrah, may Allah be pleased with him)

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Fatwa no. 19109

Q: What is the reason behind saying, "Subhana Rabbiya Al-'Adhim (Glory be to my Lord, the Greatest)" in our Ruku' (bowing down) and "Subhana Rabbiya Al-A'la (Glory be to my Lord, the Most High)" in Sujud (prostration)? Please, substantiate your answer with proofs from the Sunnah.

A: the reason behind saying in Salah (Prayer), "Subhana Rabbiya Al-'Adhim" in Ruku' and "Subhana Rabbiya Al-A'la" in Sujud is the Hadith authentically reported from the Prophet (peace be upon him) that he used to say this in his Salah: ﴿Hudhayfah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) used to say "Subhana Rabbiya Al-'Adhim" in his Ruku' and "Subhana Rabbiya Al-A'la" in his Sujud.﴾ (Related by Abu Dawud in his Sunan see 'Awn Al-Ma'bud vol. 5 p. 142) It is also related by Al-Nasa'y in his Sunan. In addition, Ibn 'Abbas (may Allah be pleased with them both) narrated that the Prophet (peace be upon him) said: ﴿As for Ruku' (bowing), glorify the Lord therein, and as for Sujud (prostration), exert your best endeavours in Du'a' (supplication), as this will all the more merit it being answered for you.﴾ (Related by Muslim in his Sahih [Authentic Book of Hadith vol. 4, p. 196]) Imam Ahmad related another Hadith with the same meaning in his Musnad, vol. 1, p. 155- 219. Moreover, 'Uqbah ibn 'Amir (may Allah be pleased with him) narrated: ﴿When the following Ayah was revealed: ﴿Then glorify with praises the Name of your Lord, the Most Great.﴾ The Prophet (peace be upon him) said, "Make it in your Ruku'". And when the following Ayah was revealed: ﴿Glorify the Name of your Lord, the Most High,﴾ The Prophet (peace be upon him) said, "Make it in your Sujud.﴾ (Related by Abu Dawud in

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his Sunan vol. 5, p. 140) Imam Ahmad related another Hadith with the same meaning in his Musnad. Therefore, it becomes clear that Du'a' which is said during Salah is one of the Tawqifiyy (bound by a religious text and not amenable to personal opinion) matters which can not be said except based on a proof from the Book of Allah or the Sunnah of the Prophet (peace be upon him). We may realize the whole wisdom behind them or even part of it and sometimes the wisdom may be unknown to anyone but Allah. When a person kneels down and reverentially submits themselves to Allah in Ruku', it is appropriate to glorify, extol, praise, exalt Allah and feel the greatness of standing before Him by saying, "Subhana Rabbiya Al-'Adhim," because He is the Greatest, to Whose Might the necks are humbled down. When a person prostrates, they say, "Subhana Rabbiya Al-A'la," which is most appropriate to the situation where a person places the most honorable thing in them, that is their forehead and nose, on the ground in a state of utmost submission, obedience and humbleness to their Lord, when they are the closest they can be to their Lord, it is most suitable to say in this situation, "Subhana Rabbiya Al-A'la."

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The third question of Fatwa no. 16480

Q 3: where should we place our hands after rising from Ruku' (bowing down); should it be on our chest or by our side?

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A: It is Mustahab (desirable) for a person performing Salah to place their hands on their chest after rising from Ruku' and standing up straight as they were before Ruku'. It is authentically reported in the Sunnah that the position of hands before Ruku' is the same as after rising from Ruku', because one assumes the posture of standing up.

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The second question of Fatwa no. 16469

Q 2: Is it permissible for a worshiper to say "Rabbana Walaka-l-Hamd Wa-l-Shukr Kama Yanbaghi Lijalali Wajhika Wa `Azhimi Sulatanik (Our Lord, all praises and thanks be to You Alone as it befits the Majesty of Your Noble Face)" after rising from Ruku` (bowing)?

A: The word "Wa-l-Shukr (thanks)" is not narrated from the Prophet (peace be upon him), so it should be abandoned, as the word "Al-Hamd (all praises)" is sufficient. One should adhere to the reported text.

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The second question of Fatwa no. 19646

Q 2: We were performing the congregational Salah (Prayer) when one of the worshipers added the word "Wa-l-Shukr (and thanks)" after rising from Ruku` (bowing). I then recited loudly: "Rabbana Walaka-l-Hamdu Hamdan Kathiran Tayyiban Mubarakan Fih (O our Lord! All the praises are for You, many good and blessed praises)". I did so to teach the man what is to be said after rising from each Ruku', as I did not have enough courage to tell him about it after

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Salah. Is what I did correct?

A: It is permissible to recite Adhkar (invocations) loudly inside the Salah, so that those who are ignorant of such Adhkar may copy what is said. However, doing so must not involve any disturbance to other worshippers.

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The first question of Fatwa no. 16863

Q 1: Which is the method most authentically reported from the Prophet (peace be upon him) regarding Sujud (prostration)? Should one begin with the right hand according to the report by `Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) liked beginning with the right side in all matters? In this case, it would be beginning with the right hand or knee. Please advise, may Allah reward you!

A: It is invalid to perform Istidlal (reasoning by methods other than the recognized sources) with the mentioned Hadith. No one views this to be permissible. It is an innovated opinion in this matter. `Ibadah (worship) is based upon Tawqif (a religious text and not personal opinion). There is a Nas (Islamic text from the Qur'an or the Sunnah) that shows the method of Sujud, so no other innovated opinion should be regarded, and nothing should be based upon general evidence.

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The first question of Fatwa no. 18956

Q 1: Is it permissible to place the hands before the head in Sujud (prostration)?

A: The Sunnah (whatever is reported from the Prophet) in Sujud is to place the hands in line with the shoulders, according to the Hadith narrated by Abu Humayd (may Allah be pleased with him) who said about the Prophet (peace be upon him), [\("When he \(peace be upon him\) performed Sujud, he placed his nose and forehead on the ground perfectly, kept his hands away from his sides and put his palms in line with his shoulders."\)](#) (Related by Abu Dawud and Al-Tirmidhy, who ranked it as Sahih; authentic) It is also reported that [\("When he \(peace be upon him\) performed Sujud, he used to begin by placing his knees on the ground, then his hands, and then his face."\)](#)

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The first Tashahhud

The first question of Fatwa no. 21121

Q 1: is this wording of Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer) authentically reported, "Greetings belong to Allah; pure actions belong to Allah; good words and prayers belong to Allah. Peace be upon you, Prophet, and the mercy of Allah and His blessings. Peace be upon us and on the righteous servants of Allah. I testify that there is no Ilah (god) except Allah; and I testify that Muhammad is His servant and Messenger"? This is the wording taught to primary school students.

A: This Hadith was related by Al-Nasa'i in "Al-Sunan Al-Kubra", Malik in "Al-Muwatta", and Al-Shafi'y in "Al-Risalah". Al-Zayla'y said about it in "Nasb Al-Rayah", vol. 1, p. 422, that its Isnad (chain of narration) is Sahih (authentic).

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Fatwa no. 19732

Q: How should I offer Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer) when I join the Imam during the last Rak'ah (unit of Prayer) of Maghrib (Sunset) Prayer in congregation, and also the Tashahhud in the following two Rak'ahs?

A: If you catch up with the last Rak'ah of Maghrib Prayer behind the Imam, you should stand, after the Imam has recited Taslim (salutation of peace ending the Prayer), to offer one Rak'ah and then sit down to recite the first Tashahhud. Afterwards, you should stand up to offer the third Rak'ah, sit down to recite the last Tashahhud, and finally recite Taslim.

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The second question of Fatwa no. 20952

Q 2: There is a Hadith in Sahih Muslim, no. 580 and 114 on the authority of Ibn `Umar (may Allah be pleased with both of them) related by Ahmad (4/318) and Abu Dawud in Kitab Al-Salah (Book of Prayer), Bab Kaifiyyat-ul-Julus Fi Al-Tashahhud (How to sit in Tashahhud), (957) and Al-Nasa'i in Kitab Al-Sahw (Book of Forgetfulness), Bab Mawdi' Al-Mirfaqayn (Position of the Elbows), (3/35), Ibn Khuzaymah (714) and Ibn Habbab (485/Mawarid) and Ibn Al-Jarud in Al-Muntaqa (208). Concerning the movement of the finger when offering Du`a' (supplication) in Salah (Prayer), is the addition in this Hadith Shadh (narrated by a trustworthy narrator, not in line with the narration of other trustworthy narrators in terms of wording, chain of narrators, or both)? Some scholars argue that moving the finger during Du`a' while sitting in Salah is Shadh,

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for the Hadiths are interpreted as referring to moving the forefinger in the first Tashahhud (a recitation in the sitting position in the second unit of Prayer) only. These Hadiths are general and do not refer specifically to moving the finger in the first Tashahhud only. My question is whether these Hadiths are Shadh? Guide me, may Allah reward you !

A: There are many Hadiths reported concerning the moving of the forefinger when offering Salah and Du`a' in general without specifying when to do this in the Salah. The Hadith related by Muslim in his Sahih on the authority of `Amir ibn `Abdullah ibn Al-Zubayr states that Amir's father said: [\(Whenever the Messenger of Allah \(peace be upon him\) sat for Du`a' \(i.e. Tashahhud\), he would place his right hand on his right thigh and his left hand on his left thigh. Then, he would point with his forefinger and place his thumb on his \(middle\) finger; and cover his knee with the palm of his left hand.\)](#) Abu Dawud, Ibn Majah, Al-Tirmidhi and others reported many Hadiths to the same effect which mentioned that the Prophet (peace be upon him) used to point out his finger whenever he sat for Du`a'. All these Hadiths are Sahih (authentic) not Shadh. They can be interpreted as referring to making Du`a' in Tashahhud. They are general Hadiths specifying the pointing of the forefinger in the first or the second Tashahhud.

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One offering Salah should point the forefinger of the right hand towards the Qiblah (direction faced for Prayer towards the Ka`bah) when reciting Du`a' and Tashahhud without moving it. This reminds the servant of the Oneness of Allah, devoting `Ibadah (worship) to Him and the servant's need for his Lord. This is the greatest thing that Satan hates.

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The third question of Fatwa no. 18679

Q 3: It was authentically reported that the forefinger is to be raised in Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer).

1-When should the finger next to the thumb be raised and lowered?

2- When should the person offering Salah (Prayer) start and stop moving it?

A: raising the forefinger in the Tashahhud is Sunnah (supererogatory act of worship following the example of the Prophet). It signifies Allah's Oneness. It is optional; whoever wants to do so, can do so. Such a matter should not lead to dispute and division among the seekers of knowledge. However, if a worshipper does not raise it or raises it without moving it, it is all right and this should not necessitate objection and rejection. The Sunnah is to raise it throughout the whole Tashahhud till the person offering Salah makes Taslim (salutation of peace ending the Prayer), as a sign of Tawhid (belief in the Oneness of Allah/ monotheism). As for moving the forefinger, it is when making Du'a' (supplication) as authentically reported in the Sunnah.

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The third question of Fatwa no. 19136

Q 3: When I sit to pronounce Tashahhud (a recitation in the sitting position in the second/last unit of Prayer), I say before anything, "Astaghfiru Allah (I seek the Forgiveness of Allah)," three times. Is this permissible?

A: What you do, meaning making istighfar (seeking forgiveness from Allah) three times before the Tashahhud in Salah, is Bid'ah (innovation in religion). It is baseless in religion. However, it is permissible to make Istighfar three times after Taslim (salutation of peace ending the Prayer) as the Prophet (peace be upon him) did. Besides, it is permissible to make Du'a' (supplication) and Istighfar after pronouncing the last Tashahhud and before making Taslim.

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The fifth question of Fatwa no. 20619

Q 5: There is a Du'a' (supplication) for Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer) that violates what has been authentically reported. It reads, "In the Name of Allah, praise be to Allah and all the Names of Allah. etc." What is the ruling on this?

A: the Du'a' said in tashahhud is authentically reported in many Hadiths, such as that narrated on the authority of Ibn Mas'ud and Ibn 'Abbas. You should adhere to the formula, which was reported in these Hadiths only; no other formula of Tashahhud can serve in its place,

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for it is the one that the Prophet (peace be upon him) taught his Sahabah (Companions of the Prophet) same as he taught them the Surahs (Qur'anic chapters).

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The fourth question of Fatwa no. 13959

Q 4: After the first Tashahhud (a recitation in the sitting position in the second unit of Prayer), should the Takbir (saying: "Allahu Akbar [Allah is the Greatest]") be pronounced when starting to stand up or after standing erect. Guide me, may Allah guide you!

A: takbir should be pronounced when rising from the first tashahhud until standing erect, not after standing up.

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The fourth question of Fatwa no. 15420

Q 4: Should a person who is praying raise the hands after standing to offer the second Rak'ah (unit of prayer) like raising the hands for offering Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) or not?

A: raising one's hands upon saying Takbir (saying "Allahu Akbar") in Salah (Prayer) is prescribed in four

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positions only; (1) upon saying Takbirat-ul-Ihram, (2) upon Ruku' (bowing), (3) upon rising from Ruku' and (4) upon standing after offering the first Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer) according to the correct opinion of scholars. Ibn 'Umar (may Allah be pleased with them both) narrated that ["The Prophet \(peace be upon him\) used to raise both his hands up to the level of his shoulders when starting the Salah; and on saying the Takbir for Ruku' \(bowing\). And on raising his head from Ruku', he used to do the same."](#) (Agreed upon by Al-Bukhari and Muslim) 'Aly ibn Abu Talib (may Allah be pleased with him) also narrated that ["When the Messenger of Allah \(peace be upon him\) stood for offering the obligatory Salah, he would say Takbir \(Allahu Akbar 'Allah the Greatest'\) and raise his hands to the level of his shoulders; and he did like that when he finished recitation \(of the Qur'an\) and was about to make Ruku'; and he did like that when he rose after making Ruku'; and he did not raise his hands during any of his Salah while he was in the sitting position. When he stood up following the two prostrations \(i.e. after the first Tashahhud to offer the third Rak'ah\) he would raise his hands as well and say Takbir."](#) (Related by Ahmad, Abu Dawud and Al-Tirmidhy who ranked it as Sahih [authentic Hadith])

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The second question of Fatwa no. 18513

Q 2: It was authentically reported that the Messenger (peace be upon him) used to raise his hands on standing to offer the third Rak'ah (unit of Prayer). Should we raise our hands before, during or after

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standing?

A: You should raise your hands on reciting Takbir (saying: "Allahu Akbar [Allah is the Greatest]") during standing from the sitting position where you recite the first Tashahhud (a recitation in the sitting position in the second/last unit of Prayer) and other positions where raising your hands on reciting Takbir is prescribed by Shari'ah (Islamic law).

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Things reprehensible in Salah

The second question of Fatwa no. 19292

Q 2: What is the meaning of Ikhtisar, prohibited in the Hadith related by Al-Bukhari and Muslim where ("The Prophet (peace be upon him) used to prohibit **ikhtisar in Salah (Prayer)") ?**

A: The meaning of Ikhtisar or Takhassur in Salah is putting one's hands around one's waist. The Jumhur (dominant majority of scholars) agreed that this act is Makruh (reprehensible) in Salah.

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The first question of Fatwa no. 19812

Q 1: The Imam (the one who leads congregational Prayer) of our district says Takbir (saying: "Allahu Akbar [Allah is the Greatest]") before Ruku` (bowing) while he is still standing, then he turns slightly to the right so that his voice is picked up by the microphone, and then performs Ruku`. Is this permissible? Does it affect the validity of Salah (Prayer)?

A: Takbir for Ruku` should be pronounced during bowing. The same applies to the Takbir during Salah while moving from one position to the other. As for slightly turning the head, it is Makruh (reprehensible) except if there is a valid reason, but it does not invalidate Salah.

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The fourth question of Fatwa no. 17930

Q 4: What is the meaning of Sadl and what is the ruling on it? Besides, is the untied Ghutra (a traditional cotton headdress worn by men in some Arab countries) considered a sort of Sadl?

A: sadl which is casting a person's garment on his shoulders without tying it at his chest is Makruh (reprehensible) in Salah (Prayer). However, Ghutra (a traditional cotton headdress worn by men in some Arab countries) is not considered a sort of Sadl as the latter's definition does not apply to it.

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The second question of Fatwa no. 19179

Q 2: What is the ruling on tucking up the shirt or the sleeves before starting Salah (Prayer) and keeping them rolled up in Salah? If impermissible, what is the ruling on a person who hurriedly performs Wudu' (ablution) and hastens to catch up to Ruku' (bowing) leaving his sleeves rolled up? Is his Salah valid or not?

A: A person offering Salah has to be in his best form as he is supposed to speak confidentially with his Lord in Salah. If he is able to cover his arms by unrolling his sleeves after Wudu',

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that will be better and more proper because the Prophet (peace be upon him) said: [“I have been commanded to prostrate on seven bones and not to tuck up the cloth or hair.”](#) (Agreed upon by Al-Bukhari and Muslim) If the person is unable to do so due to a legal excuse or to hasten to catch up with the Rak'ah (unit of Prayer) and so left his arms uncovered, there is no blame on him in that and his Salah is valid because the arms are not of the limbs that must be covered in Salah.

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Fatwa no. 13724

Q: What is the ruling on rolling up the military suit sleeves while offering Salah? It is noteworthy that we, soldiers, are ordered to fold our sleeves because they are long. Please explain the Makruh (reprehensible) things we do during Salah and whether rolling up the sleeves is Makruh or not. What is the degree of validity of the Hadith narrated by Muslim on the authority of Abu Hurayrah (may Allah be pleased with him) who said, “The Messenger of Allah (peace be upon him) prohibited the one praying from tucking up his hanging-down hair, sleeve or garment.” and the Hadith in which the Prophet (peace be upon him) said, “I have been commanded to prostrate on seven bones and not to tuck up the cloth or hair.” ?

A: It is impermissible for a person who offers Salah to tuck up his garment and its like during Salah. This is based on the Hadith

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narrated by Ibn 'Abbas (may Allah be pleased with them) that the Prophet (peace be upon him) said, “I have been commanded to prostrate on seven bones and not to tuck up the cloth or hair.” Furthermore, it was authentically reported from Ibn 'Abbas (may Allah be pleased with them) that the Prophet (peace be upon him) said, “I have been commanded not to tuck up the cloth or hair.” These Hadith are verified and authentic and should be acted upon according to scholars.

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The first question of Fatwa no. 15064

Q 1: Concerning the Hadith: [﴿“I have been commanded not to tuck up the cloth or hair.”﴾](#) which prohibits folding clothes. Does the Hadith apply to those who roll their trousers up claiming they apply the Sunnah though the Hadith includes prohibition?

A: The Hadith indicates that a person offering Salah should not busy himself and mess with his clothes and hair during Salah (Prayer), or prevents the ends of his clothes from reaching the ground when prostrating. In fact, the person offering Salah should leave his clothes come down with him, and should not braid his hair but should untie it so that it prostrates with him.

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The first question of Fatwa no. 16147

Q 1: What is the ruling on offering Salah (Prayer) in a room that includes pictures or statues of humans and animals for decoration?

A: It is Haram (prohibited) to keep pictures and statues at home, based on the saying of the Prophet (peace be upon him) to 'Aly (may Allah be pleased with him), [﴿"Do not leave any image without blotting it out or a prominent grave without levelling it."﴾](#) The Prophet (peace be upon him) also said, [﴿"Angels do not enter a house in which there is a dog or a picture."﴾](#) It is Makruh (reprehensible) to offer Salah in a room that contains hanged or erected pictures, especially if they are hung in the direction of the Qiblah (direction faced for Prayer towards the Ka'bah). However, the Salah is considered valid.

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The fourth question of Fatwa no. 17762

Q 4: What is the ruling on offering Salah (Prayer) on a rug with pictures of animals, people or plants?

A: It is Makruh (reprehensible) to offer Salah on rugs with inscriptions or pictures on them for they distract from Khushu' (the heart being attuned to the act of worship) but Salah is valid.

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The second question of Fatwa no. 20583

Q 2: What is the ruling on offering Salah (Prayer) at home where there are magazines and newspapers - containing pictures - on desks, furniture, and other visible places?

A: Muslim men are obligated to offer Salah in the Masjid (mosque) in congregation. It is not permissible for them to offer Salah individually or at home without a legal excuse that permits them to do so. It is Makruh (reprehensible) to offer Salah while facing pictures or in a place where there are pictures hanging on the walls. Yet pictures are considered demeaned if they are thrown on the floor.

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The first question of Fatwa no. 14283

Q 1: It is an act of Sunnah to look at the place of Sujud (prostration) during Salah (Prayer). But, when I offer Salah (Prayer) behind an Imam and close my eyes I feel more Khushu' (the heart being attuned to the act of worship) and reverence.

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Closing my eyes helps me ponder the meanings of the Ayahs which the Imam recites and the relation between these Ayahs and the universe and what it contains of miracles that assure the Power and Might of Allah. But when I open my eyes to look at the place of Sujud as the Prophet (peace be upon him) ordered us to do, I become afflicted with Waswasah (Insinuating or obsessive thoughts instigated by Satan). What is the ruling on this?

A: During Salah it is prescribed that the Muslim should look at the place of Sujud and not close their eyes; for they are engaged in an act of worship in which they supplicate their Lord and ask Him His Mercy. Imam Muslim and others related that the Messenger of Allah (peace be upon him) said: [“Let the people who lift their sights towards heaven during Salah desist, or else their sights will be taken away.”](#) Also, Al-Bukhari and Muslim narrated that [“The Prophet \(peace be upon him\) offered Salah wearing a Khamisa \(a marked woolen garment\) with marks on it. Thereupon, the Prophet \(peace be upon him\) said, “The marks on it diverted my attention, take this \(Khamisa\) to Abu Jahm and bring an Inbijaniyah \(unmarked garment\) \(from him\).”](#) If it was permissible for a person to close their eyes, the Messenger of Allah (peace be upon him) would have closed his eyes to avoid being occupied by the marks of the garment. Therefore, you should look at the place of Sujud and try to ponder the recitation and supplications and try to suppress the insinuations of Satan.

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The second question of Fatwa no. 18882

Q 2: Why do we not look towards heaven and instead look at the place of Sujud (prostration) [during Salah (Prayer). ed.]?

A: The basic principle is that during Salah, Khushu' (the heart being attuned to the act of worship) is obligatory and its perfection is recommended. Allah mentions it as one of the obligations of Salah in His saying: [\(Successful indeed are the believers.\) \(Those who offer their Salât \(prayers\) with all solemnity and full submissiveness.\) \(And those who turn away from Al-Laghwa \(dirty, false, evil vain talk, falsehood, and all that Allâh has forbidden\).\) \(And those who pay the Zakât.\) \(And those who guard their chastity \(i.e. private parts, from illegal sexual acts\)\)](#) Furthermore, the Prophet (peace be upon him) said about the people who turn their eyes toward the heaven: [\(“Let some people desist from lifting their sights towards heaven when supplicating in Salah \(Prayer\), or else they will not return to them.”\)](#) Another narration states: [\(“...or else their sights will be snatched away.”\)](#) This is because turning the eyes toward the heaven may lead a person who is performing Salah to seeing things that distract their heart and prevent them from obtaining Khushu' and contemplating what is being recited.

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Fatwa no. 18202

Q: Sometimes i am distracted by worldly matters while offering Salah (Prayer). Should i repeat it?

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A: A Muslim should offer Salah with a submissive heart, and contemplate the Ayahs (Qur'anic verses) and the Dhikr (Remembrance of Allah) they recite while feeling Khushu` (the heart being attuned to the act of worship). Allah (Glorified and Exalted be He) says: [\(Successful indeed are the believers.\) \(Those who offer their Salât \(prayers\) with all solemnity and full submissiveness.\)](#) If a worshipper becomes occupied with some idea during Salah, they should turn this idea away and there is no harm on them. They do not have to repeat Salah, but they should perform Ruku` (bowing) and Sujud (prostration) quietly and rest between the two Sujuds until all limbs return to their normal position. They should also keep up the Shar`i (Islamically lawful) Dhikr and Du`a' (supplication) in Sujud, for the Prophet (peace be upon him) said, [\("So far as Ruk'u is concerned, extol in it the Great and Glorious Lord, while in Sujud be earnest in Du`a', for it is fitting that your Du`a's should be answered."\)](#) (Related by Muslim in his Sahih (authentic) Book of Hadith) The Prophet (peace be upon him) also said, [\("A Servant is closest to their Lord when they are prostrating. So increase supplications \(in prostration\)."\)](#) (Related by Muslim in his Sahih Book of Hadith) Anas (may Allah be pleased with him) said, [\("When the Prophet \(peace be upon him\) lifted his head from Ruku`, he used to stand up \(so long\) that people would think he has forgotten \(to perform Sujud\). When he sat between the two Sujuds, he would stay in that position until people would think he had forgotten \(to perform the second Sujud\)."\)](#)

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Fatwa no. 16586

Q: What is the ruling on a person who wants to break wind while offering Salah (Prayer) yet keeps holding it till Salah is over?

A: It is authentically reported in the Hadith on the authority of 'Abdullah Ibn Zayd (may Allah be pleased with him) that he said: [\(A complaint was made to the Prophet \(peace be upon him\) about when man thinks to have let out something during Salah. He \(peace be upon him\) said, "He should not leave \(prayer\) unless he hears a sound or detects a smell \(of passing wind\)."\)](#) (Agreed upon by Al-Bukhari and Muslim) Therefore, if the person has not experienced any of these signs, his Salah is valid. But he should not enter Salah while suppressing passing wind according to the Hadith reported by 'Aishah (may Allah be pleased with her) that the Messenger of Allah (peace be upon him) said: [\("No prayer can be \(rightly performed\) when the food is present \(before the worshipper\) or when suppressing an urge to urinate/defecate."\)](#) (Agreed upon by Al-Bukhari and Muslim) This also applies to passing wind if the person is holding it.

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Fatwa no. 15138

Q: is the Hadith stating that: [“There should be no Salah \(Prayer\) in the presence of food.”](#)
particular to supererogatory Salah or

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is it generally applicable to both the obligatory and supererogatory Salah? If it is general, does the presence of food remove the obligation to perform Salah in congregation?

A: The Hadith is general and applies to both the obligatory and supererogatory Salah. It means that when a Muslim prays their thoughts should be focused on their Salah, recitation of the Qur'an, and Du'a' (supplication), they should not be distracted by their food. if they are hungry and then food is served and the Salah has commenced, their leaving the food in spite of being hungry will distract them from performing Salah the way it should be. It does not mean that the presence of food removes the obligation of congregational Salah. It is not permissible to consider the bringing of food at the time for Salah as an excuse for abandoning the congregational Salah. Allah has made it obligatory to perform Salah in congregation even in situations of fear, if it is continual. This ruling is not specific to food either, it also applies if someone feels the urge to urinate or defecate. In such a case, they should not go to perform Salah; they must relieve themselves first then head for Salah. If they are able to join the congregation this is good, otherwise they can perform it individually or with anyone else that they find. It was narrated by Muslim that the Messenger of Allah (peace be upon him) said, [“There should be no Salah \(Prayer\) in the presence of food or while suppressing an urge to urinate/defecate.”](#)

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Fatwa no. 19177

Q: I carry a copy of the Qur'an while offering Salah (Prayer) behind the Imam (the one who leads congregational Prayer). It should be noted that I concentrate much and my mind does not go astray, and the moves I make in Salah

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are only for opening and closing the Qur'an. Is this permissible? I hope you will explain the issue!

A: The Ma'mum (a person being led by an Imam in Prayer) has to listen attentively to the recitation of the Imam and contemplate the Words of Allah they are hearing. They should not be distracted by anything as Allah (Exalted be He) says: [﴿listen to it, and be silent that you may receive mercy.﴾](#) Imam Ahmad (may Allah be merciful to him) said that religious scholars agreed by consensus that this Ayah is about listening to the recitation of the Qur'an in Salah. holding a copy of the Qur'an while offering Salah behind the Imam for the sake of following the Imam causes the person to make repeated moves which distracts the people offering Salah around them. This may affect the perfection of submission and humbleness to Allah in Salah, so it is prescribed to abandon it.

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Fatwa no. 15726

Q: What is the ruling on using electric heaters in Masjids (mosques) in winter? Some Muslim brothers claim that they are fire and it is not permissible to face fire during Salah (prayer).

A: There is nothing wrong in placing electric heaters in Masjids for the benefit of those who offer Salah. Also, there is nothing wrong in facing them during Salah because they are not fire;

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they are electric power such as lamps.

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Fatwa no. 15508

Q: What is the ruling on using Siwak (tooth-cleansing stick) before and during Salah (Prayer)?

A: It is an act of Sunnah to use Siwak when intending to offer Salah prior to commencing it. This is substantiated by what the Six Hadith Compilers (Al-Bukhari, Muslim, Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah) narrated on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: [“If it were not for the fear that I might make it hard for my Ummah \(nation based on one creed\), I would have commanded them to use the Siwak at the time of every Salah.”](#) As for using Siwak after commencing Salah it is impermissible.

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Fatwa no. 19380

Q: What is the ruling on iq`a' (sitting on one's buttocks) in Salah?

A: Iq`a' during Salah is of two forms:

The first form is: Sitting with one's buttocks on the thighs and raised heels, or placing one's forearms on the ground as dogs and beasts do.

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This form of Iq`a' is known to Arabs and it is reprehensible. Anas ibn Malik (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, [﴿"When you raise your head after Sujud \(prostration\), do not sit \(on your buttocks spreading your feet\) as dogs do."﴾](#) (Related by Ibn Majah in his "Sunan", vol. 1, p. 289) It is also related on the authority of `Aisha (may Allah be pleased with her) that [﴿"The Prophet \(peace be upon him\) disliked that a person spread their arms as beasts do. He used to sit on his left leg, raise up his right leg, and forbid `Uqbat-ul-Shaytan \(the devil's way of sitting on the heels\).">﴾](#) (Related by Imam Ahmad in his "Musnad", vol. 6, p. 194. with this wording) It is also related by Imam Muslim in his Sahih (book of sound Hadith) and Abu Dawud in his book of Sunan.

**The second form of Iq`a' is** explained by Imam Ahmad (may Allah be merciful with him) in his commentary: Sitting on one's heels with the soles of the feet facing outward. This manner of sitting is controversial among the Companions and scholars. `Aly, Abu Hurayrah, Qatadah, Imam Malik, Al-Shafi`y, Abu Hanifah, and Imam Ahmad, according to the soundest opinion reported from him, hold the view that it is reprehensible during Salah and most scholars are of this opinion. They cited the general Hadith which prohibit Iq`a' as a proof for this. They also argued that Iq`a' contradicts Iftirash (placing the left foot to the side and sitting on it between the two prostrations, keeping the right foot vertical) reported from the statements and actions of the Prophet (peace be upon him) referring to the manner of sitting between the two prostrations

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as mentioned above. Some other scholars including Al-Bayhaqy, Qadi `Iyad, Abu Dawud, the compiler of Sunan and others held the view that Iq`a' is permissible during Salah. As for the Iq`a' reprehended in some Hadith, it is of the first form. Tawus said: I saw Ibn `Umar, Ibn `Abbas, and Ibn Al-Zubayr do this. As for Ibn `Umar, he did this when he grew old and used to say: Do not follow me because I have grown old. As for Ibn `Abbas, he believed that this form is the Sunnah (whatever is reported from the Prophet) because of what Muslim related on the authority of Tawus who said: [﴿"We asked Ibn `Abbas about Iq`a' on one's feet during Sujud, he said, 'It is the Sunnah.' We said, 'It is not proper for a person to do so,' he \(Ibn `Abbas\) said, 'It is the Sunnah of your Prophet.'">﴾](#) (Related by Muslim in his Sahih, vol. 1, p. 308, and Abu Dawud in his Sunan, vol. 1, p. 194) Thus, it is authentically proven that this form of sitting is the one reported from the Prophet (peace be upon him) as mentioned by Ibn `Abbas (may Allah be pleased with them both). The common form of sitting of the Prophet (peace be upon him) is that he used to sit on his left foot and raise his right one up. The one who sits in this form will not be rebuked because it is reported from the Prophet (peace

be upon him). Imam Ahmad said: I do not do it and do not rebuke those who do it.

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The third question of Fatwa no. 20683

Q 3: It was reported that the Prophet (peace be upon him) used to prolong his Tahajjud (optional late night Prayer), including sitting between the two sajdahs (prostrations), during which it is recommended to say, "O Allah, forgive me, have mercy on me... etc." Thus, what should a Muslim who wants to prolong the two Sajdahs say besides this Du`a' (supplication)? May he repeat this Du`a' so that the time he sits between the two Sajdahs becomes equal to that of the Sajdah as in the Hadith reported on the authority of Hudhayfah and Ibn Mas`ud regarding their offering Qiyam-ul-Layl (standing for optional Prayer at night) with the Prophet (peace be upon him)?

A: The Prophet (peace be upon him) [used to say when sitting between the two Sajdahs: O Allah, forgive me, have mercy on me, heal me, guide me, and provide for me.](#) One may repeat it thrice or say along with it any other authentically reported Du`a'.

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The third question of Fatwa no. 17930

Q 3: What is the ruling of being led in Salah (Prayer) by a man who says the Takbir (saying: "Allahu Akbar [Allah is the Greatest]) intervening the movements of salah after completing the movement? For example, he bends to perform Ruku' (bowing) first, and then says Takbir and so on.

A: Takbir that intervenes the movements should be said on moving from one Rukn (integral/Pillar) of Salah to another. Thus, it should not be said before or after moving,

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for in both cases it will be out of place. The author of Sharhul-Zad said, "The place of performing that is when moving between a beginning of an action and an end." Quoted from Hashiat Ibn Qasim (1/128). Therefore, the Imam in question should be advised to abide by the rule mentioned so as to avoid violating it. Moreover, any Imam who violates such a rule should be advised not to do so.

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The first question of Fatwa no. 13959

Q 1: As you know, jalsat-ul-Istirahah (a brief sitting after prostration and before standing during the Prayer) is one of the recommendable acts of Salah (Prayer). When should one then say Takbir (saying: "Allahu Akbar [Allah is the Greatest]"); on rising after Sujud (prostration) or after finishing Jalsat-ul-Istirahah and on getting up? How long should Jalsat-ul-Istirahah take?

A: Takbir should begin on rising after Sujud and end on sitting for Jalsat-ul-Istirahah, after which one should get up without Takbir.

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The third question of Fatwa no. 18615

Q 3: Most of the Ma'mums (persons being led by an Imam in Prayer) and Imams (persons who lead congregational Prayer) at different Masjids (mosques) in our area do not make Jalsat-ul-Istirahah (a brief sitting after prostration and before standing during the Prayer).

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However, only very few Imams make it. My question is whether it is permissible to abandon Jalsat-ul-Istirahah to follow the Imam and the congregation.

A: jalsat-ul-Istirahah is an act of Sunnah (whatever is reported from the Prophet) according to some scholars. Accordingly, whoever abandons it is not to be blamed whether they are Imams, those praying individually, or Ma'mums.

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Qunut in Obligatory Salahs

The fifth question of Fatwa no. 18891

Q 5: What is the ruling on saying Du'a'-ul-Qunut (supplication recited while standing after bowing in the last unit of Prayer)?

A: There are three cases for Du'a'-ul-Qunut:

First: Saying Du'a'-ul-Qunut in Witr (Prayer with an odd number of units), which is Mustahab (desirable). This is based on the Hadith narrated by Al-Hasan ibn 'Aly (may Allah be pleased with them) who said: [«The Messenger of Allah \(peace be upon him\) taught me some words that I say during Qunut in the Witr Prayer. They are, 'Allahumma ihdini fiman hadayta, wa 'afini fiman 'afayta, wa tawallani fiman tawallayta, wa barik li fima a'tayta, wa qini sharra ma qadayta, fa inaka taqdi wa la yuqda 'alaik, wa inahu la yadhilu man walayta, tabarakta Rabana wa ta'alayta \[O Allah! Guide me among those You have guided. Protect me among those You have protected. Take me into Your Care among those You have taken into Your Care. Bless me in what You have bestowed \(on me\). Guard me from the evil of what You have decreed, for You are the One Who decrees, and none can decree over You. Truly, the one whom You patronize can never be abased. Blessed and Exalted are You, our Lord\].»](#) (Related by Ahmad and the Compilers of the Sunan [Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah] and it was ranked as Hasan [a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish] by Al-Tirmidhy)

Second: Saying Du'a'-ul-Qunut at calamity, whether by invoking for a group of Muslims or against a group of Kafirs (disbelievers). This type of Qunut is permissible, because it was authentically reported on the authority of Anas (may Allah be pleased with him) that [«the Messenger of Allah \(peace be upon him\) kept observing Du'a'-ul-Qunut for one month, after rising from Ruku' \(bowing\) in Fajr \(Dawn\) Prayer, asking Allah to punish the tribes of Ra'l and Dhakwan.»](#) (Agreed upon by Al-Bukhari and Muslim)

Third: Saying Du'a'-ul-Qunut in Fajr Prayer constantly, which is a Bid'ah (innovation in religion). It was authentically reported [«on the authority of Sa'd ibn Tariq Al-Ashja'y who said that he asked his father, 'O father! You prayed behind \(led by\) the Messenger of Allah \(peace be upon him\), Abu Bakr, 'Umar, 'Uthman and 'Aly here in Kufa for around fifty years; did they say Du'a'-ul-Qunut in Fajr Prayer?»](#)

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He replied, ['Dear son, this is a newly-invented practice \(in religion\).»](#) (Related by Ahmad, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah; it was ranked as Sahih [authentic] by Al-Tirmidhy)

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The third question of Fatwa no. 15391

Q 3: What is the ruling on reciting qunut (supplication recited while standing after bowing in the last unit of Prayer) in Fajr (Dawn) Prayer every day?

A: Reciting Qunut in Fajr Prayer is not permissible except in cases of calamities, such as an epidemic, a siege being laid to the country, or the Muslims being persecuted. In such cases, it is permissible to recite Qunut in Fajr Prayer and other Prayers as the Prophet (peace be upon him) used to do.

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The third question of Fatwa no. 21454

Q 3: What is the ruling on praying behind an Imam who makes Qunut (supplication while standing after bowing in the last unit of Prayer) in the second Rak'ah (unit of Prayer) of every Fajr (Dawn) Prayer before Ruku' (bowing)? Is Qunut in the Fajr Prayer a Sunnah (supererogatory act of worship following the example of the Prophet) or Mustahab (desirable)?

A: Qunut in the Fajr Prayer is not legislated except in afflictions.

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This is because the Prophet (peace be upon him) did not do it except in afflictions. It was not authentically confirmed that he made Qunut constantly. Praying behind the Imam who constantly makes Qunut is valid; however, the Ma'mum (a person being led by an Imam in Prayer) should not follow him, instead he should repeat, "Rabana wa laka al-hamd, hamdan kathiran tayyiban mubarakan fihi, mil'a as-sama'i wa mil'a alard wa mil'a ma shi'ta min shay'in ba'd [O our Lord, to You be praise, much good and blessed praise, filling the heaven, filling the earth and filling whatever else You will]."

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The second question of Fatwa no. 17574

Q 2: It is known that the Prophet (peace be upon him) did not make Qunut (supplication while standing after bowing in the last unit of Prayer) constantly in the Fajr (Dawn) Prayer, and that doing so is a Bid'ah (innovation in religion) and deviation from the right. What shall we do when offering Salah (Prayer) behind an Imam who makes Qunut constantly in the Fajr Prayer? Should we follow him, because the Imam is appointed to be followed or do we have to follow the Sunnah (whatever is reported from the Prophet) and disobey the Imam? What if contradicting the Imam will lead to confusion among those who are praying? Do we have to follow the rule of applying the lesser of two evils? Please guide us.

A: According to the Sunnah, Qunut in the Fajr Prayer is not to be made except during calamities. This is the more correct of the two opinions held by the Muslim scholars. But your Salah (Prayer) behind an Imam who constantly says Du'a-ul-Qunut is better than not praying behind him if this will cause dissension and disorder.

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Fatwa no. 20926

Clarification of Qunut at times of afflictions

All praise is due to Allah Alone; and may peace and blessings be upon the Final Prophet Muhammad, his family, and Companions!

Due to the numerous questions concerning how to make Qunut (supplication while standing after bowing in the last unit of Prayer) in afflictions, its ruling, and the need of knowing the Sunnah regarding Qunut and working according to it to avoid the errors committed by some people, the Permanent Committee for Scholarly Research and Ifta' would like to explain the following for Muslims:

First: Making Qunut when Muslims are afflicted by temporary trials is one of the lawful acts in Salah. This is one of the authentically established acts of Sunnah reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) in addition to other books. It is narrated on the authority of Anas ibn Malik (may Allah be pleased with him) that: [“The Prophet \(peace be upon him\) sent seventy men, called Al-Qurra’ \(Qur’an Reciters\), for some purpose. Two clans of Banu Sulaym, namely Ra’l and Dhakwan, obstructed their way near a well known as Ma’unah Well. The people \(i.e. Al-Qurra’\) said, ‘By Allah, we have not come to harm you, but we are passing by you on our way to do something for the Prophet \(peace be upon him\).’](#)

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[But \(the two clans\) killed them. The Prophet \(peace be upon him\) therefore invoked against them for a month during Salat-ul-Ghadah \(morning Prayer\).”](#) It is also narrated on the authority of Abu Hurayrah and Anas (may Allah be pleased with them) that the Prophet (peace and be upon him) made Qunut after Ruku’ (bowing) in the last Rak’ah (unit of Prayer) for one month: [“Upon raising his head \(from bowing\) he would say, ‘Sami’a Allahu liman hamidah \[Allah listens to those who praise Him\], Rabbana wa lakal hamd \[Our Lord, to you is the Praise\],’ then he would supplicate to Allah for certain men whom he mentioned by name, saying, ‘O Allah! Save Al-Walid ibn Al-Walid and Salamah ibn Hisham and ‘Ayyash ibn Abu Rabi’ah and the oppressed believers. O Allah! Harden Your Punishment against the tribe of Mudar and inflict upon them years \(of famine\) like the years \(the famine which broke out at the time\) of Yusuf \(Joseph\).”](#) There are many other well-known Hadith supporting the same meaning.

Second: Afflictions for which supplication while standing in Salah is legislated are those which concern Muslims in general, such as when the disbelievers attack Muslims, supplicating for the Muslim captives, and for Muslims who are afflicted by famine, the spread of epidemics, etc.

Third: Qunut Al-Nawazil (Qunut for removing calamities) is to be said after rising from the Ruku’ (bowing) of the last Rak’ah in all the obligatory Prayers, whether Jahri (Prayer recited out loud) or Sirri (Prayer with subvocal recitation). This is more confirmed in Fajr (Dawn) Prayer. It is reported on the authority of Ibn ‘Abbas (may Allah be pleased with them) that: [“The Messenger of Allah \(peace be upon him\) continued to make Qunut for a month successively at the Zhuhr \(Noon\), ‘Asr \(Afternoon\), Maghrib \(Sunset\), ‘Isha’ \(Night\) and Fajr \(Dawn\) Prayers, at the end of every Salah.](#)

When he said, 'Sami'a Allahu liman hamidah [Allah listens to those who praise Him],' in the last Rak'ah, he would invoke Allah against some clans of Banu Sulaym, namely Ra'l, Dhakwan, and 'Usayyah while those praying behind him would answer, 'Amen.'"

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» (Related by Imam Ahmad and Abu Dawud)

Fourth: There is no specific Du'a' to say in Qunut Al-Nawazil, but Muslims should supplicate at every time with what is suitable for their circumstances under the affliction. Anyone who supplicates in afflictions with Du'a'-ul-Qunut that is said in the Witr (Prayer with an odd number of units), which is "Allahumma ihdina fiman hadayt... [O Allah, guide me among those You have guided...], has contradicted the Sunnah and missed the purpose. The Prophet (peace be upon him) did not invoke Allah in afflictions with this Du'a'; rather, he used to teach it to the people to say it in the Witr Prayer.

Fifth: Qunut Al-Nawazil is legislated from the time a calamity occurs until it is removed.

Sixth: The Imams of the Masjids (mosques), may Allah grant them success, have to strive to learn the Sunnah and abide by it in all matters, because people imitate them and learn from them. Careful caution must be paid not to contradict the Sunnah, either out of exaggeration or negligence. This applies to Du'a'-ul-Qunut said in the Witr Prayer and upon occurrence of Nawazil (calamities). What Islam prescribes is to supplicate with all-inclusive words, using the authentically reported supplications that should be said with calmness and submissiveness. There must be no elongation, redundancy, or causing hardship to the Ma'mums (persons being led by an Imam in Prayer). The Imam should make Qunut only in general afflictions.

All praise be to Allah Alone, Lord of the worlds, and peace and blessings be upon His Messenger, and his family and Companions.

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Fatwa no. 15766

Q: One of the Imams (the one who leads congregational Prayer) said, "One day after a heavy rainfall in the 'Isha' (Night) Prayer, in the last Rak'ah (unit of Prayer) before Sujud (prostration), I said, "O Allah! All praises and thanks are due to You, as should be for the Grace of Your Face and the Magnificence of Your Sovereignty. O Allah! All thanks are due to You until You are pleased, and all thanks are due to You when You are pleased, and all thanks are due to You after You are pleased. O Allah! All thanks are due to You for this rain. O Allah make it beneficial not harmful. O Allah! Bless what You have given us and make it a provision to us for a long time, and make it a means that helps us obey You. O Allah! All praises and thanks are due to You for Your Mercy and Blessings. May the Peace and Blessing of Allah be upon our Prophet Muhammad, his family and Companions." The Ma'mums (persons being led by an Imam in Prayer) said, "Amen". Some said that the Imam should not say such Du'a' (supplication) in an obligatory Prayer. The Imam asked to submit his question to Your Eminence in order to give him your legal opinion whether what he did was permissible or not. The Imam further mentioned that this was the first time he did so and that his purpose was to thank and glorify Allah for this immense blessing. I hope that Your Eminence will answer the question. May Allah reward you with the best reward and may He help you!

A: The act done by the mentioned Imam is similar to Qunut (supplication after bowing while standing in Prayer) in the last Rak'ah of obligatory Salah (Prayer) -

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but it is made out of place (occasion), because Qunut should only be made in the times of affliction. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The Last Tashahhud

The third question of Fatwa no. 13959

Q 3: al-Salat-ul-Ibrahimiyyah (the second part of the Tashahhud) is the most correct formula for invoking Allah to confer peace and blessings upon the Prophet (peace be upon him). Is there any other formula for invoking peace and blessings upon the Prophet and is the phrase saying, "You are indeed Worthy of Praise, Full of Glory" authentically reported as part of it?

A: According to the Hadith reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim), Al-Salat-ul-Ibrahimiyyah has certain characteristics. It was narrated from Ka'b ibn 'Ujrah (may Allah be pleased with him) who said, [\(The Messenger of Allah \(peace be upon him\) came to us, so we said to him, "We have learnt how to invoke peace upon you, but how should we invoke blessings upon you." He \(peace be upon him\) said, 'Say: O Allah! Send Salah \(Graces, Honours, Blessings, Mercy\) upon Muhammad and upon the Family of Muhammad as You have sent Salah upon the Family of Ibrahim \(Abraham\), You are indeed Worthy of Praise, Full of Glory. O Allah! Send blessings upon Muhammad and upon the Family of Muhammad as You have sent blessings upon the Family of Ibrahim, You are indeed Worthy of Praise, Full of Glory!'"](#)) It was reported from Abu Hurayrah (may Allah be pleased with him) that [\(They asked, "O Messenger of Allah! How should we invoke blessings upon you?" He \(peace be upon him\) said, "Say: O Allah! Send Salah \(Graces, Honours, Blessings, Mercy\) upon Muhammad and blessings upon Muhammad and the Family of Muhammad as You have sent Salah and blessings upon the Family of Ibrahim, You are indeed Worthy of Praise, Full of Glory."'\)](#) Al-Bayhaqy stated that it was related by Al-Bazzar with an authentic chain of narrators. It was reported in "Sahih Muslim" on the authority of Abu Mas'ud Al-Ansary (may Allah be pleased with him) that [\(The Messenger of Allah \(peace be upon him\) came to us while we were sitting with Sa'd ibn 'Ubadah. Bashir ibn Sa'd said to him, 'Allah \(may He be Exalted\) commanded us to invoke blessings upon you, but how should we invoke blessings upon you?' The Messenger of Allah \(peace be upon him\) fell silent until we wished he had not asked him.](#)

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[\('Say: O Allah! Send Salah \(Graces, Honours, Blessings, Mercy\) upon Muhammad and upon the Family of Muhammad as You have sent Salah upon Ibrahim \(Abraham\) and upon the Family of Ibrahim, and send blessings upon Muhammad and upon the Family of Muhammad as You have sent blessings upon Ibrahim \(Abraham\) and upon the Family of Ibrahim in the Worlds, You are indeed Worthy of Praise, Full of Glory! As for Salam \(Islamic greeting of peace\), it is as you have learned.'"\)](#) It was also authentically reported from Abu Hamid Al-Sa'idy that [\(They said, "O Messenger of Allah! How should we invoke blessings upon you?" He \(peace be upon him\) said, "Say: O Allah! Send \(Graces, Honours, Blessings, Mercy\) Salah upon Muhammad and his wives and his offspring as You have sent Salah upon the Family of Ibrahim \(Abraham\), and send blessings upon Muhammad and his wives and his offspring, as You have sent blessings upon the Family of Ibrahim, You are indeed Worthy of Praise,](#)

[Full of Glory.”](#)) This is the wording of Muslim. The formula of Al-Salat-ul-Ibrahimiyyah is preferred, and anyone who recites an invocatory formula that is authentically reported from the Prophet (peace be upon him) has done right.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, and his family and Companions!

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Fatwa no. 16431

Q: I work in one of the agencies that propagate Islam. One of the Islamic books that we distribute is written in English. It is titled "Islam in Focus" and it is a brief explanation of Islam. In the chapter on invoking Allah's blessings upon the Prophet (peace be upon him) after reciting the Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer), it states:

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"O, Allah! Send Your prayers upon our Prophet Muhammad and the family of our master Muhammad, just like You sent Your prayers upon our master Ibrahim and the family of our master Ibrahim. Send Your blessings upon our master Muhammad and the family of our master Muhammad, just like You sent Your blessings upon our master Ibrahim and the family of our master Ibrahim in the Worlds. You are indeed the Praiseworthy and the Glorious." I ask about the permissibility of reciting this form? If it is not permissible to recite, I hope Your Eminence will guide me regarding what is correct.

A: The authentically reported narrations on Al-Salat-ul-Ibrahimiyyah (the second part of the Tashahhud) do not include the word "master". Hence it is not permissible to recite it in Salah, since acts of worship are Tawqifiy (bound by a religious text and not subject to personal opinion) matters. If the book is to be printed and distributed, the word "master" must first be deleted from Al-Salat-ul-Ibrahimiyyah. This way we will be acting upon the authentically reported narrations from the Prophet (peace be upon him).

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The first question of Fatwa no. 16730

Q 1: After I recite the last Tashahhud (a recitation in the sitting position in the second/last unit of Prayer) I supplicate to Allah for myself, my parents, my brothers, sisters and my wife. Is it permissible to do so in Tashahhud?

A: There is no nothing wrong in supplicating to Allah for yourself and your parents after invoking Allah's peace and blessings upon the Prophet Muhammad (peace be upon him) in the last Tashahhud. However, this should be done after asking Allah's Refuge against the torture of Hell-fire,

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the punishment in the grave, the trials of life and death and the trial of Al-Masih-ul-Dajjal (the Antichrist). The Prophet (peace be upon him) urged the believers to exert themselves in supplicating to Allah during Tashahhud and did not specify a Du'a' (supplication). Moreover, Allah (Exalted be He) says: [\(and ask forgiveness for your sin, and also for \(the sin of\) believing men and believing women.\)](#)

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Tranquility

The first question of Fatwa no. 16362

Q 1: What is the ruling on khushu' (the heart being attuned to the act of worship) during performing Salah (Prayer)? Besides, how can I refute the saying that Khushu' in Salah is Sunnah (a commendable act) not Wajib (obligatory)?

A: There are two different kinds of Khushu': Wajib and Mustahab (desirable). The Khushu' which is Wajib is to have tranquility while doing all the acts of Salah so that they are done fully and perfectly. This kind of Khushu' is that which is meant by the Saying of Allah: [\(Successful indeed are the believers.\) \(Those who offer their Salât \(prayers\) with all solemnity and full submissiveness.\)](#) and it is that which is meant by the Hadith of the Prophet (peace be upon him) about the person who wrongly performed his Salah.

On the other hand, the Khushu' which is Mustahab is to perform Salah perfectly along with all its Mustahab acts and sayings.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 20619

Q 4: What is the ruling on offering Ruku' (bowing in Prayer) and Sujud (prostration in prayer) in a hurry and neglecting the supplications said between the two prostrations, such as, "My Lord, forgive me"?

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A: It is compulsory to offer the entire pillars of Salah (Prayer) with tranquility. The Prophet (peace be upon him) ordered the person who was at fault in offering his Salah and did not observe tranquility in it to perform his Salah again saying to him: [\("Offer the Salah, for you have not offered it \(as it should be\)."\)](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Taslim

Fatwa no. 14200

Q: After the final Tashahhud (a recitation in the sitting position in the last unit of Prayer), is it enough to perform Taslim (salutation of peace ending the Prayer) to the right or should one perform Taslim to the right and the left, whether one is an Imam (the one who leads congregational Prayer) or offering prayer individually? Is the prayer, thus considered valid or not? Was this authentically reported from the Messenger of Allah (peace be upon him)? Please advise as soon as possible, so that the Ummah (community) may benefit. May Allah protect and preserve you!

A: It was authentically reported that the Prophet (peace be upon him) used to perform Taslim in Salah (prayer) to the right and to the left while saying "As-salamu `alaykum warahmatullah (may Allah's Peace and Mercy be upon you)". It was authentically reported from `Abdullah ibn Mas`ud (may Allah be pleased with him) that [\("The Prophet \(peace be upon him\) used to pronounce Taslim \(by turning his head\) to his right side, saying 'As-salamu `alaykum warahmatullah' and to his left saying 'As-salamu `alaykum warahmatullah.'"\)](#) In another narration, [\("I saw the Messenger of Allah \(peace be upon him\) pronouncing Taslim to his left and right sides until the whiteness of his cheek was seen."\)](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 13831

Q: There are many rulings with regards to the Ma'mums (people being led by an Imam in Prayer) leaving the Masjid (mosque) after Taslim (salutation of peace ending the Prayer) and before the Imam leaves the Qiblah (direction faced for Prayer towards the Ka'bah). These rulings range between Mustahab (desirable), Ja'iz (permissible) and Makruh (reprehensible). The Messenger of Allah (peace be upon him) said: ["I am your Imam so do not precede me in Ruku' \(bowing\), Sujud \(prostration\), Qiyam \(standing\), or leaving."](#) The Hadith indicates that just as it is unlawful for the Ma'mum to precede the Imam in Salah, it is unlawful to precede him in leaving Salah. So, we would like to know the exact ruling on this issue. We hope the reply will come soon at the address of the school because the question is part of the syllabus taught to the pupils this year. We fear giving them a ruling that does not conform with the Shari'ah (Islamic law). May Allah protect you and keep you as a reference for all Muslims in religious matters.

A: the meaning of leaving Salah is ending it by reciting Taslim (salutation of peace ending the Prayer). It is authentically reported that preceding the Imam in leaving Salah is prohibited. On the authority of Anas (may Allah be pleased with him) the Messenger of Allah (peace be upon him) is reported to have said: ["O people! I am your Imam so do not precede me in Ruku' \(bowing\), Sujud \(prostration\), Qiyam \(standing\), or leaving \(i.e. Taslim\)."](#) So, it is prohibited for the Ma'mum (a person being led by an Imam in Prayer) to recite Taslim before the Imam, but there is nothing wrong in leaving the Masjid before him after Taslim.

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Fatwa no. 18735

Q: Some Ma'mums (persons being led by an Imam in Prayer) offer the Taslim (salutation of peace ending the Prayer) after the Imam's first Taslim and the second Taslim after his. They say that this is the correct way to perform the Taslim, although most Ma'mums wait until the Imam has offered the second Taslim before they do it. What is your explanation about this?

A: It was related in the Sunan (Hadith compilations classified by jurisprudential themes) that the Prophet (peace be upon him) said, ["The key to Salah is purification. Its Tahrim \(forbiddance of any actions outside prayer\) is \(starts\) with the Takbir \(saying: 'Allahu Akbar \[Allah is the Greatest\]' upon commencing Prayer\) and its Tahlul \(ending of the praying state\) is with the Taslim."](#) The authentically reported practice of the Prophet (peace be upon him) is that he used to offer two Taslims, one to his right and one to his left. This indicates that the two complete Taslims both constitute one of the obligatory basic acts of Salah and that the Imam is not considered to have completed the Salah until they have performed the second Taslim.

Accordingly, the taslim offered by the Ma'mum after the Imam's first taslim is performed before the Salah is complete. Therefore, it is not permissible for the Ma'mum to offer Taslim before the Imam completes the second Taslim, because the Prophet (peace be upon him) said, ["I am your Imam, so do not precede me in Ruku' \(bowing\), Sujud \(prostration\), standing, or leaving \(i.e. ending Salah\)."](#) So, it is not permissible for a Ma'mum to do this.

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The fifth question of Fatwa no. 15420

Q 5: Is it permissible for the Imam (the one who leads congregational Prayer) to say: "As-salamu 'alaykum

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warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)" or he should just say: "As-salamu 'alaykum warahmatullah (May Allah's Peace and Mercy be upon you!)" at the end of Salah (Prayer)?

A: It was authentically reported from the Prophet (peace be upon him) in most narrations about ending Salah that he (peace be upon him) used to say: "As-salamu 'alaykum warahmatullah (May Allah's Peace and Mercy be upon you!)" This is the best and what is safer.

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The second question of Fatwa no. 16370

Q 2: Is it authentically reported from the Prophet (peace be upon him) that he used to say: "As-salamu 'alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)" while offering the first Taslim (salutation of peace ending the Prayer) to the right and: "As-salamu 'alaykum warahmatullah (May Allah's Peace and Mercy be upon you!)" while offering the second one to the left?

A: Most of the narrations which are authentically reported from the Prophet (peace be upon him) regarding Taslim is that he (peace be upon him) used to say: "As-salamu 'alaykum warahmatullah" for both the first Taslim and the second one. However, it is only mentioned in some narrations that the Prophet (peace be upon him) added: "... wabarakatuh (and His Blessings)." To sum up, the predominant practice of the Prophet (peace be upon him) concerning Taslim which is to be acted upon is that he used only to say: "As-salamu 'alaykum warahmatullah."

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Fatwa no. 15441

Q: What is the ruling on turning the hands during Salah (Prayer) when saying the taslim (salutation of peace ending the Prayer); meaning that during the Taslim, when a worshipper finishes Salah, they turn their hands over while saying: "As-salamu 'alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you)." As-salamu 'alaykum warahmatullah.

A: The act of Sunnah (following the example of the Prophet) in offering Taslim is that the worshipper should say: "As-salamu 'alaykum warahmatullah" once to the right and once to the left, without making a gesture with their hands. It is reported in "Sahih Muslim" on the authority of Jabir ibn Samurah that he said: *I performed Salah with the Messenger of Allah (peace be upon him). When we offered the Taslim, we used to say with our hands: "As-salamu 'alaykum! As-salamu 'alaykum (May Allah's Peace be upon you)!" The Messenger of Allah (peace be upon him) looked toward us and said, "Why are you gesturing with your hands as if they were the tails of headstrong horses? When any of you says Taslim (in Salah), they should only turn towards their neighbor and not make a gesture with their hand."*

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Fatwa no. 19481

Q: does performing Taslim (salutation of peace ending the Prayer) to the right side only suffice in Salah (Prayer) or not? Some people in my village offer Taslim to the right side only and do not do it to the left claiming that Satan is located on the left side. What is the ruling on performing taslim in Salah?

A: The Sunnah of the Prophet (peace be upon him) proved that the person praying should perform Taslim to the right and the left sides, as this is the recorded practice of the Prophet (peace be upon him) in Salah.

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The Five Compilers of Hadith (Imams Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah) narrated on the authority of Ibn Mas'ud (may Allah be pleased with him) that ["The Prophet \(peace be upon him\) used to offer Taslim to his right and left sides saying: 'As-salamu 'alaykum warahmatullah! As-salamu 'alaykum warahmatullah! \(May Allah's Peace and Mercy be upon you! May Allah's Peace and Mercy be upon you!\) until the whiteness of his cheek was seen.'"](#) (This Hadith is classed as Sahih [authentic] by Al-Tirmidhy) Also, it is reported on the authority of 'Amir ibn Sa'd from his father that he said: ["I used to see the Messenger of Allah \(peace be upon him\) offering Taslim to his right and left sides until the whiteness of his cheek was seen."](#) (Related by Ahmad, Muslim, Al-Nasa'y and Ibn Majah) Al-Shawkany said: This is the soundest view owing to many Hadiths that mentioned Taslim to two sides, some of which are Sahih (authentic) and others which are Hasan (good) and they include reference to addition. These are authentically reported contrary to the Hadiths that mentioned Taslim to one side only, which in addition to being few are Da'if (weak) and so do not rise to the level of taking them as evidence; even if they rise to such a level still it will not be valid for their opposing the Hadiths which mention that the Prophet (peace be upon him) offered Taslim to both sides. Moreover, Ibn 'Abdul-Bar elaborated on the weakness of the proofs given by those supporting offering Taslim to the right side only. As for what you mentioned that some Muslims do not offer Taslim to the left side under the pretext that Satan is located on the left side, it is a wrong saying and does not have any basis from the Book of Allah and the Sunnah of the Prophet (peace be upon him). Taslim in Salah is an obligatory act without which Salah is not valid. The Prophet (peace be upon him) said: ["The key to Salah is purification. Its Tahrim \(forbiddance of any actions outside prayer\) is \(starts\) with the Takbir \(saying: 'Allahu Akbar \[Allah is the Greatest\]\) upon commencing Prayer\) and its Tahlul \(ending of the praying state\) is with the Taslim."](#) (Related by the Five Compilers of Hadith except Al-Nasa'y. Al-Tirmidhy said: This is the most authentic narration in this regard and the best one) 'Aishah (may Allah be pleased with her) also reported a Hadith which states: ["He \(peace be upon him\) used to conclude the Salah with the Taslim."](#) (Narrated by Muslim in his Sahih [authentic] Book of Hadith, Ahmad in his Musnad and Abu Dawud in his Sunan).

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!



Fatwa no. 19365

Q: The Imam (the one who leads congregational Prayer) of a Masjid (mosque) led us in the Zhuhr (Noon) Prayer one day. After he recited the final Tashahhud (a recitation in the sitting position in the second/last unit of Prayer), he forgot that he was the Imam and said the Taslim (salutation of peace ending the Prayer) to his right and left sides so quietly that nobody heard him. When he finished the second Taslim (to the left side) and before he got up, he remembered that he was the Imam, so he repeated the Taslim in a loud voice. We heard him then, so we said the Taslim after him, but we did not say it previously at the first time as we had not heard him. The Imam did not perform Sujud-ul-Sahw (Prostration of Forgetfulness) at that time. However, when the Ma'mums (persons being led by an Imam in Prayer) left the Masjid, he performed Sujud-ul-Sahw alone. What is the ruling on his Salah (Prayer) and that of the Ma'mums? What should he do to clear his conscience, as he is very worried about it?

A: The Salah of the Imam and the Ma'mums is correct - In sha'a-Allah (if Allah wills) - because they all said the Taslim. Sujud-ul-Sahw is not obligatory in this case.

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The first question of Fatwa no. 21672 (second part)

Q 1: We seek a Fatwa (legal opinion issued by a qualified Muslim scholar) about some of the rulings of Salah which we have come across while reading a book entitled (Kashf Al-Ghummah 'An Jami' Al-Ummah) Vol. 1 Ps. 107-108. We would like to know whether these rulings are correct or not.

The second part: The Prophet (peace be upon him) said: **“If the person goes into a state of (minor) ritual impurity (i.e. breaks wind) when he has sat at the end of his Salah, before taslim (salutation of peace ending the Prayer), his Salah is valid.”** In another narration: **“If the Imam goes into a state of (minor) ritual impurity before the end of his Salah when he sits down firmly, his Salah and that of those behind him will be complete.”**

A: The answer for the second part is that this Hadith is not authentically reported from the Prophet (peace be upon him). Al-Tirmidhy said in his book (Al-Jami' Al-Sahih) after relating this Hadith, “Its Isnad (chain of narrators) is not strong and there is uncertainty about its Isnad.”

The correct view is that Salah can only be ended by Taslim (salutation of peace ending the Prayer) which is one of the pillars of Salah, based on the saying of the Prophet (peace be upon him): **“The key to Salah is purification. Its Tahrim (forbiddance of any actions outside prayer) is (starts) with the Takbir (saying: 'Allahu Akbar [Allah is the Greatest]' upon commencing Prayer) and its Tahlul (ending of the praying state) is with the Taslim.”** (Related by Ahmad, Al-Tirmidhy, Abu Dawud, and Ibn Majah)

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(Part No. 5; Page No. 413)

The third question of Fatwa no. 19172

Q 3: A friend of mine used to advise me not to wipe off dust which sticks to my forehead from the carpets of Masjids (mosques) after Salah (Prayer) and used to say, "This is an honor and light on your face." But I feel deep inside me that it is a kind of hypocrisy. What is the ruling in this regard?

A: there is nothing wrong in wiping off the dust and the like which sticks to your forehead and it is not a Sunnah (action following the example of the Prophet) to leave it.

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(Part No. 5; Page No. 414)

dhikr after Salah

Fatwa no. 14774

Q: I am a middle stage student, and I know - all praise be to Allah - the pillars, conditions, and obligations of offering Salah (Prayer). However, I have not found among them what our fathers say is one of the pillars of Salah. They say that whoever does not say: "La ilaha illa Allah wahdahu la sharika lah, lahul-mulk wa lahul-hamd wa huwa 'ala kulli shay'in qadir (There is no deity but Allah Alone, with no partner or associate. His is the Dominion and to Him be praise, and He is able to do all things)" 10 times and, "Subhan Allah (glory be to Allah), Al-hamdu lillah (praise be to Allah), Allahu akbar (Allah is the Greatest)," 33 times that their Salah is Batil (invalid). They also say that offering Sunnah (supererogatory) Salah is a pillar, and if anyone does not perform it, their Salah is Batil. What is your opinion on this?

A: First: It is prescribed for a worshipper, after offering the obligatory Salah, to say what has been authentically narrated from 'Abdullah ibn Al-Zubayr (may Allah be pleased with them) who, when he was standing on the Minbar (pulpit), said: ﴿The Messenger of Allah (peace be upon him) used to say: 'La ilaha illa Allah wahdahu la sharika lah, lahul mulk wa lahul hamd wa huwa 'ala kuli shay'in qadir. La hawla wa la quwata illa Billaah. La ilaha illa Allah wa la na'budu illa iyah. Lahul ni'mah wa lahul fadl wa lahul thana' al-hasan. La ilaha illa Allah mukhlisina lahul-dina wa law kariha al-kafirun (There is no deity but Allah Alone, with no partner or associate. His is the Dominion and to Him be praise, and He is Able to do all things. There is neither might nor power except with Allah! There is no deity but Allah, and we worship none but Him. All Blessings and Favour are from Him, and all good praise is due to Him. There is no deity but Allah Alone, we make our worship purely for Him (alone) however much the disbelievers may hate that).'

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The Messenger of Allah (peace be upon him) used to say them aloud after ending every Salah."﴾ (Related by Imam Muslim and others) It has also been authentically narrated on the authority of Al-Mughirah (may Allah be pleased with him) who said, ﴿The Prophet (peace be upon him) used to say at the end of every obligatory Salah: 'La ilaha illa Allah wahdahu la sharika lah, lahul mulk wa lahul hamd wa huwa 'ala kuli shay'in qadir. Allahuma la mani' lima a'tayt wala mu'ty lima mana't wala yanfa'u dhal-jid minka aljid (There is no deity but Allah Alone, with no partner or associate. His is the Dominion and to Him be praise, and He is Able to do all things. O Allah! There is no withholder of what You give, and no giver of what You withhold, and no one's wealth or might is of any avail before You).'''﴾ (Agreed upon by Al-Bukhari and Muslim) It has been authentically reported in a Hadith by Abu Hurayrah (may Allah be pleased with him) that he said, ﴿The poor (emigrants) came to the Prophet (peace be upon him) and said, 'The people of affluence have taken over the highest ranks (in Paradise) and everlasting bliss; they pray as we pray, and they fast as we fast, but they have surplus wealth with which they perform Hajj, 'Umarh (lesser pilgrimage), Jihad (striving in the Cause of

Allah) and they give Sadaqah (voluntary charity).’ He (peace be upon him) said, ‘Shall I tell you that which if you do you will overtake those who have preceded you, and none after you shall overtake you, and you will be the best of those you are among, except those who will do as it? Say: Tasbih (‘Subhan Allah [Glory be to Allah]’), Tahmid (‘Alhamdu lillah [All praise is due to Allah]’) and Takbir (‘Allahu Akbar [Allah is the Greatest]’) thirty-three times after every Salah (Prayer).” (Agreed upon by Al-Bukhari and Muslim) It is prescribed for a worshiper to regularly perform Al-Sunan Al-Rawatib (supererogatory acts that were stressed and regularly performed by the Prophet) and these are ten Rak’ahs (unit of Prayer) as reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Ibn ‘Umar (may Allah be pleased with them), who said, “I memorized from the Prophet (peace be upon him) ten Rak’ahs (units of Prayer): two Rak’ahs before the Zhuhr (Noon) Prayer and two after it, two Rak’ahs after the Maghrib (Sunset) Prayer in his house, two Rak’ahs after the ‘Isha’ (Night) Prayer in his house, and two Rak’ahs before the Subh (Dawn) Prayer.

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There was also the hour during which none was allowed to enter to see the Prophet (peace be upon him). Hafsah told me that when the Mu’adhin (caller to Salah) made the Adhan (call to Prayer) and the dawn broke he (peace be upon him) would offer two Rak’ahs.”

Second: These Adhkar (invocations and Remembrances said at certain times on a regular basis), Al-Sunan Al-Rawatib, and other supererogatory prayers are Mustahab (desirable) not Wajib (obligatory), so if someone does not perform them, they are not sinful, but they miss the reward for them although their Salah is valid. This is because Allah (Glorified be He) only obligates five Salahs during the day and night.

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The third question of Fatwa no. 19472

Q 3: is it permissible to leave the Masjid (mosque) immediately after Taslim (salutation of peace ending the Prayer) before the imam (the one who leads congregational Prayer) does so or leaves his place?

A: It is preferred that the Ma'mum (a person being led by an Imam in Prayer) does not leave the Masjid after Taslim until they make Istighfar (seeking forgiveness from Allah) three times, then say: "Allahumma anta al-salam wa minka al-salam, tabarakta ya dhal-jalali wal-ikram (O Allah, You are Al-Salam [the One Who is free from all defects and deficiencies), and from You is all peace, blessed are You, O Possessor of Majesty and Honour)." Then the Ma'mum should recite the other lawful Adhkar (invocations and Remembrances said at certain times on a regular basis).

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The fifth question of Fatwa no. 19350

Q 5: After performing the obligatory Salah (Prayer), I hardly say Dhikr (Remembrance of Allah) or offer the Sunnah (supererogatory) prayer. Could you kindly advise me in this regard?

A: It is prescribed by Shari'ah (Islamic law) for those who offer the obligatory Salah to keep to lawful du'a' (supplications) and Adhkar (invocations and Remembrances said at certain times on a regular basis) which should be said after every obligatory Salah. They must care to offer Al-Sunan Al-Rawatib (supererogatory prayers that were stressed and regularly performed by the Prophet) and accustom themselves to observe them. They must exert their utmost efforts to perform them as they were reported from the Prophet (peace be upon him). They must dedicate their actions to Allah, hoping for great and generous reward. This is supported by the Hadith narrated by Abu Hurayrah (may Allah be pleased with him) who said: [“The poor \(emigrants\) came to the Prophet \(peace be upon him\) and said, ‘The people of affluence have gone with the highest ranks \(in Paradise\) and everlasting bliss; they pray as we pray, and they fast as we fast, but they have surplus wealth with which they perform Hajj, ‘Umarh \(lesser pilgrimage\), Jihad \(striving in the Cause of Allah\) and they give Sadaqah \(voluntary charity\).’ He \(peace be upon him\) said, ‘Shall I tell you that which if you do you will overtake those who have preceded you, and none after you shall overtake you, and you will be the best among those you live among, except those who will do as it? Say: Tasbih \(‘Subhan Allah \[Glory be to Allah\]’\), Tahmid \(‘Alhamdu lillah \[All praise is due to Allah\]’\) and Takbir \(‘Allahu Akbar \[Allah is the Greatest\]’\) thirty-three times after every Salah \(Prayer\).”](#) (Related by Al-Bukhari in his Sahih [authentic] book of Hadith, vol. 1, p. 205) In another narration, the Prophet (peace be upon him) said: [“Shall I teach you something by which you will catch up with those who have preceded you, and get ahead of those who come after you, only those who do as you do will be more excellent than you?”](#) They said, [“Yes, O Messenger of Allah...”](#) (Related by Imam Ahmad in his Musnad, vol. 2, p. 238, vol. 5 p. 167-168). Imam Muslim, Al-Tirmidhy,

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Al-Nasa'y, Ibn Majah, Abu Dawud narrated other Hadiths that have the same meaning.

It should be also known that al-Sunan al-Rawatib complete the shortcoming which may occur in the obligatory Salah. It was reported by Imam Ahmad, Abu Dawud, Al-Nasa'y, Ibn Majah, Al-Bayhaqy and Al-Hakim on the authority of Tamim Al-Dary that the Prophet (peace be upon him) said: [“The first thing for which the Servant will be brought to account on the Day of Resurrection will be their Salah \(Prayer\), if they have offered it perfectly, it will be recorded as perfect, and if they have not offered it perfectly, Allah \(may He be Exalted and Glorified\) shall say \(to His Angels\), ‘See if you find for My Servant any voluntary Salah to complete therewith their obligatory Salah.”](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!



The seventh question of Fatwa no. 14893

Q 7: Is it permissible to conclude the Salah (Prayer), meaning making tahmid (saying: "Alhamdu lillah [All praise is due to Allah]), tasbih (saying: "Subhan Allah [Glory be to Allah]) and takbir (saying: "Allahu Akbar [Allah is the Greatest]) after offering the Sunnah (supererogatory) Salah? If I do this, should I make up for the Faridah (obligatory prayer)?

A: Tahmid, Tasbih and Takbir after the Faridah are of the Sunan of Salah. Leaving them does not invalidate the Salah and you should not repeat it.

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(Part No. 5; Page No. 419)

The first question of Fatwa no. 16802

Q 1: In most Masjids (mosques), particularly in villages, the people offering Salah (Prayer) conclude the Salah with Adhkar (invocations and Remembrances said at certain times on a regular basis) in a loud voice. When I told them that it is better to recite the Adhkar subvocally, some argued that some of the people who offer Salah do not memorize Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) or can not recite the Adhkar by themselves. I hope Your Eminence will highlight this point. Is concluding the Salah in a loud voice Bid'ah (innovation in religion) that should be abandoned, or is it permissible? Kindly, inform us of the Adhkar reported in the Sunnah (whatever is reported from the Prophet).

A: The Adhkar prescribed by Islam after the Faridah (obligatory prayer) should be pronounced individually. Each individual should recite the permissible Adhkar by himself in a loud voice, but not in congregation, as the Sahabah (Companions of the Prophet) used to do. It was authentically reported in the two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Ibn 'Abbas (may Allah be pleased with them) that Dhikr (Remembrance of Allah) was recited in a loud voice when people concluded the Faridah at the time of the Prophet (peace be upon him). Ibn 'Abbas said: "I would know that they finished the Salah when I heard that (Dhikr)." In the Two Sahih Books of Hadith, Al-Mughirah ibn Shu'bah (may Allah be pleased with him) narrated some other reports to the same effect. A Hadith was reported in Sahih Muslim on the authority of Ibn Al-Zubayr to the same effect. Reciting Dhikr in a loud voice helps remind people and teach the ones who do not know. However, this should not be in a collective voice, because this is Bid'ah.

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(Part No. 5; Page No. 420)

The fourth question of Fatwa no. 18147

Q 4: is it permissible for the one offering Salah (Prayer) to say, "Allahu Akbar (Allah is the Greatest)," after making Taslim (salutation of peace ending the Prayer) and before saying istighfar (seeking forgiveness from Allah) three times? This is based on the word Takbir stated in the Hadith narrated by Ibn 'Abbas (may Allah be pleased with both of them) who said [\("I used to recognize the completion of the Salah of the Prophet \(peace be upon him\) by hearing the Takbir \(saying: "Allahu Akbar \[Allah is the Greatest\]"\)."\)](#) (Agreed upon by Al-Bukhari and Muslim) If it is impermissible, what is meant by Takbir mentioned in the above Hadith?

A: When the Prophet (peace be upon him) concluded his Salah by offering Taslim, he (peace be upon him) used to start with Istighfar three times and then say: [\("Allahumma anta al-salam wa minka al-salam, tabarakta ya dhal-jalali wal-ikram \(O Allah, You are Al-Salam \[the One Who is free from all defects and deficiencies\), and from You is all peace, blessed are You, O Possessor of Majesty and Honour\]."\)](#) Then he (peace be upon him) used to recite the other Adhkar (invocations) authentically reported. As for the Takbir mentioned in the Hadith, it means saying, "Subhan Allah (Glory be to Allah)", "Alhamdu lillah (All praise is due to Allah)", "Allahu Akbar (Allah is the Greatest)", thirty-three times after finishing every obligatory Salah. This is based on the Hadith narrated in this regard.

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The first question of Fatwa no. 16123

Q 1: Does the command in the Hadith which is mentioned in the book of Al-Kalim Al-Tayyib by Ibn Taymiyyah: [\(On the authority of 'Uqbah ibn 'Amir who said: "The Messenger of Allah \(peace be upon him\) commanded me to recite Al-Mu'awwidhatayn \[Surahs Al-Falaq and Al-Nas\] after every Salah \(Prayer\)."\)](#) **imply an obligation?**

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A: The command to recite Al-Mu'awwidhatayn after every Salah in the concerned Hadith implies Istihbab (desirability) not Wujub (obligation). This is because there is an Ijma' (consensus of scholars) to the effect that doing so is not Wajib (obligatory).

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The fourth question of Fatwa no. 20977

Q 4: are the adhkar (invocations) and Du`a' (supplication) recited after the Taslim (salutation of peace ending the Prayer) particular to the obligatory Salah (Prayer), or may be said after supererogatory Salah as well?

A: The Adhkar reported as said after Salah are to be said only after the obligatory Salah. There are no special Adhkar said after supererogatory Salah.

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The second question of Fatwa no. 21550

Q 2: Is it permissible to pronounce Takbir (saying: "Allahu Akbar [Allah is the Greatest]") immediately after the obligatory Salah (Prayer) and before saying the Adhkar (invocations) after Salah in the first ten days of Dhul-Hijjah, or is this specific to the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah), including the day of 'Eid-ul-Adha (the Festival of the Sacrifice)? Please advise.

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May Allah bless you!

A: takbir prescribed after obligatory Salah is specific to the Days of tashriq. It is said immediately after Taslim (salutation of peace ending the Prayer) and before saying the Adhkar.

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The third question of Fatwa no. 19327

Q 3: are the adhkar (invocations) said after each obligatory Salah (Prayer) the same to be said after the Jumu'ah (Friday) Prayer and the Two 'Eid Prayers?

A: It is permissible to say the Adhkar and Du'a' (supplications) reported from the Messenger of Allah (peace be upon him) after each obligatory Salah also after the Jumu'ah Prayer, as it is a Salah prescribed in congregation, so it is similar to the rest of the enjoined Salah and included in the Hadith narrated by Al-Mughirah ibn Shu'bah (may Allah be pleased with him) who said, [«The Prophet \(peace be upon him\) used to say after each obligatory Salah, 'La ilaha illa Allah wahdahu la sharika lahu, la hul mulk wa la hul hamd wa huwa 'ala kuli shay'in qadir. Allahuma la mani' lima a'tayt wala mu'ty lima mana't wala yanfa'u dhal-jad minka aljad \(There is no deity but Allah Alone, with no partner or associate. His is the Sovereignty and His is the Praise, and He has power over all things. O Allah! None can withhold what You give and none can give what You withhold, and no one's wealth or might is of any avail before You\).»](#)

It is Sunnah for a person who offers the Jumu'ah Prayer to say the Adhkar and Du'a's prescribed after each obligatory Salah, such as the Zhuhr (Noon), 'Asr (Afternoon) and 'Isha' (Night) Prayer. As for the Two 'Eid Prayers, they do not have specific Adhkar and Du'a's after them.

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(Part No. 5; Page No. 423)

The first question of Fatwa no. 19897

Q 1: I notice that some after offering Salah (Prayer) use their right hand to count the number of times they say the Tasbih ("Subhan Allah [Glory be to Allah]") without using the left hand. Is this permissible? I know that the left hand is one of the seven members on which one should perform Sujud (prostration) in Salah. On Fridays, some people recite Surah Al-Kahf, and then they recite Surahs Yasin, Al-Sajdah, and Al-Rahman, in this specific order, without starting from Surah Al-Baqarah and ending with Surah Al-Ikhlās. Is this permissible? Should we prostrate for every single occurrence of Ayat-ul-Sujud (Qur'anic verses requiring prostration)? If I hear someone other than the Imam (the one who leads congregational Prayer) reciting an Ayah of Ayat-ul-Sujud, should I prostrate if the person reciting it performs Sujud-ul-Tilawah (Prostration of Recitation)?

A: It is better to count the numbers of Tasbih with the right hand, but it is permissible to use the fingers of both hands too. There are Da'if (weak) Hadith that mention the merits of reciting Surah Al-Kahf on Fridays. However, its recitation by some of the Sahabah (Companions of the Prophet, may Allah be pleased with them) is evidence that it is Mustahab (desirable) to recite it on Fridays. In addition, it is Mustahab to recite Surah Al-Sajdah on Fridays in the Fajr (Dawn) Prayer together with Surah Al-Insan. There is no evidence of any special merit in the recitation of Surahs Yasin and Al-Rahman, or Al-Baqarah and Al-Ikhlās on Fridays.

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Furthermore, it is Mustahab to perform Sujud-ul-Tilawah when reciting an Ayah of Ayat-ul-Sujud, whether while offering Salah or not. This act is Mustahab for both the reciter and the listener, but not for someone who does not have the intention to listen.

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The third question of Fatwa no. 13962

Q 3: It is reported that the Prophet (peace be upon him) said to Mu'adh: ﴿O Mu'adh, by Allah I love you, by Allah I love you.﴾ Then he (peace be upon him) said, "I advise you, O Mu'adh, not to miss saying after every Salah (Prayer): O Allah, help me remember You, thank You and worship You in the best manner.﴾ **When should we say this Du'a' (supplication); should it be said before or after Taslim (salutation of peace ending the Prayer) because of the word "after every Salah"?**

A: The meaning of "after every Salah" in the mentioned Hadith is: After concluding Salah with Taslim and this is explained with the Hadith of the poor Muhajirun (Emigrants from Makkah to Madinah) in which the Messenger of Allah (peace be upon him) said: ﴿Glorify Allah (saying: "Subhan Allah [Glory be to Allah]"), magnify Him (saying: "Allahu Akbar [Allah is the Greatest]") and praise Him (saying: "Alhamdu lillah [All praise is due to Allah]") thirty-three times at the end of every Salah.﴾ It is well-known that this dhikr (Remembrance of Allah) is said after Salah, thus the meaning is: After the end of Salah.

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(Part No. 5; Page No. 425)

The fourteenth question of Fatwa no. 18762

Q 14: After offering the Nafilah (supererogatory prayer), some people raise their hands while invoking Allah. On seeing them a learned person told them that they should not invoke Allah after Taslim (salutation of peace ending the Prayer) and it would be better for them to invoke Allah before Taslim. Later I saw this person after Jumu'ah (Friday) Prayer, having sat down for the last Tashahhud (a recitation in the sitting position in the second/last unit of Prayer), raising his hands while invoking Allah before Taslim. After Taslim, he left the Masjid without invoking Allah. We seek your Fatwa (legal opinion issued by a qualified Muslim scholar) on this deed; because I have not seen anyone doing this except this person.

A: there is nothing wrong in invoking Allah after taslim specifically after finishing Adhkar (invocations) of Salah; because it is authentically reported in some Hadiths that it is permissible to do so. The hands should not be raised while invoking Allah after the Faridah (obligatory prayer) but there is nothing wrong with doing this after the Nafilah. Undoubtedly, Du'a' (supplication) before Taslim is better than making it after it, but it is not permissible to raise one's hands while invoking Allah before taslim; because it is considered a Bid'ah (innovation in religion). The person who does so deserves bitter reproach because the Prophet (peace be upon him) said: ["Anyone who does an action which is not in accordance with this matter of ours \(Islam\) will have it rejected."](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 21030

Q 1: What is the ruling on raising one's hands to supplicate to Allah after obligatory Salah (Prayer)? What are the places where we should raise our hands in Du'a' (supplication)?

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A: The original ruling is the permissibility of raising one's hands in Du'a', as it is one of the reasons for having the Du'a' answered, except in situations when the Prophet (peace be upon him) supplicated to Allah without raising his hands, such as after the obligatory Salah. He (peace be upon him) said, [\("Anyone who does an action which is not in accordance with this matter of ours \(Islam\) will have it rejected."\)](#)

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 15148

Q: What is the ruling on saying thrice immediately after salah (Prayer), "O Allah! send Your Mercy and Blessings on our Master Muhammad, Your servant and Messenger", then saying, "Glory to your Lord, the Lord of Honor and Power! (He is free) from what they ascribe (to Him)! And Peace on the Messengers! And praise to Allah, the Lord and Cherisher of the Worlds." and then shaking hands with one another? Please answer me, may Allah reward you!

A: First: Invoking Allah's Mercy and Blessings on the Prophet (peace be upon him) is prescribed by Shari'ah (Islamic law) and even made obligatory by Allah. Moreover, it is of great merit and entails great reward. However, it will be out of place to say it immediately after an obligatory Salah as the Prophet (peace be upon him) is not authentically reported to have done so. Undoubtedly, good lies in following the practice of the Prophet (peace be upon him).

Second: It should not be a usually adopted practice to shake hands after concluding obligatory Salah as it is not one of the Sunan (supererogatory acts of worship following the example of the Prophet) of Salah.

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The third question of Fatwa no. 20107

Q 3: What is the ruling on training students to say the Adhkar (invocations and Remembrances said at certain times on a regular basis) said after Salah (prayer) or tasbih (saying: "Subhan Allah [Glory be to Allah]") congregationally in a loud voice?

A: Students must be taught Adhkar and Du'a' (supplication) and should be encouraged to memorize them by heart in a manner that agrees with that which Allah and His Messenger (peace be upon him) have laid down. However, they should not be asked to do so congregationally in a loud voice as it is a groundless Bid'ah (innovation in religion) running counter to basic principles. Actually, students should not be accustomed to Bid'ahs.

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Fatwa no. 17210

Q: We are employees for a public company that produces water and electricity. The nature of the jobs in the company necessitates accuracy and punctuality. Therefore, officials singled out half an hour for performing Zuhr (Noon) Salah (Prayer). Nevertheless, some workers spend more time in performing Salah, which has a negative effect on productivity, on the pretext that

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they say Adhkar (invocations) prescribed to be said after Salahs and offer Al-Sunan Al-Rawatib (supererogatory prayers that were stressed and regularly performed by the Prophet). Are we, when this is the case, exempted from saying Adhkar and Sunnah Ba'diyyah/Qabliyyah (supererogatory Prayer performed before/after an obligatory Prayer) in order to comply with our work hours which are obligatory? Give us a fatwa, may Allah reward you!

A: It is sufficient to single out half an hour of work time for performing Salah. However, neglecting work on the pretext of saying Adhkar represents infringement of work. Moreover, one can engage in Dhikr (Remembrance of Allah) while working or on his way to it.

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The third question of Fatwa no. 16796

Q 3: How should Sujud-ul-Sahw (Prostration of Forgetfulness) be performed in the Five Obligatory Daily Prayers? Is it one or two Sujud (prostrations)? It is before or after the Taslim (salutation of peace ending the Prayer)?

A: Anyone who loses attention while offering Salah (Prayer) and so misses or does anything extra in Salah by mistake, or has doubts about having performed something extra or missing something in Salah, they should perform two Sujud (prostrations) of Sujud-ul-Sahw either before or after offering the Taslim. The way to perform them is just like the two Sujud made during Salah and what is said in them is the same.

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The fifth question of Fatwa no. 18056

Q 5: Can Khushu' (heartfelt reverential submission and humility) and weeping whether by the Imam (the one who leads congregational Prayer) or the Ma'mum (a person being led by an Imam in Prayer) while reciting Qur'an in the Salah (Prayer) affect its validity?

A: Weeping and feeling Khushu' while reciting Qur'an during the Salah do not affect its validity. However, the worshippers offering Salah must do their best not to disturb others who are in the same congregational Salah or who perform Salah or recite Qur'an next to them. Proof for the foregoing is a Hadith which is authentically reported from the Prophet (peace be upon him) that sometimes while praying [his chest would heave like the boiling of a cauldron because of weeping.](#) Moreover, it is authentically reported that Al-Siddiq and 'Umar (may Allah be pleased with them both) used to weep while performing Salah.

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Sutrah for a person offering Salah

The first question of Fatwa no. 16330

Q 1: A man passed by a person offering Salah (Prayer) behind his Sutrah (barrier placed in front of a person praying). Should he repeat Salah or not, as he did not pass between him and the Sutrah?

A: passing in front of a man who is offering Salah does not interrupt Salah. However, if he passes between him and the Sutrah or too close to him if there is no Sutrah, he commits a sin. If he passes behind the Sutrah or at a far distance if there is no Sutrah, he has not committed a sin, according to the saying of the Prophet (peace be upon him), [“If one of you puts something in front of him such as the back of a saddle, then let him offer Salah without caring who passes beyond that.”](#) (Related by Muslim)

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The second question of Fatwa no. 18591

Q 2: What is the ruling on a child passing before a woman offering Salah (Prayer) at home? Is her Salah invalidated or not fully rewarded?

A: Passing in front of a person offering Salah detracts from the Salah, but does not invalidate it except if the Salah is interrupted by the passage of an adult woman, a donkey, or a black dog in front of the worshiper or between him and the Sutra (barrier placed in front of a person praying), as the passage of any of them in front of a person offering Salah nullifies it.

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It is prescribed for the person who offers Salah to turn away whoever wants to pass in front of him whether old or young, a human or an animal. It is authentically reported that the Prophet (peace be upon him) said: [“When any one of you prays facing something that is screening him from the people and someone wants to pass in front of him, let him push him back, and if he insists then let him fight him, for he is a devil.”](#) (Agreed upon by Al-Bukhari and Muslim) It is also authentically narrated by ‘Amr ibn Shu‘ayb from his father from his grandfather (may Allah be pleased with them) that he said: [“We came down with the Messenger of Allah \(peace be upon him\) from Thanyat Adhakhir and then the time for Salah came, so he prayed facing a wall taking it as a Qiblah \(direction faced for Prayer towards the Ka'bah\) and we were \(in rows\) behind him. An animal came and wanted to pass in front of him, and he kept pushing it back until he stuck his stomach to the wall, and so it passed from behind him.”](#) (Related by Ahmad and Abu Dawud through a Hasan (good) Sanad [chain of narrators])

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Fatwa no. 19299

Q 4: A man performed 'Asr (Afternoon) Prayer in Al-Masjid Al-Haram (the Sacred Mosque in Makkah) but missed two Rak'ahs (units of Prayer). When he stood up to make up for the missing Rak'ahs after the Imam offered Taslim (salutation of peace ending the Prayer), women passed in front of him because of crowdedness. What should he do?

A: The Salah is valid even if women passed in front of him

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in Al-Masjid Al-Haram because of necessity in this situation. Allah (Exalted be He) says: [\(and has not laid upon you in religion any hardship\)](#)

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Nullifiers of Salah

The second question of Fatwa no. 21206

Q 2: Some people offer the 'Asr (Afternoon) Prayer as three Rak'ahs (units of Prayer), and sometimes they offer Salah (Prayer) without pronouncing Taslim (salutation of peace ending the Prayer). What is the ruling on their Salah?

A: First, the number of Rak'ahs of the Five Obligatory Daily Prayers prescribed every day is known and fixed by Ijma' (consensus) of Muslim scholars and lay people. The 'Asr Prayer is four Rak'ahs; it cannot be added to or removed from. If a person adds anything to it or removes anything from it, they have changed the religion of Islam. They should be advised and taught if they are ignorant. If they insist on their ignorance, or they know the correct ruling, they are considered apostates from Islam, and they should be reported to the concerned entity to examine their case.

Second, Taslim is one of the pillars of Salah; it is impermissible to end Salah without it, according to the saying of the Prophet (peace be upon him) about Salah, [\("The key to Salah is purification. Its Tahrim \(forbiddance of any actions outside prayer\) is \(starts\) with the Takbir \(saying: 'Allahu Akbar \[Allah is the Greatest\]' upon commencing Prayer\) and its Tahlul \(ending of the praying state\) is with the Taslim \(salutation of peace ending the Prayer\)."\)](#) If a person ends Salah without Taslim, their Salah is invalid. If they are ignorant, they should be taught the correct ruling. All the Muslims everywhere should learn the obligatory matters of Shari'ah (Islamic law) about which no one is excused for ignorance, including the way of Salah, which is one of the pillars of Islam. Concerning it the Prophet (peace be upon him) said,

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[\("Offer Salah \(Prayer\) the way you have seen me offering Salah."\)](#) (Related by Al-Bukhari)

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The seventh question of Fatwa no. 20977

Q 7: How to prove that willful irrelevant talking during Salah (Prayer) invalidates it?

A: The Prophet (peace be upon him) said, [\("Irrelevant talk is not fitting during this Salah of ours."\)](#)

However, the Salah offered by a person who speaks unintentionally, or is ignorant of the ruling is valid and they are excused.

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Fatwa no. 17211

Q: I was in a Masjid (mosque), while the Zhuhr (noon) Prayer was being performed. The Imam (the one who leads congregational Prayer) offered four Rak'ahs (unit of Prayer) and then rose up to offer a fifth. Although all the Ma'mums (persons being led by an Imam in Prayer) said Tasbih (Subhan Allah [Glory be to Allah]) [to draw his attention to the mistake he had made], he stood up. One of the Ma'mums spoke and told him that it was a fifth Rak'ah, but the Imam did not listen and completed it.

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The Imam and the Ma'mums had an argument, each defending their opinions. My questions are:

A- Is it permissible for an Imam to continue the Rak'ah although the Ma'mums drew his attention to his mistake?

B- Is it permissible for a Ma'mum to speak while offering Salah (Prayer)?

C- What about a latecomer to a congregational prayer who missed a Rak'ah and the Imam made a fifth one in the Zhuhr Prayer; should he make up for the Rak'ah he missed or does the fifth Rak'ah make up for the missed one?

A: First, it is obligatory for an imam who forgetfully rises up to offer a fifth Rak'ah although the Ma'mums drew his attention and he is not sure himself, to respond to the Ma'mums. If the Imam intentionally continues offering the fifth Rak'ah, his Salah and those who follow him in this will be Batil (null and void) if they know that it is a fifth Rak'ah.

Second, speaking intentionally renders the salah Batil, except for a forgetful or ignorant person; speaking in Salah does not nullify it in their case, according to the preponderant scholarly opinion, because of the Hadith narrated by Mu'awiyah Ibn Al-Hakam that a man sneezed while offering Salah in congregation. Mu'awiyah responded with, "Yarhamuka Allah (May Allah have mercy on you!)" but the Sahabah (Companions of the Prophet - may Allah be pleased with them) disapproved of what he did. When he concluded his Salah, he went to ask the Prophet (peace be upon him), who said: **"Truly, nothing of people's talk is right during this Salah; it is only Tasbih (glorification of Allah), Takbir (magnification of Allah) and recitation of Qur'an."** The Prophet (peace be upon him) did not order Mu'awiyah to repeat his Salah. This shows that if the one who speaks in Salah is ignorant of the legal ruling, his Salah will be valid. also speaking in Salah for the interest of it does not nullify it. This is based on the Hadith of Dhu Al-Yadayn.

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Third, if someone misses a Rak'ah in a congregational Salah and the Imam mistakenly offers a fifth Rak'ah, they should not consider this additional Rak'ah and should make up for the Rak'ah they missed.

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The second question of Fatwa no. 19853

Q 2: what is the ruling on bringing children to Masjids (mosques)? If a man says to his son: "hush" during Salah; does this invalidate his Salah (prayer)? is it permissible to bring girls who are over six years old to the Masjid? Could you kindly advise us in this regard? May Allah reward you!

A: Firstly, anyone who deliberately says: "hush" to his son during Salah, his Salah is invalidated. But if he says it forgetfully or out of ignorance of the ruling on it, his Salah is valid.

Secondly, young girls under seven years old should not be brought to the Masjid, because they will distract those who offer Salah and get them used to contacting men and this leads to their loss of shyness. If girls are over seven years old or more, it is Haram (prohibited) to bring them to the rows of men or to offer Salah with them in their rows.

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The first question of Fatwa no. 20320

Q 1: What is the ruling on forgetfully talking while offering Salah (Prayer)? Does it invalidate Salah?

A: In fact, talking while offering Salah out of forgetfulness or ignorance does not invalidate Salah. Allah (Exalted be He) said: [﴿Our Lord! Punish us not if we forget or fall into error﴾](#) It is authentically reported in the Sahih of Muslim that the Prophet (peace be upon him) said: [﴿"My Ummah \(nation based on one creed\) has been pardoned for what they do by mistake or forgetfully, or under duress."﴾](#) Moreover, Mu'awiyah Ibn Al-Hakam Al-Sulamy (may Allah be pleased with him) is reported by Muslim in his Sahih to have said: [﴿"While I was offering Salah \(Prayer\) with the Messenger of Allah \(peace be upon him\), a man among people sneezed, so I said, 'May Allah have mercy on you!' But the people glared at me, so I said, 'May my mother be bereaved of me! Why is it that you stare at me?' They began to strike their thighs with their hands, and when I saw them urging me to observe silence \(I became angry\), but I kept quiet. The Messenger of Allah \(peace be upon him\) finished the Salah, and may my father and mother be sacrificed for him, I have never seen a better teacher than him, either before or after him. I swear by Allah that he neither scolded me, nor hit me nor insulted me, but he \(peace be upon him\) only said, 'Truly, nothing of people's talk is right during this Salah; it is only Tasbih \(glorification of Allah\), Takbir \(magnification of Allah\) and recitation of Qur'an."﴾](#) As understood from the Hadith, the Prophet (peace be upon him) did not order the man to repeat his Salah and excused him for his ignorance.

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The first question of Fatwa no. 21672 (First Paragraph):

Q 1: We ask about some rulings regarding Salah (Prayer) which we read in a book called, "Kashful-Ghummah 'An Jami' Al-Ummah," Vol. 1 P. 107-108. We would like to know whether such rulings are sound or not. Following are the rulings:

The Prophet (peace be upon him) said: ["If one of you goes into a state of \(minor\) ritual impurity \(i.e. breaks wind\) during his Salah, let him hold his nose and then leave \(Salah\)."](#) **This person then should perform Wudu' (ablution) and return to resume his Salah as long as he has not spoken.**

A: This Hadith is judged to be Da'if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators) by some Hadith scholars. Therefore, its indication, i.e. that the person who goes into a state of minor ritual impurity (passes wind, urine or stools) during Salah should leave his Salah, perform Wudu' and return to complete his Salah, is unsound. Rather, passing urine, stool or wind during Salah invalidates it. Thus, such a person has to start Salah anew after repeating Wudu'. This is indicated by the Hadith reported on the authority of 'Aly Ibn Talq (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ["If one of you breaks wind during Salah, he should leave \(Salah\), perform Wudu' and then repeat the Salah."](#) (Related by Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah. It is ranked as Sahih [authentic Hadith] by Ibn Hibban)

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The first question of Fatwa no. 14770

Q 1: I offered Zuhr (Noon) Salah (Prayer) being led by an Imam until the fourth Rak'ah (Unit of Prayer). However, while saying the last Tashahhud (a recitation in the sitting position in the last unit of Prayer), my wudu' (ablution) was invalidated. Is my Salah valid or not? What should I do then?

A: If your Wudu' is invalidated during the last Tashahhud, your Salah will be invalidated and you will have to re-perform Wudu' and Salah. Allah (Exalted be He) said: ﴿O you who believe! When you intend to offer As-Salât (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles.﴾ To the same effect, the Prophet (peace be upon him) said: ﴿If one of you feels something in his stomach but is doubtful whether or not anything has issued from him, he should not leave the Masjid (mosque) unless he hears a sound or perceives a smell.﴾ (Related by Muslim) The Hadith indicates that one should not leave Salah unless one is certain that ritual impurity took place. Thus certain, one should leave Salah and re-perform Wudu'. The Prophet (peace be upon him) said in the Hadith related by Muslim and others: ﴿Allah does not accept Salah without purification.﴾

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Fatwa no. 19598

Q: A person was offering a four-Rak`ah Salah (Prayer consisting of four units) behind an Imam.

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He nullified his Wudu' (ablution) while saying the first Tashahhud (a recitation in the sitting position in the second unit of Prayer). So he performed Wudu' again and rejoined Salah, but he found that they were in the last Rak`ah (unit of prayer). Do the two Rak`ahs which he offered with them count or not? What is the ruling on the opinion that states that if he continues facing the Qiblah (direction faced for Prayer towards the Ka`bah) while going to perform Wudu' and when returning to Salah, he should only make up for the third Rak`ah which he missed with the Imam? Is there a Hadith in which the Messenger of Allah (peace be upon him) remembered, after pronouncing Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer), that he was Junub (in a state of major ritual impurity). So he (peace be upon him) asked the worshippers to remain in their places until he performed Ghusl (ritual bath following major ritual impurity) and returned to continue Salah?

A: It is obligatory upon whomever nullifies their Wudu' during Salah to repeat Wudu' and the Salah. Whatever was offered earlier is invalid because of the nullification of Wudu' and leaving the Salah. There is no Hadith reported in these wordings.

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The second question of Fatwa no. 19626

Q 2: If the Imam (the one who leads congregational Prayer) is offering Salah (Prayer) and he breaks wind while he is reciting the final Tashahhud (a recitation in the sitting position in the last unit of Prayer),

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what should he do?

A: If the Imam breaks wind during Salah, he should discontinue his Salah and pull one of the Ma'mums (people being led by an Imam in Prayer) to lead the people in Salah instead of him. The previous part of the Ma'mums' Salah is valid, so it may be continued as a congregational Prayer. It is also permissible for each of them to continue it on his own. However, the Imam's Wudu' (ablution) is invalidated, and the part of Salah he has offered is nullified. He should discontinue the Salah, perform Wudu' again, and repeat the Salah.

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The first question of Fatwa no. 17290

Q 1: If someone offers a Faridah (obligatory prayer) in the Masjid (mosque) while he is in the first or second row, then suddenly he breaks wind, should he leave the Salah (Prayer)? If he leaves, is it permissible for him to pass between rows of worshipers? If this is permissible, would this interrupt the Salah of others?

A: Anyone who breaks wind while performing Salah should leave it, perform Wudu' (ablution) and then offer Salah anew, for his previous Wudu' is nullified. however, if someone doubts whether he broke wind or not he should not leave the Salah, but rather continues his Salah, for the Prophet (peace be upon him) said: [﴿"He should not leave \(Salah\) until he hears a sound or smells an odor \(of passing wind\).">﴿"He should not leave \(Salah\) until he hears a sound or smells an odor \(of passing wind\).﴾](#) Coming out of the rows of worshipers does not interrupt the Salah of other worshipers.

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The third question of Fatwa no. 17938

Q 3: What is the ruling on making many unnecessary movements during Salah (Prayer)? Do they nullify Salah? If so, how many movements do so?

A: Khushu' (the heart being attuned to the act of worship) is enjoined during Salah while making unnecessary movements in it is Makruh (reprehensible). Moreover, if a person makes many unnecessary and successive movements which are irrelevant to the acts of Salah; this will nullify their Salah as it contradicts Khushu'.

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The third question of Fatwa no. 16368

Q 3: On a Friday, while offering Jumu'ah (Friday) Prayer, I laughed at an action made by one of the worshipers; was my Salah invalid? If so, should I make up for it as Zhuhr (Noon) Prayer, i.e. perform four Rak'ahs?

A: if laughter reaches the extent of a giggle, it nullifies the Salah. However, if it is little and does not exceed smiling, it does not affect the validity of Salah.

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The first question of Fatwa no. 19811

Q 1: What is the ruling on putting something, such as cloves, in the mouth while offering Salah (prayer)?

A: It is not permissible for a person offering Salah to put anything in his mouth, for this diverts him from reciting Qur'an and it needs chewing and swallowing, which contradicts the respect due to Salah.

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In the Name of Allah, the Most Gracious, the Most Merciful

(Part No. 6; Page No. 4)

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Forgetfulness

The first question of Fatwa no. 20052

Q 1: Many times I forget while offering Salah (Prayer). i may say, "Allahu Akbar (Allah is the Greatest)" instead of "Sami'a Allahu Liman Hamidah (Allah listens to those who praise Him)" upon rising from Ruku' (bowing). Should I perform Sujud-ul-Sahw (prostration of forgetfulness) at the end of Salah?

A: If you say, "Allahu Akbar" (Allah is the Greatest) instead of "Sami'a Allahu Liman Hamidah" (Allah listens to those who praise Him) unintentionally, you should offer Sujud-ul-Sahw for you dropped one of the obligations of Salah forgetfully. You should do so whether you lead people in Salah or offer Salah alone or miss some of the Salah by one Rak'ah (unit of prayer) or more. But if you are offering Salah behind an Imam (the one who leads congregational Prayer) from the beginning, you do not have to do Sujud-ul-Sahw in such a case, for the Imam bears responsibility for it on your behalf.

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The eighth question of Fatwa no. 14770

Q 8: I joined the congregational Salah (Prayer) in the last two Rak'ahs (units of Prayer). When the Imam (the one who leads congregational Prayer) said Taslim (salutation of peace ending the Prayer), I said it after him, but I then remembered the two other Rak'ahs I missed. So I got up but I offered only one Rak'ah thinking that it was two. When I sat down to recite Tashahhud (a recitation in the sitting position in the second/last unit of Prayer), I remembered, so I offered the second. What is the ruling on this Salah?

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A: You have to perform only Sujud-ul-Sahw (Prostration of Forgetfulness) as long as you have remembered the missing parts of Salah and made up for them.

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The first question of Fatwa no. 19472

Q 1: Is it permissible to offer Salah (Prayer) without reciting Surah Al-Fatihah due to forgetting it and only remembering about it after saying the Taslim (salutation of peace ending the Prayer) or should I offer the Salah again?

A: If someone forgets to recite Surah Al-Fatihah in any Rak'ah (unit of Prayer), whether while being an Imam (the one who leads congregational Prayer) or offering the Salah individually, and remembers while they are still praying, before starting the next Rak'ah, they should go back and recite it and then perform the Ruku' (bowing) and then the Sujud (prostration). If they do not remember until after starting the next Rak'ah, then the Rak'ah in which they forgot to recite Al-Fatihah is Batil (null and void) and the Rak'ah following it will replace it. If they do not remember until after saying the Taslim, they should rise and offer a full Rak'ah and then perform Sujud-ul-Sahw (Prostration of Forgetfulness), in all these cases, before saying the Taslim. If they only remember a long time after they had said the Taslim, then they should repeat the whole Salah. If they are Ma'mums (persons being led by an Imam in Prayer), the Imam bears the responsibility, whether this was done out of ignorance of the ruling or out of forgetfulness.

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Seventh question of Fatwa no. 18891

Q 7: I was praying as an Imam (the one who leads congregational Prayer), but in one Rak`ah (unit of Prayer) I was preoccupied by some of the affairs of this world so I did not do any recitation; what is the ruling on this?

A: If you recited Al-Fatihah but did not recite anything else, your Salah (Prayer) is valid, as the recitation that follows Al-Fatihah in the Salah is Mustahab (desirable) but not Wajib (obligatory). Conversely, if you did not recite Al-Fatihah; such a Rak`ah is Batil (null and void), as reciting Al-Fatihah is a Rukn (integral) of Salah as the Prophet (peace be upon him) said: [«The prayer of whoever does not recite Al-Fatihah is invalid.»](#) In such a case, the Rak`ah that follows the mentioned one is to substitute it and the concerned person has to make up for the Rak`ah in which they forgetfully did not recite Al-Fatihah. They also have to make Sujud-ul-Sahw (Prostration of Forgetfulness) before making the Taslim (salutation of peace ending the Prayer) and after finishing Tashahhud (a recitation in the sitting position in the last unit of Prayer), invoking peace and blessings on the Prophet, and making Du`a' (Supplication).

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The fourth question of Fatwa no. 20941

Q 4: What is the ruling when a person forgets to recite the first Tashahhud (a recitation in the sitting position in the second unit of Prayer) but then they remember or are reminded? Please tell me what such a person should do if they remember the first Tashahhud

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(a) while their hands are still on the floor;

(b) or after finishing the recitation of Surah (Qur'anic chapter) Al-Fatihah 'in the third Rak`ah'?

A: When a person remembers the first Tashahhud before standing up fully, he as to return to the sitting position and perform it. If he remembers the first Tashahhud after standing up fully but before starting the recitation of Surah Al-Fatihah; it will be Makruh (reprehensible) for him to return to the sitting position to perform Tashahhud. Besides, if they remember the Tashahhud after starting the recitation of Surah Al-Fatihah; it will be Haram (prohibited) for him to return to the sitting position. However, the person in question has in all cases to perform Sujud-ul-Sahw (Prostration of Forgetfulness).

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The second question of Fatwa no. 18477

Q 2: If someone forgets to recite an Ayah (verse) from Surah Al-fatihah during any of the Salahs (Prayers), should they perform Sujud Al-Sahw (Prostration of Forgetfulness) without performing a Rak'ah (unit of Prayer) in place of that in which they forgot to recite the whole Surah (chapter) or even an Ayah from it?

A: Anyone who forgets to recite Surah Al-Fatihah or even an Ayah from it must perform another Rak'ah in place of the Rak'ah in which they have not recited Surah Al-Fatihah or any an Ayah from it, whether they are the Imam (the one leading a congregational Prayer) or performing Salah alone. They must also perform Sujud Al-Sahw. If they are a Ma'mum (a person being led by an Imam in Prayer), the Imam will take the responsibility and the Ma'mum will not have to do anything if they are ignorant of the ruling or omit it forgetfully.

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Fatwa no. 14441

Q: I had some doubts about the Salah (Prayer) I offered, but I forgot to perform Sujud-ul-Sahw (Prostration of Forgetfulness) and also forgot to say, "Subhana Rabbiyal-A'la (I extol the Perfection of my Lord, the Most High)" while prostrating. Is my Salah nullified?

A: If the person offering Salah, as an Imam (the one who leads congregational Prayer) or individually, forgets any of the obligatory actions of Salah, such as saying, "Subhana Rabbiyal-A'la," then they should perform Sujud-ul-Sahw before saying Taslim (salutation of peace ending the Prayer). In case of being a Ma'mum (a person being led by an Imam in Prayer) who joins the congregational Salah from its commencement, then the Imam bears the responsibility, and there is nothing wrong if they perform Sujud-ul-Sahw after Taslim.

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The third question of Fatwa no. 14594

Q 3: A man joined the Zhuhr (Noon) Prayer in congregation after they stood up from the Ruku' (bowing) of the last Rak'ah (unit of Prayer). After the Imam (the one who leads congregational Prayer) said the Taslim (salutation of peace ending the Prayer), the man stood up to perform a Rak'ah and recited the first Tashahhud (a recitation in the sitting position in the second/last unit of Prayer). He then performed another two Rak'ahs, recited the final Tashahhud, and said the Taslim.

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A man was watching him and after he had said the Taslim, he reminded him that he had to perform another Rak'ah and Sujud-ul-Sahw (Prostration of Forgetfulness). He, thus, stood up and performed the Rak'ah and said the Taslim, but he did not perform Sujud-ul-Sahw. What is the ruling concerning this Salah (Prayer)? What should he have done?

A: If he did not perform Sujud-ul-Sahw intentionally, then his Salah is Batil (null and void) and he should repeat it. However, if he did not perform it mistakenly or ignorantly, then he does not have to repeat it and his Salah is correct.

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The second question of Fatwa no. 17709

Q 2: What is the ruling on saying Takbirat-ul-Intiqal [Takbir i.e., saying: "Allahu Akbar - Allah is the Greatest" whenever moving from one posture to another during Prayer]? If someone forgets to say it, do they have to perform Sujud-ul-Sahw (Prostration of Forgetfulness)?

A: Saying Takbirat-ul-Intiqal when moving from one Rukn (integral/Pillar) to another is one of the obligatory actions of Salah (Prayer), according to the more correct of the two opinions of the scholars. Anyone who intentionally does not say these Takbirat [plural of Takbir] or intentionally omit any of them, their Salah is Batil (null and void). However, if anyone does not say the Takbir because they forgot to say it, they should perform Sujud-ul-Sahw.

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Fatwa no. 16351

Q: I had doubts about my Salah (Prayer) and forgot to perform Sujud-ul-Sahw (Prostration of Forgetfulness) and also forgot to say: "Subhana Rabbiyal-'Adhim (I extol the Perfection of my Lord, the Most Great)". Is my Salah nullified?

A: If you have doubts concerning your Salah, you should continue praying based on the actions you are sure that you have performed, and then you should perform Sujud-ul-Sahw. If you forget to perform Sujud-ul-Sahw and there is a long intervening period, then nothing is required of you. Saying "Subhana Rabbiyal-'Adhim" is obligatory in Ruku' (bowing), but if you forget it then you should perform Sujud-ul-Sahw and your Salah will be correct.

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The eighth question of Fatwa no. 20321

Q 8: After concluding Salah (Prayer), I doubted whether I added or omitted parts of the Salah. When I stood up, my doubts were gone. What should I do?

A: It is obligatory upon the person who is doubtful of their Salah to base their Salah upon that which they are certain about, which is the lesser actions they performed. For example, if someone doubts whether they have offered three or four Rak'ahs (units of Prayer), they should consider them as three and offer a fourth Rak'ah and then offer Sujud-ul-Sahw (Prostration of Forgetfulness). This is based on the following Hadith in which the Prophet (peace be upon him) said: [“If any of you doubts during their Salah and does not know whether they have performed three or four \(Rak'ahs\), they should cast aside their doubts and build on what they are sure of. Then they should perform two prostrations before offering Taslim \(salutation of peace ending the Prayer\).](#)

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If the Rak'ah they have prayed is the fifth, they (the two prostrations) will make their Salah of an even number of Rak'ahs; and if by praying it they have completed four Rak'ahs, they (the two prostrations) will be vexing humiliation for Satan.” (Related by Muslim) But when in doubt as to whether one has omitted or completed a part of Salah, one should build on what is more likely to have occurred and complete the missing parts of their Salah, say Taslim and then offer Sujud-ul-Sahw. This is because the Prophet (peace be upon him) said: [“When any of you is in doubt during their Salah, they should seek what is correct and complete their Salah accordingly, then say Taslim and afterwards offer the two prostrations \(of forgetfulness\).”](#) (Related by Al-Bukhari) As for experiencing doubts after offering Salah, one should ignore them for they do not affect the validity of their Salah.

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The third question of Fatwa no. 18808

Q 3: If someone has doubts about whether or not they performed a Rukn (integral/Pillar) or an obligatory action in Salah (Prayer) they have just offered, should they perform Sujud-ul-Sahw (Prostration of Forgetfulness) just once or do they have to perform it for every error they made?

A: If the person praying has doubts as to whether or not they missed a Rukn in their Salah, they are like someone who has actually missed it and they have to perform this Rukn, unless they are already standing up to offer the next Rak'ah (unit of Prayer). In this case, the next Rak'ah nullifies and replaces the previous Rak'ah about which one is in doubt of a Rukn being omitted. The person should also perform Sujud-ul-Sahw. However, if they start to have the doubts after saying the Taslim (salutation of peace ending the Prayer), this has no effect on the validity of Salah, as the basic rule is that the Salah offered is complete and correct. If they have doubts as to whether they omitted an obligatory act, they should not perform Sujud-ul-Sahw, because they doubt the reason necessitating Sujud-ul-Sahw and the basic rule is its absence.

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The third question of Fatwa no. 19160

Q 3: I was offering the first Rak'ah (unit of Prayer) of the Maghrib (Sunset) Prayer, and I was reciting the Qur'an subvocally when I remembered in the middle of an Ayah (Qur'anic verse) that I should have been reciting out loud, so I started to do so. But I forgot to perform Sujud-ul-Sahw (Prostration of Forgetfulness) at the end of the third Rak'ah and said the Taslim (salutation of peace ending the Prayer). I only remembered about this when I was going to offer the 'Isha' (Night) Prayer. Do I have to perform Sujud-ul-Sahw now or not?

A: Anyone who recites subvocally in a Salah (Prayer) that is preferred to be recited out loud should recite out loud as soon as they remember. They do not have to perform Sujud-ul-Sahw.

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The third question of Fatwa no. 15455

Q 3: Sometimes, I forget to recite out loud in the first Rak'ah (unit of Prayer) of a Jahri Salah (Prayer recited out loud), and I only remember about it in the second Rak'ah. Should I recite out loud in the second Rak'ah only or should I continue to recite subvocally? Do I have to perform Sujud-ul-Sahw (Prostration of Forgetfulness) or should I repeat the whole Salah?

A: The Sunnah (action following the example of the Prophet) is to recite Al-Fatihah and whatever is recited after it from the Qur'an out loud in the first two Rak'ahs of the Maghrib (Sunset), 'Isha' (Night), and Fajr (Dawn) Prayers, because the Prophet (peace be upon him) used to do so. If you forget to do so in the first Rak'ah, do it in the second, and you do not need to perform Sujud-ul-Sahw for forgetting to recite out loud in the first Rak'ah.

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The first question of Fatwa no. 21848

Q 1: What is the ruling if an Imam (the one who leads congregational Prayer) forgets to say Takbir (saying: "Allahu Akbar [Allah is the Greatest]") out loud for the second Sujud (prostration)? Should he perform Sujud-ul-Sahw (Prostration of Forgetfulness)? If the Imam does not do that, should the Ma'mum (a person being led by an Imam in Prayer) repeat the Salah (Prayer)?

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A: If the Imam does not say Takbir out loud, he does not have to perform Sujud-ul-Sahw as long as he has said Takbir subvocally, because he has already fulfilled the obligation of saying Takbir.

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The first question of Fatwa no. 18896

Q 1: I work as an assistant Imam (the one who leads congregational Prayer) in one of the Masjids (mosques) in our village. When the Imam is absent, I perform his duties in the Masjid. Once, when I led the people in the 'Isha' (Night) Prayer, the following happened:

After I finished Sujud (prostration) for the fourth Rak'ah (unit of Prayer), I stood up thinking that it had been the third. After I stood up, I heard three of the Ma'mums (persons being led by an Imam in Prayer) saying, "Subhan Allah (Glory be to Allah)," so I realized that I had made a mistake and stood for a fifth Rak'ah. As I was already standing erect, I did not sit down again, and also most of the Ma'mums stood to offer this extra Rak'ah following me as the Imam. Some of them remained sitting until we had finished the extra Rak'ah. We performed Sujud-ul-Sahw (Prostration of Forgetfulness) after this to remedy the Salah (Prayer) and then said the Taslim (salutation of peace ending the Prayer). Those who had remained sitting also said the Taslim. Then, one of them got up and said that the Salah of those who had followed the Imam, despite

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knowing that it was an extra Rak'ah, was Batil (null and void) and it was obligatory on them to repeat it. He also said that the Salah of the Imam was Batil, as more than one person drew his attention to this extra Rak'ah, and he should have sat down after he had stood up then perform Sujud-ul-Sahw before the Taslim. Others said that the Salah of the Imam and those who followed him was correct, while the Salah of those who remained sitting was Batil. Which is correct? Is it correct not to follow the Imam in this situation? When is it permitted not to follow him? What is the legal ruling on all these matters?

A: Firstly: The Imam does not have to perform Sujud-ul-Sahw if he is sure of the correctness of what he has done. He is not permitted to respond to those who say, "Subhan Allah," if he thinks that they are mistaken. However, if the Imam is not sure that what he has done is correct, it is obligatory on him to sit down in response to them, because what he has stood up for is an additional act and he is not permitted to continue in it.

Secondly: The Ma'mums who know that he has stood up to offer an extra Rak'ah, a fifth Rak'ah in a four-Rak'ah Salah (Prayer consisting of four units) for example, should draw the Imam's attention to it by saying, "Subhan Allah." If the Imam does not respond, they should remain sitting and wait for the Imam to say the Taslim and say it after him. Accordingly, the Salah of those who remained sitting and said the Taslim after the Imam was correct. On the other hand, those who stood with the Imam and followed him, while knowing that it was an extra Rak'ah and were cognizant of the Shar'y (Islamic legal) ruling that it was not legitimate to follow him in this situation, their Salah was Batil, as they were not permitted to follow him in that, and they should repeat their Salah.

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Those who thought that the Salah was not complete or had doubts as to whether their Salah was

complete or deficient should follow the Imam to complete their Salah with him.

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The fourth question of Fatwa no. 16370

Q 4: An Imam (the one who leads congregational Prayer) offered one Sujud (Prostration) in the last Rak'ah (unit of Prayer) of a four-Rak'ah Salah (Prayer consisting of four units). After he had said the Taslim (salutation of peace ending the Prayer), the Ma'mums (persons being led by an Imam in Prayer) drew his attention to his mistake, so he performed one Sujud only of Sujud-ul-Sahw (Prostration of Forgetfulness) and said that it compensated for what he had missed. He did not perform two Sujud? Was his Salah correct?

A: If someone forgets to perform one of the two Sujud in the last Rak'ah of a Salah and remembers it after saying the Taslim, and the time between the two actions (the missing and the remembering) is not long, they should perform Sujud, recite the final Tashahhud (a recitation in the sitting position in the second/last unit of Prayer), say the Taslim, and then perform the two Sujud of Sujud-ul-Sahw. There is nothing wrong if they perform them before saying the Taslim. However, if the time between the two actions is long, they should repeat the whole Salah from the beginning. Therefore, the Salah of the Imam was not correct, because he did not do what was required of him. Both the Imam and the congregation who prayed behind him should repeat this Salah.

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The second question of Fatwa no. 18573

Q 2: What is the ruling on an Imam (the one who leads congregational Prayer) who forgets and sits for Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer) in the first Rak'ah (unit of Prayer), then realizes that he is wrong and stands up to continue Salah (Prayer) then offers Sujud-ul-Sahw (Prostration of Forgetfulness) after Taslim (salutation of peace ending the Prayer)?

A: If the Imam mistakenly sits to recite the Tashahhud in the first Rak'ah, they should offer Sujud-ul-Sahw before or after Taslim, because they added an action extra to those performed in Salah.

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The fifth question of Fatwa no. 19048

Q 5: I am the Imam (the one who leads congregational Prayer) of a Masjid (mosque). Once, when I was about to perform Sujud-ul-Sahw (Prostration of Forgetfulness) after saying the Taslim (salutation of peace ending the Prayer), but some of the late-coming Ma'mums (persons being led by an Imam in Prayer) stood up to make up for what they had missed before I had prostrated. Should they then have had to perform Sujud-ul-Sahw after they had made up for what they missed?

A: If the Imam makes a mistake and performs Sujud-ul-Sahw, it is obligatory upon the Ma'mums to follow him in performing it even if they are latecomers.

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If the Imam performs Sujud-ul-Sahw after saying the Taslim and the latecomers stand up to compensate for what they had missed and do not follow the Imam in Sujud-ul-Sahw, their Salah will be correct, but they will have to perform Sujud-ul-Sahw, after making up for what they missed, before or after Taslim.

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The fifth question of Fatwa no. 18762

Q 5: Some Imams (those who lead the congregational Prayer) do not change the tone of their voices - when they say the Takbir ("Allahu Akbar [Allah is the Greatest]") before sitting for the Tashahhud (a recitation in the sitting position in the second/last unit of Prayer) - from the usual tone that they use in the other utterances of Takbir. As a result, some of the Ma'mums (persons being led by an Imam in Prayer) stand up while the Imam and the other Ma'mums remain in the sitting posture, so they sit down again. Do they have to perform Sujud-ul-Sahw (Prostration of Forgetfulness) after the Imam and the Ma'mums say the Taslim (salutation of peace ending the Prayer), because they made a mistake and stood up when the Imam remained seated?

A: The Ma'mums do not have to perform Sujud-ul-Sahw if they do something mistakenly while praying behind the Imam, unless they come late and miss some of the congregational Salah (Prayer), as the Imam assumes the responsibility for them for Sujud-ul-Sahw.

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(Part No. 6; Page No. 20)

Fatwa no. 21439

Q: An Imam led the people in the Fajr (Dawn) Prayer, performed one Sujud (prostration) in the first Rak'ah (unit of Prayer) then stood up to offer the second Rak'ah, - i.e. he did not sit between the two Sujud and did not perform the second Sujud - and then he started to recite Surah Al-Fatihah. When the Ma'mums (persons being led by an Imam in Prayer) drew his attention to it, he went down to perform the second Sujud, but still he did not sit between the two Sujud. He then stood up and offered the second Rak'ah, and performed Sujud-ul-Sahw (Prostration of Forgetfulness) before saying the Taslim (salutation of peace ending the Prayer). What should he have done in that situation? Is what the Imam did correct? Please reply, and may Allah reward you the best!

A: By missing the second Sujud and the sitting between the two Sujud, this Imam omitted two Rukns (Pillars) of Salah (Prayer). If someone omits one or more Rukn of Salah, and does not remember until after they start the recitation in the next Rak'ah, the current Rak'ah will replace the previous Rak'ah which was Batil (null and void), because of the lacking Rukn. They should, therefore, complete their Salah on that basis and perform Sujud-ul-Sahw. It is not permissible to return to perform Sujud after having already started the recitation for the following Rak'ah. Therefore, what the Imam did of going back to make up for what he missed was not permissible, as he based it on an invalid Rak'ah and also the time intervening between the two actions was long. Consequently, all the congregation have to repeat the whole Salah.

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(Part No. 6; Page No. 21)

Fatwa no. 15730

Q: Should the Imam (the one who leads congregational Prayer) who rises up to offer a fifth Rak'ah (unit of Prayer), then remembers that it is the fifth while standing up, go down again or complete that extra Rak'ah?

A: It is impermissible for a person offering Salah (Prayer) to stand to perform a fifth Rak'ah in a four-Rak'ah Salah (Prayer consisting of four units). If they intentionally do this, their Salah will be nullified. But if they mistakenly stand up, they should go back once they remember and they should not complete the fifth Rak'ah. They should then perform Sujud-ul-Sahw (Prostration of Forgetfulness) and their Salah will be correct.

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The second question of Fatwa no. 19673

Q 2: I acted as the Imam (the one who leads congregational Prayer) in a Masjid (mosque) and while I was leading the people in Salah (Prayer) I forgot to sit for the first Tashahhud (a recitation in the sitting position in the second/last unit of Prayer). The Ma'mums (persons being led by an Imam in Prayer) said, "Subhan Allah (Glory be to Allah)" to remind me, but I was already standing up fully erect. I, thus, continued the Salah and performed Sujud-ul-Sahw (Prostration of Forgetfulness) before the Taslim (salutation of peace ending the Prayer). Was I correct in doing this?

A: Reciting the first Tashahhud is one of the obligatory actions in Salah. If the Imam forgets it and the Ma'mums draw his attention to it before he is standing fully erect, he is obligated to return and sit to recite the Tashahhud. But if he is already standing erect, then it is Makruh (reprehensible) for him to return and sit for the Tashahhud, even if the Ma'mums say, "Subhan Allah". If he is standing and has started to recite Surah Al-Fatihah, he is forbidden from going back to recite the first Tashahhud, because he has already started another Rukn (integral/Pillar) of the Salah, and he is obligated to recite Surah Al-Fatihah.

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He is not permitted to leave a Rukn of Salah for an obligatory action, which can be compensated for by Sujud-ul-Sahw. Hence, what you did by concluding the Salah without returning to recite the first Tashahhud after fully standing up, and performing Sujud-ul-Sahw before the Taslim was correct. This is in accordance with the Hadith narrated by Al-Mughirah ibn Shu'bah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: [﴿"If one of you is offering Salah and has stood up in place of sitting \(for Tashahhud\), if they have not stood up perfectly straight, let them sit \(for Tashahhud\), and they are not required to offer two prostrations \(of forgetfulness\); but if they have already stood up perfectly straight, let them continue their Salah and offer two prostrations \(of forgetfulness\) while sitting."﴾](#) (Related by Abu Dawud, Ibn Majah, and Al-Daraqutny) Another evidence is the Hadith of 'Abdullah ibn Buhaynah (may Allah be pleased with him) who narrated: [﴿"Once the Prophet \(peace be upon him\) led them in the Zhuhr \(Noon\) Prayer but he stood up after the first two Rak'ahs without sitting down \(to recite Tashahhud\). The people stood up with him. When he \(peace be upon him\) finished the Salah and people waited for him to conclude it with Taslim, he said Takbir \(saying: 'Allahu Akbar \[Allah is the Greatest\]\) while sitting and prostrated twice before the Taslim and then he said the Taslim."﴾](#) (Related by the Seven Compilers of Hadith [Al-Bukhari, Muslim, Abu Dawud, Al-Tirmidhy, Al-Nasa'y, Ibn Majah, and Ahmad])

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The wording is that of Al-Bukhari.

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The first question of Fatwa no. 19635

Q 1: In one of the Masjids (mosques) during the 'Isha' (Night) Prayer, when the Imam (the one who leads congregational Prayer) got up to offer the fourth Rak'ah (unit of Prayer), he remembered that he had not recited Surah Al-Fatihah in the third Rak'ah. So, he abrogated the third Rak'ah and considered the fourth to be in its place. The Ma'mums (persons being led by an Imam in Prayer) did not know what he had done, so when he stood up to perform the fourth Rak'ah, they thought it was the fifth. They became divided; one group stood up and followed the Imam, others remained sitting waiting for him to sit down to say the Taslim (salutation of peace ending the Prayer) after him, and yet some others sat down, said the Tashahhud (a recitation in the sitting position in the second/last unit of Prayer), and the Taslim while the Imam was standing. After the Imam had said the Taslim, he told the Ma'mums what had happened and told those who did not follow him to stand up and offer the last Rak'ah, which they had thought was the fifth, and perform Sujud-ul-Sahw (Prostration of Forgetfulness). Please give us your legal opinion as to who was correct in this situation, and may Allah reward you.

A: What the Imam said was correct. Those who did not follow the Imam in offering this last Rak'ah for completion of the four-Rak'ah Salah had to offer it after he said the Taslim and also perform Sujud-ul-Sahw.

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Their Salah is correct - In sha'a-Allah (if Allah wills) - because they did not deliberately intend not to follow the Imam, it was because they thought that he was offering a fifth Rak'ah by mistake.

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The first question of Fatwa no. 19179

Q 1: We were offering the 'Asr (Afternoon) Prayer in congregation in the Masjid (mosque). At the end of the second Rak'ah (unit of Prayer) and after performing Sujud (prostration), the Imam (the one who leads congregational Prayer) forgot to recite the first Tashahhud (a recitation in the sitting position in the second/last unit of Prayer). The Ma'mums (persons being led by an Imam in Prayer) did not follow him and remained sitting to recite the Tashahhud. Some of them tried to draw the Imam's attention to his mistake by saying, "Subhan Allah (Glory be to Allah)." The Imam, thus, sat down to recite the Tashahhud and performed Sujud-ul-Sahw (Prostration of Forgetfulness) after saying the Taslim (salutation of peace ending the Prayer). However, a man got up and said that the Salah (Prayer) was Batil (null and void), because the Imam sat down again after standing up. He said that if just the hands and knees of the Imam had slightly risen off the ground, he should not have returned to sit down. He also said that the Ma'mums did not follow him when he stood up. As a result, some people repeated their Salah and others did not. Was the Salah Batil? Please answer in detail and may Allah reward you greatly!

A: If the Imam has stood up fully erect to offer the third Rak'ah having forgotten to recite the first Tashahhud and some of the Ma'mums have drawn his attention to his mistake, it is Makruh (reprehensible) for him to return to the sitting posture. If he has already started the recitation of Surah Al-Fatihah, then it is prohibited for him to return. When he concludes his Salah, he should perform Sujud-ul-Sahw before saying the Taslim. This is because the first Tashahhud is one of the obligatory actions in Salah that can be compensated for by performing Sujud-ul-Sahw.

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In your case, as the Imam sat down to recite the Tashahhud after he had stood up fully, when the Ma'mums drew his attention to his mistake, and he had not started to recite Surah Al-Fatihah, this does not affect the validity of your Salah. Therefore, your Salah and that of the Imam is correct, but the Imam should avoid doing this in the future.

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Second question of Fatwa no. 19687

Q 2: Does the Imam (the one who leads congregational Prayer) who stands up for an extra Rak`ah (unit of Prayer) out of forgetfulness have to return to the sitting position once he hears Tasbih (saying: "Subhan Allah [Glory be to Allah]") or he have to complete such Rak`ah and perform Sujud-ul-Sahw (Prostration of Forgetfulness) after making Taslim (salutation of peace ending the Prayer)?

A: When the Imam stands up for an extra Rak`ah out of forgetfulness and then he realizes this or is reminded by the Ma'mums (those being led by an Imam in Prayer), he has to return to the sitting position for making Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer). The Imam has then to make Taslim followed by Sujud-ul-Sahw. However, Sujud-ul-Sahw may also be performed before making Taslim.

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The second question of Fatwa no. 16837

Q 2: One day we offered the Maghrib (Sunset) Prayer behind an Imam (the one who leads congregational Prayer) who concluded the Salah with the Taslim (salutation of peace ending the Prayer) after only two Rak'ahs (units of Prayer). He then wanted to repeat the whole Salah (Prayer). I told him it was enough to offer one more Rak'ah, but he said that they wanted to repeat it. Which is the best, to repeat the Salah or to offer the one omitted Rak'ah?

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A: Anyone who unintentionally omits a Rak'ah in the Maghrib Prayer should get up and offer a Rak'ah, recite the final Tashahhud (a recitation in the sitting position in the second/last unit of Prayer), say the Taslim, offer the two prostrations of Sujud-ul-Sahw (Prostration of Forgetfulness), and then say the Taslim again. They do not have to repeat the whole Salah; because they have not intentionally omitted the Rak'ah. When the Prophet (peace be upon him) mistakenly omitted one of the actions of Salah and said the Taslim, then his attention was drawn to it, he made up for what he omitted, said the Taslim, then performed Sujud-ul-Sahw. He did not repeat the whole Salah. Allah (Glorified and Exalted be He) says: ﴿ [Indeed in the Messenger of Allāh \(Muhammad ﷺ\) you have a good example to follow](#) ﴾ The Prophet (peace be upon him) said: ﴿ ["Pray as you have seen me praying."](#) ﴾ (Related by Al-Bukhari in his Sahih [Authentic Hadith Book]) However, if the intervening period before the Rak'ah is made up for is longer than is customarily acceptable, the Imam and the Ma'mums (persons being led by an Imam in Prayer) should repeat the whole Salah.

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The first question of Fatwa no. 13754

Q 1: Last Ramadan, I offered the Tarawih (special supererogatory night Prayer in Ramadan) in congregation in the large Masjid (mosque) in our village. Our village judge led us in the 'Isha' (Night) Prayer, then a scholar - a kind man who has memorized the Qur'an and works as a teacher in the academic institute in our village - took over and led us in the Tarawih Prayer.

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During the Salah (Prayer), he mistakenly combined three Rak'ahs (units of Prayer) and no one drew his attention to this. After he had said the Taslim (salutation of peace ending the Prayer), the Ma'mums (persons being led by an Imam in Prayer) told him that he had combined three Rak'ahs. He turned to the judge and asked him whether what they said was correct. The judge replied it was and told him that he had to perform Sujud-ul-Sahw (Prostration of Forgetfulness) without offering another Rak'ah, which the Imam (the one who leads congregational Prayer) did. Is this correct? What should we do in other similar cases?

A: If the reality is as you mentioned, then the Salah is valid.

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The third question of Fatwa no. 16298

Q 3: An Imam (the one who leads congregational Prayer) made a mistake in the Salah (Prayer) and then a man came and joined the congregation in the fourth Rak'ah (unit of Prayer) and followed the Imam when he performed Sujud-ul-Sahw (Prostration of Forgetfulness). Is it obligatory on a latecomer to perform Sujud-ul-Sahw with the Imam or not?

A: If the Imam performs Sujud-ul-Sahw for making mistake unintentionally, the latecomer should perform Sujud-ul-Sahw with him. This should be done before standing up to complete anything that was missed in the Salah. If the Imam does not perform Sujud-ul-Sahw, the Ma'mums (persons being led by an Imam in Prayer) do not have to perform it, because they are following the Imam in compliance with the saying of the Prophet (peace be upon him): [\("The Imam is appointed to be followed."\)](#)

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Fatwa no. 14263

Q: While I was reciting the Surah (Qur'anic chapter) [after Surah Al-Fatihah] in the second Rak'ah (unit of Prayer) of the Fajr (Dawn) Prayer on Monday 23/9/1411 A.H., I thought that I had not recited Surah Al-Fatihah. In fact, I am not sure when the thought came to me, it was either when I rose up for the second Rak'ah, or when I started reciting the Surah or during recitation. So, I recited Al-Fatihah and followed it with some Ayat (Qur'anic verses) from the Surah that I had been reciting. I then performed Sujud-ul-Sahw (Prostration of Forgetfulness) before saying the Taslim (salutation of peace ending the Prayer). Upon concluding the Salah (Prayer), I reproached the Ma'mums (persons being led by an Imam in Prayer) - who were over fifty people - for not letting me know. After all people had left, two men stayed behind and told me that I had recited Surah Al-Fatihah twice, meaning that I was mistaken when I first thought that I had not recited it. What is the ruling on that Salah in which I recited Al-Fatihah twice (in the same Rak'ah) and then performed Sujud-ul-Sahw?

A: If the situation is as you mentioned, then your Salah as well as the Salah of the Ma'mums is valid. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17456

Q 1: A man offered the Zhuhr (Noon) Prayer in congregation. In one Rak'ah (unit of Prayer), the Imam (the one who leads congregational Prayer) missed one of the two Sujud (prostrations), but the Ma'mums (persons being led by an Imam in Prayer) reminded him. After reciting the final Tashahhud (a recitation in the sitting position in the second/last unit of Prayer), the Imam performed Sujud-ul-Sahw (Prostration of Forgetfulness). None of the Ma'mums disapproved of what he did. Should the Ma'mums also follow the Imam in saying the Taslim (salutation of peace ending the Prayer), then offer a Rak'ah after which they perform Sujud-ul-Sahw; or they should not say the Taslim but rise to offer another Rak'ah and then perform Sujud-ul-Sahw; or are they not required to perform Sujud-ul-Sahw? If they have to perform Sujud-ul-Sahw, when should it be performed, before or after the Taslim? Please advise us, and may Allah reward you greatly.

A: If the Ma'mum knows that the Imam has unintentionally omitted a Sujud, they should not say the Taslim with the Imam. If the omitted Sujud was not in the last Rak'ah, they should offer another Rak'ah instead of the one in which a Sujud was missed out, then recite the final Tashahhud and say the Taslim.

If the omitted Sujud was in the last Rak'ah, the Ma'mum should offer the Sujud that was omitted before saying the Taslim and then recite the final Tashahhud and say the Taslim. If there was a long intervening period before the omitted Sujud was made up for, then the whole Salah (Prayer) should be offered again.

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Q: I performed Zhuhr (Noon) Prayer in congregation, and when the Imam stood up after the first Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer), I joined the Salah and recited Du`a'-ul-Istiftah (opening supplication when starting the Prayer). i then followed the imam in Ruku` without reciting Surah Al-Fatihah when the imam made Ruku` (bowing), but when he pronounced Taslim (salutation of peace ending the Prayer), I performed another Rak`ah (unit of Prayer) and offered Sujud-ul-Sahw (Prostration of Forgetfulness). Was what I did correct or

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should I have followed the Imam in Taslim, performed another Rak`ah and prostrated for forgetfulness?

A: You did not need to make up for a Rak`ah simply because you did not recite Al-Fatihah. However, as long as you offered this Rak`ah thinking that failure to recite Al-Fatihah in a Rak`ah makes it incomplete and for that reason you made up for that Rak`ah and prostrated for forgetfulness, then there is no blame due on you because you are excused for your ignorance.

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Fatwa no. 17158

Q: One day while we were performing `Asr (Afternoon) Prayer, the Imam (the one who leads congregational Prayer) stood up for a fifth Rak`ah (unit of Prayer). Hence, the Ma'mums (those being led by an Imam in Prayer) reminded him by reciting Tasbih (saying: "Subhan Allah [Glory be to Allah]"). Nevertheless, the Imam - who stood up fully - did not sit down. Rather, he completed the fifth Rak`ah and then made Sujud-ul-Sahw (Prostration of Forgetfulness) before Taslim. Then the people disagreed. Some said that the concerned Salah (Prayer) was Batil (null and void). Others claimed it was valid, whereupon the Imam said that it is not permissible for a person to return to the sitting position to make Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer) after standing up fully for a fifth Rak`ah. Could you please inform us of your opinion on this? May Allah reward you with the best!

A: If a person stands up - fully or partially - for a fifth Rak`ah in an obligatory Salah and remembers

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or is reminded that such Rak`ah is additional, he has to return to the sitting position. If the person completes the fifth Rak`ah even though he knows that it is an extra one and that he has to return to the sitting position; his Salah is Batil. The same ruling applies to the Salah of the Ma'mums who follow the Imam even though they know that he is performing an extra Rak`ah and that they have to return to the sitting position. It is worth mentioning that the Salah of those who are not aware of this ruling is valid i.e. they are excused because of their ignorance. Any way, you should not make the same mistake in the future.

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Fatwa no. 16468

Q 1: an Imam (the one who leads congregational Prayer) forgot to recite out loud in the second Rak`ah (unit of Prayer) of Maghrib (Sunset) Prayer though the Ma'mums (persons being led by an Imam in Prayer) drew his attention. Is it permissible for the Jahri Salah (Prayer recited out loud) to be offered without loud recitation?

A: Loud recitation in the first two Rak`ahs of Maghrib Prayer is an act of Sunnah (whatever is reported from the Prophet); if the Imam forgets to do so, his Salah will still be valid and he will not be required to do anything in compensation.

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Q 2: A man, who led us in Salah (Prayer), performed an extra Sujud (prostration), i.e. he performed three Sujud in one Rak'ah (unit of Prayer). What is the ruling on this Rak'ah?

A: If the Imam (the one who leads congregational Prayer) intentionally performs an extra Sujud in any Rak'ah, his Salah will be Batil (null and void). But if he does it by mistake and performs Sujud-ul-Sahw (Prostration of Forgetfulness), his Salah will be valid.

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Fatwa no. 20719

Q: When the Imam (the one who leads congregational Prayer) was about to sit for the second Tashahhud (a recitation in the sitting position), in the last Rak`ah (unit) of the `Isha' (Night) Prayer, two persons said loudly "Subhana Allah (Glorified be Allah)", hinting that he missed a Rak`ah. However, the Imam and the entire congregation were quite sure that the prayer was complete except those two persons. Nevertheless, the Imam stood up and performed another Rak`ah though being sure that it was the fifth. Before Taslim (salutation of peace ending the Prayer), the Imam offered Sujud-ul-Sahw (Prostration of Forgetfulness). Is the prayer valid or should we repeat it?

A: If the Imam is quite sure that he is right, it is not permissible for him to consider the Tasbih (saying: "Subhan Allah [Glory be to Allah]") of those who are led by him in the prayer. Their Tasbih indicates suspicion and certainty is given privilege. What the Imam did was wrong. Nevertheless, if the Imam was ignorant of this ruling, his prayer will be valid In sha'a-Allah (if Allah wills) and so is the prayer of those who are led by him.

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Fatwa no. 20709

Q: Shaykh `Abdullah bin `Abdul-`Aziz bin Khanin is the appointed Imam (the one who leads congregational Prayer) of Masjid (mosque) II in Bilsamar. He studied in the Halaqahs (learning circles) of Shaykhs Muhammad ibn Ibrahim and `Abdul-Latif (may Allah be merciful with them both). Being assigned in the year 1367 A.H., our concerned Imam was the first appointed Imam in the area of Bilsamar. Thanks to Allah, he has a sound `Aqidah (creed). The point is that while performing one Salah (Prayer), this Imam offered one extra Sajda (Prostration) out of forgetfulness. People told him about it after finishing Salah. The Imam then offered Sujud-ul-Sahw (Prostration of Forgetfulness). Nevertheless, some worshippers who had performed Salah with the Imam formed another congregation and repeated the same Salah. As this offended the Imam, we tried to reconcile between the two parties but the man who led the second congregation insisted that we refer the matter to your Eminence. It may be worth mentioning that the answer of `Ali ibn Nasir implies vagueness when saying: Whoever leads another congregation. He said that people who prayed behind him were late comers i.e. they did not perform Salah with the first congregation. However, the Imam said that they were amongst worshippers who initially performed Salah behind him. `Ali ibn Nasir then commented that only two of those who initially performed Salah behind him prayed with the first congregation. Even so, the Imam asserted that all those who prayed with the second congregation had first prayed behind him. Of course, this caused a great deal of confusion. Moreover, this as well as other similar incidences negatively affect Ma'mums (those being led by an Imam in Prayer) causing them to doubt their Imams. Please advise! May Allah safeguard you!

A: The Imam in question acted correctly by offering Sujud-ul-Sahw.

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As he did not intend to perform any extra Sujud, his Salah is valid. The same is the ruling on the Salah of the Ma'mums who followed the Imam while they were not aware of the additional Sujud. A proof for this is a Hadith in which the Prophet (peace be upon him) stated: [\(If a person adds something to his Salah or misses something thereof, he is to perform two Sujuds 'Prostrations'.\)](#) (Related by Muslim). Therefore, whoever performed the extra Sujud following the Imam knowing that it is not permissible for them to do so; their Salah is Batil (null and void) for they deliberately made an addition to Salah.

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Fatwa no. 20594

Q: I said the Taslim (salutation of peace ending the Prayer) after the Imam (the one who leads congregational Prayer) had said the first Taslim to his right side, but before he had said the Taslim to his left side. What is the ruling on this?

A: If someone says the Taslim before the Imam by mistake, they have to say it again after the Imam finishes saying it; but they do not have to offer Sujud-ul-Sahw (Prostration of Forgetfulness) for this.

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Fatwa no. 20092

Q: The Imam (the one who leads congregational Prayer) performed only one Sujud (Prostration) during the last Rak`ah (unit of Prayer) of `Isha' (Night) Prayer.

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One of the Ma'mums (those being led by an Imam in Prayer) notified the Imam during Tashahhud (a recitation in the sitting position in the last unit of Prayer) that he had made a mistake (by saying Tasbih: "Subhan Allah [Glory be to Allah]"). Nevertheless, the concerned Imam performed two more Sujuds (Prostrations). He thus made Sujud three times: what should he do before Taslim (salutation of peace ending the Prayer)? It is worthy mentioning that the Ma'mums doubted whether they had to make up for the Salah.

A: If an Imam forgets to perform the second Sujud of the last Rak`ah and then he is reminded during the last Tashahhud, he has to perform only this one Sujud and he is to offer the last Tashahhud again then Sujud-ul-Sahw (Prostration of Forgetfulness). This is because following the prescribed sequence in Salah (Prayer) is one of its Rukns (Pillars). Regarding the case mentioned in the question, if the concerned Imam intended Sujud-ul-Sahw by the two Sujuds that he offered after being notified that he had made a mistake; his and his Ma'mums Salah is Batil (null and void). This is because the Salah lacked one of its Rukns which is the second Sujud of the fourth Rak`ah and that - as well as all the other Rukns of Salah - may not be compensated for by Sujud-ul-Sahw. Consequently, both the Imam and the Ma'mums have to make up for the whole Salah. The same is true if the Imam in question intended by the same two Sujuds to offer the two Sujuds of the last Rak`ah again without following them by the last Tashahhud as the Salah lacked another Rukn (Pillar) i.e. the last Tashahhud. This is because the Tashahhud that the concerned Imam offered before the two Sujuds in question are not counted. Since there was - in such case - a long separation between the Tashahhud and Taslim without offering Tashahhud again, both

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the Imam and the Ma'mum have to offer the whole Salah again.

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Fatwa no. 20209

Q 1: I was offering Zuhr (Noon) Prayer in congregation. I joined them in the third Rak'ah (unit of Prayer). When the Imam (the one leading the congregational Prayer) finished the Salah (Prayer), he offered Taslim (salutation of peace ending the Prayer), so i stood up to complete the parts of the Salah i had missed. However, when i stood upright performing the parts i missed, the imam prostrated to perform Sujud-ul-Sahw (Prostration of Forgetfulness). What should I do in such situation?

A: If you stood to complete what you had missed from the Salah and had already stood fully upright, then the Imam prostrated to perform Sujud-ul-Sahw, you should continue with performing the parts of Salah you had missed and not sit to perform Sujud-ul-Sahw with the Imam. This is because, if you starts a Rak'ah, it is not permissible to go back (in the steps). However, you have to perform Sujud-ul-Sahw after completing the parts you have missed, and it is better to perform it before the Taslim (salutation of peace ending the Prayer).

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Q 2: A man often makes mistakes while offering his Salah (Prayer), and when he concludes his Salah, he performs Sujud-ul-Sahw (Prostration of Forgetfulness). However, he also makes mistakes while performing Sujud-ul-Sahw by adding one Sujud (prostration) to it. What should this man do?

A: If someone frequently makes mistakes in Salah that can be compensated for by Sujud-ul-Sahw, it is enough for them to offer two Sujud for all their mistakes.

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They do not have to repeat Sujud-ul-Sahw for mistakes made in it.

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Fatwa no. 18803

Q 1: When I was offering the congregational Salah (Prayer), the Imam stood up for a fifth Rak`ah (unit of Prayer). I thus alerted him (by saying Tasbih: "Subhan Allah [Glory be to Allah]"), so he returned to the sitting position, made Tashahhud (a recitation in the sitting position in the second/last unit of Prayer), and then performed Sujud-ul-Sahw (Prostration of Forgetfulness) before making Taslim (salutation of peace ending the Prayer). Was this Imam right or he had to make Sujud-ul-Sahw after Taslim and make another Taslim?

A: Sujud-ul-Sahw for adding extra part to the Salah may be performed before Taslim or after it. Accordingly, what the Imam did in the question was right and the Salah is valid for both the Imam and the Ma'mums (those being led by an Imam in Prayer).

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Q 2: While I was performing Fajr (Dawn) Prayer with the congregation, the Imam (the one who leads congregational Prayer) - out of forgetfulness - performed only one Sujud (Prostration) for the second Rak`ah (unit of Prayer) and made Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer) and Taslim (salutation of peace ending the Prayer). When Ma'mums (those being led by an Imam in Prayer) told the concerned Imam that he missed one Sujud, he stood up making Takbir (saying: "Allahu Akbar [Allah is the Greatest]") to redo the second Rak`ah. Nevertheless, I thought that the Imam would redo the entire Salah (Prayer) and intended so by my Takbir. The Imam performed the second Rak`ah again then made Taslim and I did the same following him. What is the ruling on this?

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A: If a person forgets to perform the last Sujud before making Taslim and remembers or is reminded of it; they have to offer such Sujud then Tashahhud then Sujud-ul-Sahw (Prostration of Forgetfulness). They do not have to redo the entire Rak`ah. Accordingly, what the Imam did in the question was wrong and an addition to Salah. However, the Imam is excused for being ignorant of the concerned ruling. Moreover, your intention of redoing the Salah for thinking that the Imam intended so does not affect its validity.

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Fatwa no. 18902

Q: While the Imam (the one who leads congregational Prayer) was leading the Maghrib (Sunset) Prayer, he forgot to recite two Ayahs (Qur'anic verses) from Surah Al-Fatihah. The Ma'mums (persons being led by an Imam in Prayer) were sure that he had not recited them, but they did not correct him until after they had concluded the Salah (Prayer). When the Imam said the Taslim (salutation of peace ending the Prayer), they told him that he had missed the two Ayahs. He agreed with what they had said and added that he felt that he had finished reciting Surah Al-Fatihah too quickly, but he said that if he had made a mistake, one of the Ma'mums would have drawn his attention to it. What is the ruling on this Salah?

A: If the reality is as you mentioned, then you should all repeat the Salah, because a Salah is not correct without the recitation of the whole of Surah Al-Fatihah and you did not do that. It was obligatory on the Imam, when he became sure that he had missed some Ayahs from Surah Al-Fatihah, to stand up at once and offer another Rak'ah (unit of Prayer), recite the last Tashahhud (a recitation in the sitting position in the second/last unit of Prayer), perform Sujud-ul-Sahw (Prostration of Forgetfulness), and then say the Taslim.

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If he did not do that and there was a long gap between saying the Taslim and offering another Rak'ah, then you should all repeat the Salah.

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The fourth question of Fatwa no. 19576

Q 4: An Imam (the one who leads congregational Prayer) made a mistake in Salah (Prayer) that necessitated the performance of Sujud-ul-Sahw (Prostration of Forgetfulness), but he forgot to do it. When he turned around to face the Ma'mums (persons being led by an Imam in Prayer), they reminded him that he had forgotten to perform Sujud-ul-Sahw. Is it permissible for him to face the Qiblah (direction faced for Prayer towards the Ka'bah) again and perform Sujud-ul-Sahw? What is the ruling on this?

A: If the Imam forgets to perform Sujud-ul-Sahw and is reminded after turning to the Ma'mums, he should face the Qiblah, say the Takbir ("Allahu Akbar [Allah is the Greatest]"), prostrate twice for Sujud-ul-Sahw, and then say the Taslim (salutation of peace ending the Prayer). The Ma'mums should also follow him in this.

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The first question of Fatwa no. 16428

Q 1: What is the ruling if the Imam (the one who leads congregational Prayer) was required to perform Sujud-ul-Sahw (Prostration of Forgetfulness), but he did not remember it until after

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the Ma'mums (persons being led by an Imam in Prayer) had left the Masjid (mosque)?

A: If the Imam forgets to perform Sujud-ul-Sahw, he should perform it if the time between concluding the Salah (Prayer) and remembering to perform it is short. As for the Ma'mums who leave the Masjid not knowing about it, nothing is required of them.

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The first question of Fatwa no. 19507

Q 1: A man was leading people in the 'Asr (Afternoon) Prayer, but he forgot and offered an extra Rak'ah (unit of Prayer) by mistake. He then intended to perform Sujud-ul-Sahw (Prostration of Forgetfulness), but instead of offering two Sujud (prostrations) he offered only one and forgot the second. Is his Salah (Prayer) Batil (null and void) and needs to be repeated or should he perform Sujud-ul-Sahw once again after saying the Taslim (salutation of peace ending the Prayer) to correct his Salah?

A: If he did not perform the second Sujud of Sujud-ul-Sahw and remembered it shortly after he had said the Taslim, he should return and perform the second Sujud and say the Taslim again, and his Salah will be correct. If he did not remember about it until a long time has passed after the Taslim, he does not need to perform Sujud and his Salah will be correct, In sha'a-Allah (if Allah wills).

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The third question of Fatwa no. 20903

Q 3: I offer Tarawih (special supererogatory night Prayer in Ramadan) at home due to an illness. Once, upon concluding the Salah (Prayer), I remembered that I offered an additional Sujud (prostration) and that I forgot to perform Sujud-ul-Sahw (Prostration of Forgetfulness) after the first two Rak'ahs (units of Prayer). In such a case, do I have to perform Sujud-ul-Sahw or repeat the whole Salah?

A: Your Salah is correct and you do not have to perform Sujud-ul-Sahw, because the time gap between the two actions is long.

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The first question of Fatwa no. 19853

Q 1: Can someone perform Sujud-ul-Sahw (Prostration of Forgetfulness) after saying the Taslim (salutation of peace ending the Prayer) if they forget to perform it before the Taslim?

A: If the person offering Salah (Prayer) forgets Sujud-ul-Sahw that is preferably made before the Taslim, they can perform it after the Taslim, and their Salah (Prayer) will be correct.

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(Part No. 6; Page No. 42)

The third question of Fatwa no. 16863

Q 3: If the Imam (the one who leads congregational Prayer) mistakenly offers an extra Rak'ah (unit of Prayer) or he wants to get up in place of sitting, but the Ma'mums (persons being led by an Imam in Prayer) remind him, should he say the Taslim (salutation of peace ending the Prayer), then perform Sujud (prostration) and then say the Taslim again? That is what we know, but some of the Du'ah (callers to Islam) say that if someone mistakenly adds an extra action to Salah (Prayer), they should say one Taslim to the right side, perform Sujud twice, and then say one Taslim to the left side. They take as evidence that the Prophet (peace be upon him) did not say the Taslim four times in one Salah. They misinterpret the Hadith which was related by Al-Bukhari and Muslim about the account of Dhu Al-Yadayn, on the authority of Abu Hurayrah, who narrated: [«The Prophet \(peace be upon him\) completed the remaining part of the Salah and said the Taslim and then performed two Sujud and then said the Taslim.»](#) They claim that it means that the Prophet (peace be upon him) said the Taslim to his right side, prostrated twice, and then said the Taslim to his left side. Respected Shaykh, big disputes have occurred between the Muslims, and they do not know where to seek guidance due to the differences between the Du'ah. Please inform us so that we can benefit the Muslims. May Allah reward you!

A: We do not know of any evidence for this method, and none of the reliable scholars said that; therefore, it is not lawful to state or circulate it. According to the Sunnah (whatever is reported from the Prophet), you should say the Taslim twice. As for Sujud-ul-Sahw (Prostration of Forgetfulness), it is preferable that it be performed before the Taslim, unless one ends the Salah by saying the Taslim but there remains one or more Rak'ahs missing or one doubts having completed or omitted some part of the Salah and builds on what is more likely to have occurred; in these two cases it is better that after the Taslim Sujud-ul-Sahw is performed, followed by Taslim again, said twice (one to the right and one to the left).

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Fatwa no. 16203

Q: The Imam (the one who leads congregational Prayer) of the Masjid (mosque) led us in a four-Rak'ah Salah (Prayer consisting of four units). He sat down to recite the first Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer) in the second Rak'ah then rose up and offered one more Rak'ah, and then sat down. The Ma'mums (those being led by an Imam in Prayer) said, "Subhan Allah [Glory be to Allah]", to draw his attention to his mistake but he did not respond and said Taslim (salutation of peace ending the Prayer). Is the congregation obligated to complete the fourth Rak'ah or follow the Imam then repeat the whole Salah?

A: The Imam and Ma'mums are both obliged to offer the fourth Rak'ah to complete the Salah. The Imam should rise up to perform the fourth Rak'ah by facing the Qiblah (direction faced for Prayer towards the Ka'bah) while sitting, then standing up to perform the fourth Rak'ah. The Ma'mums have to follow the Imam and not to pray on their own. The Imam should then offer the two prostrations of Sujud-ul-Sahw (Prostration of Forgetfulness). In case the Imam does not rise up after the Ma'mums have drawn his attention, they should rise up and complete their Salah and say Taslim and they are not required to do anything further.

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The third question of Fatwa no. 15903

Q 3: I was traveling; so I combined the Maghrib (Sunset) and 'Isha' (Night) Prayers together at the time of the 'Isha'. I offered the Maghrib with its full number of Rak'ahs (units of Prayer) and then offered the first and second Rak'ahs of the 'Isha' Prayer. But instead of concluding the Salah with Taslim (salutation of peace ending the Prayer) in the second Rak'ah after reciting Tashahhud (a recitation in the sitting position in the second/last unit of Prayer), I mistakenly rose up to offer a third Rak'ah then a fourth though my intention was to shorten the four-Rak'ah Salah (Prayer consisting of four units) to two Rak'ahs. After saying the Taslim, I offered Sujud-ul-Sahw (Prostration of Forgetfulness). Must I repeat my Salah (Prayer)? Please, inform me, may Allah enlighten you!

A: If you are traveling for a distance of eighty kilometers or more, it will be better for you to shorten the four-Rak'ah Salah (Prayer consisting of four units) to two Rak'ahs. There is nothing wrong if you offer it as complete. If you intend to shorten the Salah when saying Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) but then forget and rise to offer the third Rak'ah, you have either the choice to continue offering the Salah as complete four-Rak'ahs; in this case you are not required to offer Sujud-ul-Sahw, or you may sit, recite the Tashahhud, say the Taslim, and then offer Sujud-ul-Sahw.

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The fourth question of Fatwa no. 18647

Q 4: We offered the Zhuhr (Noon) Prayer in congregation at school, and in the second Rak'ah (unit of Prayer) when saying the Takbir ("Allahu Akbar [Allah is the Greatest])" before the Ruku' (bowing), I performed Sujud (prostration) instead of Ruku' while the rest were performing Ruku'. When I noticed this, I stood up and performed Ruku'.

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As soon as I performed it, the others were rising from Ruku'. I then completed my Salah (Prayer) with them. After concluding the Salah, I discussed what I did with some of my schoolmates. They told me that I must repeat the Salah and prayed with me. Is what we did correct? May Allah protect you!

A: You did the right thing when you performed Ruku' (bowing) in place of which you mistakenly made Sujud (prostration) and then you followed the Imam (the one who leads congregational Prayer); this is what you were obligated to do in this case. The repetition of the Salah was not necessary, because your first Salah was valid.

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Fatwa no. 17345

Q: One day we were in the Masjid (mosque) offering the 'Asr (Afternoon) Prayer in congregation. We performed the first Sujud (prostration) of the third Rak'ah (unit of Prayer), and when we raised our heads from the Sujud, one of the men was still prostrating. When he rose up, the Imam (the one who leads congregational Prayer) said the Takbir ("Allahu Akbar [Allah is the Greatest]") for the second Sujud. The man then prostrated for the second time. What is the ruling on this? It is worth mentioning that the Imam was offering Salah (Prayer) quickly.

A: If this man sat between the two Sujud and then followed the Imam, he did nothing wrong. If he did not sit between the two Sujud, he should offer another Rak'ah after the Imam says the Taslim (salutation of peace ending the Prayer) in place of the Rak'ah in which he did not sit between the two Sujud, as this Rak'ah is thus rendered Batil (null and void) and the Rak'ah following it will replace it.

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This is because sitting between the two Sujud is a Rukn (integral/Pillar) of the Salah that cannot be omitted, whether unintentionally or intentionally. If he did not make up for the Rak'ah after the Imam said the Taslim, and there was a long gap between both actions, he should repeat the whole Salah.

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Fatwa no. 17211

Q: I was in a Masjid (mosque), while the Zhuhr (noon) Prayer was being offered. The Imam (the one who leads congregational Prayer) offered four Rak'ahs (units of Prayer) and then rose up to offer a fifth. Although all the Ma'mums (persons being led by an Imam in Prayer) said Tasbih (Subhan Allah [Glory be to Allah]) [to draw his attention to the mistake he had made], he stood up. One of the Ma'mums spoke and told him that it was a fifth Rak'ah, but the Imam did not listen and completed it. The Imam and the Ma'mums had an argument, each defending their opinions.

My questions are:

- 1. Is it permissible for the Imam to continue the Rak'ah although the Ma'mums drew his attention to his mistake?**
- 2. Is it permissible for the Ma'mum to speak while offering Salah (Prayer)?**
- 3. Is a latecomer who misses a Rak'ah from this congregational Salah considered to have completed the Zhuhr Prayer because of this additional fifth Rak'ah or should they make up for the Rak'ah they missed?**

A: First: It is obligatory for the Imam who forgetfully rises up to offer a fifth Rak'ah and then it is brought to his attention by the Ma'mums, and he is not sure that what he is doing is correct, to respond to the Ma'mums.

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If the Imam intentionally continues offering the fifth Rak'ah, his Salah will be rendered Batil (null and void) and the Salah of the Ma'mums who follow him in this will also be Batil, if they know that it is a fifth Rak'ah.

Second: Speaking intentionally renders the Salah Batil. However, if the speaker does that unintentionally or forgetfully, it does not nullify it, according to the preponderant scholarly opinion, because of the Hadith narrated by Mu'awiyah ibn Al-Hakam that a man sneezed while offering Salah in congregation. Mu'awiyah responded with, "Yarhamuka Allah (may Allah have mercy on you)," but the Sahabah (Companions of the Prophet - may Allah be pleased with them) disapproved of what he did. Thus, when he concluded his Salah, he went to ask the Prophet (peace be upon him), who said: **“Truly, nothing of people's talk is right during this Salah; it is only Tasbih (glorification of Allah), Takbir (magnification of Allah) and recitation of Qur'an.”** In addition, the Prophet (peace be upon him) did not order Mu'awiyah to repeat his Salah. This shows that speaking during Salah does not nullify it if the speaker is ignorant of the legal ruling. Also, speaking for the interest of the Salah does not nullify it, based on the Hadith of Dhul-Yadayn.

Third: If someone misses a Rak'ah of the congregational Salah and the Imam mistakenly offers a fifth Rak'ah, the late-comer should not count in this additional Rak'ah and they should make up for the Rak'ah which they missed.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!



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The fourth question of Fatwa no. 16336

Q 4: Whenever I pronounce Takbir, i.e. Allah Akbar (Allah is the Greatest), to start any of the five obligatory prayers, bad thoughts haunt me and keep me away from following the Imam (the one who leads congregational Prayer). What should I do in this case? May Allah reward you with the best!

A: being mentally distracted during Salah (Prayer) does not invalidate it. However, one should free his heart, stop insinuations, and seek refuge in Allah against the devil three times when he starts offering Salah. He will only be rewarded for the parts of the Salah he is aware of.

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The first question of Fatwa no. 18584

Q 4: What is your advice to a worshiper, who suffers frequent insinuations during salah (Prayer)?

A: We advise whoever undergoes doubts and insinuations in Salah to neglect such whispers and doubts and to seek refuge with Allah from the whispers cast by Satan to nullify the Muslim's Salah or minimize its reward. It has been reported in Sahih Muslim that ([`Uthman ibn Abu Al-`As](#) (may Allah be pleased with him) said: "O Messenger of Allah, the Devil confounds my prayer." He (peace be upon him) said: "That is a devil called Khanzab. When you feel his illusory acts, spit three times to the left and seek refuge with Allah from the devil three times.")

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Fatwa no. 16550

Q: i am obsessed and i repeat Ghusl (ritual bath following major ritual impurity) several times. When I want to offer Salah (Prayer), I can hardly pronounce Takbir (saying: "Allahu Akbar [Allah is the Greatest]") and recite the Fatihah (first chapter of the Qur'an). I do not know what the reason behind this obsession is. A shaykh recited Qur'an on me and said that it might be a devil haunting me. He told me that I can offer Salah without Takbir or reciting the Fatihah. What should I do, may Allah reward you well.

A: This is a kind of obsession and insinuations. One should be steadfast, determined and have strong belief in Allah, keeping away from obsessions and insinuations of Satan. You should adopt the Shari`ah means for driving away these insinuations, including: reading Dhikr (Remembrance of Allah), reciting the Qur'an, Wird (portion of Qur'an recited with consistency) in the morning and evening, observing the five daily prayers in congregation in the Masjid (mosque), keeping good company, attending Halaqahs (learning circles), resorting to Du`a' (supplication), asking for Allah's Forgiveness and Well-being and seeking refuge with Allah (Exalted be He)

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from the accursed Satan, even in prayer. It was narrated on the authority of `Uthman ibn Abu Al-`As (may Allah be pleased with him) that he said: [﴿"O Messenger of Allah, the evil spirit obsesses me when offering Salah and reciting the Qur'an trying to confound me." Thereupon, the Messenger of Allah \(peace be upon him\) said: "It is a devil called Khanzab, thus when you feel obsessed, seek refuge with Allah from him and spit three times on the left side." He said, "I did that and Allah dispelled it away from me."﴾](#) (Related by Muslim in his Sahih and Al-Imam Ahmad in Al-Musnad). May Allah grant us well-being and safety!

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Supererogatory Salah (prayer)

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Witr (Prayer with an odd number of units)

The first and third questions of Fatwa no. 16044

Q 1: Is it obligatory to perform Witr at night as two or four Rak`ahs (units of Prayer) according to one's ability, given that I perform Witr along with the `Isha' (Night) Prayer? Should I delay it until a late hour at night or not?

A: Witr is a stressed Sunnah (supererogatory act of worship following the example of the Prophet). The Prophet (peace be upon him) said: [\(Allah is Witr \(single, odd\) and loves what is Witr. So perform Witr Salah, followers of Qur'an!\)](#) (Related by Al-Tirmidhy and Abu Dawud). The time of Witr is due after the `Isha' prayer until the Fajr (Dawn) Prayer. However, it is better to perform it at the end of the night if the person is sure that he can wake up at night. If he is not sure, he is to perform Witr at the beginning of the night and if he happens to wake up at the end of the night, he is to offer as much Salah as he wishes, but he should not offer Witr again, for the first Witr is sufficient. The Prophet (peace be upon him) said: [\(Two Witr's are not to be offered during one night.\)](#) (Related by the Five Compilers of Hadith (Imams Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah) except Ibn Majah). It is sufficient to offer the Witr as one Rak`ah (unit of Prayer), but the minimum is three Rak`ahs and the optimum is eleven or thirteen Rak`ahs, making Taslim (salutation of peace ending the Prayer) after each two Rak`ahs and then ending with one Rak`ah as Witr. The Prophet (peace be upon him) said: [\(The optional Prayers at night are to be offered two by two \(two Rak`ahs at a time\). If any of you fears that the time of dawn is approaching,](#)

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[let him pray one Rak`ah as Witr.\)](#) (Agreed upon by Imams Al-Bukhari and Muslim)

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Q 3: What is the ruling on performing the Witr (Prayer with an odd number of units) along with Tarawih (special supererogatory night Prayer in Ramadan)? Should I offer Witr and then go to sleep or should I delay it to the last part of the night along with Qiyam-ul-Layl (standing for optional Prayer at night), given that I sleep between the Tarawih and Qiyam-ul-Layl?

A: if you pray the Tarawih with the imam (the one who leads congregational Prayer), it is preferable to perform the Witr with him in order to get the complete reward. The Prophet (peace be upon him) said: [﴿"If one prays with the Imam until the Imam ends, it is regarded as having spent a whole night in prayer."﴾](#) Reported by Abu Dawud and Al-Tirmidhy. If you woke up during the night and wanted to offer optional Salah (Prayer), you can offer whatever you want without offering Witr, for it is not permissible to offer two Witr's during one night. However, If you left the Witr till the end of night, there is no problem.

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The second question of Fatwa no. 20079

Q 2: is the Witr (Prayer with an odd number of units) Wajib (obligatory)? is a person who abandons it to blame?

A: The Witr is a stressed Sunnah (supererogatory act of worship following the example of the Prophet). The person who leaves it is not sinful. However, it is Makruh (reprehensible)

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to abandon it.

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The first question of Fatwa no. 19990

Q 1: Are the Fajr (Dawn), Zhuhr (Noon), `Asr (Afternoon), Maghrib (Sunset), and `Isha' (Night) Prayers invalid if a Muslim does not perform Witr (Prayer with an odd number of units) after `isha'? Please advise us, May Allah reward you!

A: According to the stronger of the two opinions of the scholars, Witr Prayer is a stressed act of Sunnah (whatever is reported from the Prophet). Whoever observes it will be rewarded while whoever abandons it will not be punished. Therefore, abandoning an act of Sunnah does not invalidate the Five Obligatory Daily Prayers which are performed before Witr. They are only nullified by Shirk (associating others with Allah in His Divinity or worship), Riddah (apostasy), or not observing any of prayer's pillars or conditions. A Muslim should be keen on observing Witr Prayer in compliance with the example of the Messenger of Allah (peace be upon him). It was authentically reported that the Messenger of Allah (peace be upon him) used to offer Witr Prayer whenever at home or in a journey. It is better for a Muslim not to miss this great reward from Allah (Exalted be He).

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Fatwa no. 14655

Q: is it permissible for me to pray Shaf` (two units of Prayer, particularly before the final unit of the odd-number prayer) and Witr (Prayer with an odd number of units) before performing `isha' (Night) Prayer?

A: Time for Witr Prayer starts after the performance of `Isha' Prayer and continues until the break of Dawn. Proof for the foregoing is a Hadith which is narrated by Imam Ahmad on the authority of Abu Basrah that the Prophet (peace be upon him) said: [«Allah has given you an extra Salah \(Prayer\), so you should pray it. Its time is between 'Isha' Prayer and the Fajr \(Dawn\) Prayer; this is the Witr Salah.»](#) Moreover, it is authentically reported that the Prophet (peace be upon him) said: [«If you are afraid of Fajr Prayer \(the approach of its time\), pray one Rak'ah \(unit of Prayer\).»](#)

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Fatwa no. 16536

Q: A man prays Witr (prayer with an odd number of units) after 2 am. He prays it in five connected Rak`ahs (units of Prayer). Should he continue doing so or should he pray Witr before midnight? Besides, should he pray pairs of Rak`ahs then pray Witr in one Rak`ah (unit of Prayer) only, or should he continue offering it in

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five Rak`ahs? Provide us with your beneficial answer please. May Allah reward you with the best.

A: Time for Witr Prayer starts after the performance of `Isha' (Night) Prayer and continues until the break of dawn. A person may therefore pray Witr at any time within this period. On the other hand, it is preferred that a person prays pairs of Rak`ahs then concludes this by praying Witr in only one Rak`ah. However, praying five connected Rak`ahs for Witr with one Taslim (salutation of peace ending the Prayer) is permissible though it is not preferred. This is because the Prophet (peace be upon him) said: [\(The \(optional\) Salah during the night should consist of pairs of Rak`ahs, but if one of you is afraid that morning is near, they should pray one Rak`ah, which will make their Salah an odd number for them.\)](#) (Agreed upon by Al-Bukhari and Muslim and narrated on the authority of Ibn `Umar (may Allah be pleased with them both)).

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The first question of Fatwa no. 18576

Q 1: is it permissible to offer two Rak`ahs (unit of Prayer) after Witr (Prayer with an odd number of units)?

A: It is in accordance with the Sunnah to make Witr prayer the last prayer offered at night, for the Messenger of Allah, peace be upon him, said: [\(Make Witr \(odd prayer\) your last prayer at night.\)](#) However, it is permissible to offer two Rak`ahs after Witr, for what is related by Imam Ahmad in his Musnad on the authority of Abu Umamah that he said: [\(Allah's Messenger \(peace be upon him\) used to observe the Witr with nine Rak`ahs. However, when he became old, he observed it with seven Rak`ahs and offered two Rak`ahs while sitting in which he read Surah Al-Zalzalah and Surah Al-Kafirun.\)](#) It is also reported on the authority of `Aishah (may Allah be pleased with her) that she said:

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[\(Allah's Messenger \(peace be upon him\) used to observe the Witr with nine Rak`ahs and two Rak`ahs offered while sitting. When he became weak, he observed it with seven Rak`ahs and offered two Rak`ahs while sitting.\)](#) It is also narrated by Ahmad on the authority of Um Salamah (may Allah be pleased with her) [\(that the Prophet \(peace be upon him\) used to offer two Rak`ahs after praying the Witr while he was sitting.\)](#) The Messenger of Allah (peace be upon him) did that to show the permissibility of offering Salah after performing Witr Prayer, and that such Salah does not come in contradiction with the Hadiths related to Witr Prayer, and that offering it does not forbid offering supererogatory prayers at a later time at night. Ibn Al-Qayyim (may Allah be merciful with him) said that the soundest view is that these two Rak`ahs come under the ruling of Sunnah (supererogatory) Salah and to complete the defects that may happen when offering Witr Prayer, which is considered an independent Nafilah (supererogatory act of worship), especially if it takes the ruling of obligation. Accordingly, these two Rak`ahs after Witr Prayer have the same ruling as that of the two supererogatory Rak`ahs offered after Maghrib Prayer, as they are regarded to be the Witr Prayer after the obligatory prayers offered by day. Likewise, these two Rak`ahs are the Witr prayer after the obligatory prayers offered by night. Allah knows best!

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The third question of Fatwa no. 18591

Q 3: I offer Witr (Prayer with an odd number of units) after `Isha' (Night) Prayer for fear that I may sleep without performing it. Is it permissible for me to perform Tahajjud (optional late night Prayer) in the last third of the night? How many Rak`ahs (units of Prayer) does Salat-ul-Duha (supererogatory Prayer after sunrise) consist of? When does the last third of the night start and end?

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A: the time of Witr Prayer is from `Isha' until the break of dawn. If one is certain of waking up at the end of the night, it is best to offer it at that time. However, if one offers it at the beginning of the night and then wakes up at the end of the night, one can offer prayer as much as one wills, but should not perform Witr again. The Prophet (peace be upon him) said, [﴿\(There are\) no two Witr \(to be offered\) during one night.﴾](#) As for Salat-ul-Duha, it is permissible. The least to be offered is two Rak`ahs, however, a person will be rewarded if they offer more than this. In addition, it is best to perform the optional night prayer as eleven Rak`ahs. One is to perform Taslim (salutation of peace ending the Prayer) after each two Rak`ahs. The Prophet (peace be upon him) said, [﴿The optional night prayer is performed in pairs, but if one of you fears that morning is near, they should pray one Rak`ah of the Witr Prayer, an odd number for them.﴾](#) (Agreed upon by Al-Bukhari and Muslim)

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Second question of Fatwa no. 20756

Q 2: If a person does not pray Witr (Prayer with an odd number of units) until the break of Dawn, should they pray it before praying Fajr (Dawn) Prayer if time allows them to do so before the Imam (the one who leads congregational Prayer) starts the congregational Salah (Prayer)? Besides, should they perform it in one or two Rak`ahs (units of Prayer)?

A: Time for Witr Prayer starts after the performance of `Isha' (Night) Prayer and it is a Sunnah Ba`diyyah (supererogatory Prayer performed after an obligatory Prayer on a regular basis) and continues until the time of Al-Fajr-ul-Sadiq (true dawn) begins. However, it is preferred that a person delays the performance of Witr Prayer until the last part of the night provided that they are able to do so and they are not afraid they may miss Witr because of being asleep etc. on the other hand, if the time for Al-Fajr-ul-Sadiq starts before a person prays their normal voluntary night Salahs (Prayers) or before they pray Witr; they may make up for the Salahs that they missed

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after sunrise and add one Rak`ah (unit of Prayer) to their Witr to make it Shaf` (two units of Prayer). Accordingly, if a person normally prays five voluntary Rak`ahs during the night; they are to pray six Rak`ahs in pairs each with an independent Taslim (salutation of peace ending the Prayer). Likewise, if a person normally prays eleven Rak`ahs, they are to pray twelve Rak`ahs in pairs each with independent Taslim and so on. Proof for the foregoing is the Hadith which is authentically reported on the authority of `Aishah (may Allah be pleased with her) who said: [When sleep or pain overpowered the Prophet \(peace be upon him\) and made it impossible \(for him\) to observe the Witr, he used to offer twelve Rak`ahs during the daytime.](#)

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The fourth question of Fatwa no. 16499

Q: what Surahs (Qur'anic chapter) are to be recited in the Sunnah (supererogatory) Salah offered after `Isha' (Night) Prayer and witr (Prayer with an odd number of units) prayer? what Du`a' (supplication) is to be recited after witr prayer?

A: There is no authentic narration that certain Surahs should be recited in the Sunnah Salah that comes after `Isha'. As for Witr Salah, it is a Sunnah to recite Surah Al-A`lah, Surah Al-Kafirun and Surah Al-Ikhlās. Once a worshiper ends his Witr Salah, it is a Sunnah for him to say, "Glory be to the King, the Most Holy" three times, as narrated by the Five Compilers of Hadith (Imams Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah) except for Al-Tirmidhy on the authority of Ubay ibn Ka`b (may Allah be pleased with him) that he said: [\(Allah's Messenger \(peace be upon him\) used to recite in the Witr prayer Surah Al-A`la, Surah Al-Kafirun and Surah Al-Ikhlās.\)](#) Ahmad and Al-Nasa'y added: [\(If he uttered Taslim, he would say, "Glory be to the King, the Most Holy" three](#)

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[times.\)](#) In another narration: [\(and he \(the Messenger\) raised his voice in the last utterance.\)](#)

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The fourth question of Fatwa no. 20088

Q 4: A person, after performing `Isha' (Night) Prayer, offers two Rak`ahs (unit of Prayer) then the Shaf` prayer (two units of Prayer, particularly before the final unit of the odd-number prayer). After that, he goes home and after midnight, he offers two Rak`ahs as Tahajjud (optional late night Prayer) before he offers one Rak`ah as Witr. Is this permissible?

A: the minimum for Witr (Prayer with an odd number of units) is one Rak`ah and it has no maximum limit. Therefore, there is no harm in performing one, three, five, seven, nine, eleven, thirteen Rak`ahs, or more as Witr. And as for what you mentioned in your question regarding a person who begins the night prayer by offering two Rak`ahs then another two Rak`ahs after midnight before he offers one Rak`ah as Witr, there is also no harm in doing this; rather this is preferable, for the Prophet (Peace be upon him) said: [«Make Witr \(odd prayer\) your last prayer at night.»](#) (Agreed upon by Al-Bukhari and Muslim). The Prophet (peace be upon him) also said: [«The \(optional\) Salah during the night should consist of pairs of Rak`ahs, but if one of you fears morning is near, he should pray one Rak`ah, which will make his Salah an odd number for him.»](#) (Agreed upon by Al-Bukhari and Muslim). He further said: [«If anyone is afraid that he may not get up in the latter part of the night, he should observe Witr in the first part of it; and if anyone is eager to get up in the last part of it, he should observe Witr at the end of the night, for Prayer at the end of the night is witnessed \(by the angels\) and that is preferable.»](#) (Related by Imam Muslim). It is however desirable to offer Witr as eleven

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or thirteen Rak`ahs to be performed two by two and then offer one Rak`ah of Witr. It is authentically reported that the Prophet (peace be upon him) used to do that and in most cases he used to offer Witr as eleven Rak`ahs.

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The third question of Fatwa no. 14496

Q 3: What is the ruling on someone who does not offer the optional night prayer, but offers it at sunrise? Although he is in good health, he fails to wake up at night despite his many attempts.

A: Whoever is sure they can wake up to perform Qiyam-ul-Layl (optional night Prayer) during the last part of the night may delay Witr (Prayer with an odd number of units) and offer it after Qiyam-ul-Layl. Otherwise, the Witr should be performed before one goes to sleep. Nevertheless, if one sleeps without offering Witr, one may make up for the missed Witr as Shaf' (even-number prayer) after sunrise.

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The fourth question of Fatwa no. 21041

Q 4: A man slept without offering Witr (Prayer with an odd number of units) prayer, and did not awaken until

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the Fajr (Dawn) prayer was due. Should he offer it, or is he exempted? How should he make up for it and when?

A: Whoever sleeps without offering Witr, and does not wake up until the break of dawn should make up for the missed Witr twenty minutes after sunrise and offer it as Shaf' (even-number prayer) as the Prophet (peace be upon him) did.

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The second question of Fatwa no. 18364

Q 2: Is it permissible to delay offering Witr (Prayer with an odd number of units) until after `Isha' (Night) to midnight or until the first Adhan (call to Prayer) of Fajr (Dawn) prayer? I used to do this and sometimes I was able to wake up, but at other times I was not. If I remember some minutes before or after the Adhan of Fajr, should I offer it or not? I should mention that I used not to offer it under such circumstances. Am I sinful for this? Should I make up for the missed Rak`ahs of Witr? Please advise, may Allah bless you in your knowledge!

A: the last part of the night is the best time to offer Witr prayer for those who are sure they can wake up at that time; however, for those who cannot, it should be performed during the first part of the night. The time of Witr prayer ends at the break of dawn so, it should be made up after sunrise offering it as Shaf` (two units of Prayer, particularly before the final unit of the odd-number prayer) i.e. offering three Rak`ahs as four, and five Rak`ahs as six and so on. Also, one should offer Taslim (salutation of peace ending the Prayer) after each pair of Rak`ahs.

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Fatwa no. 17758

Q: What is the ruling on offering Witr (Prayer with an odd number of units) in congregation in the Masjid (Mosque)?

A: It is not permissible to regularly offer Witr in congregation, whether in the Masjid or elsewhere, except in Ramadan after Tarawih (special supererogatory night Prayer in Ramadan). Apart from that, Witr prayer should be offered individually, preferably in the last part of the night. However, it should be offered at the beginning of the night for those who do not expect to wake up during the last part of the night.

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The first question of Fatwa no. 19211

Q 1: A woman offered 'Isha' (Night) Prayer but did not perform Witr (Prayer with an odd number of units) as she expected to wake up later in the night to offer Qiyam-ul-Layl (standing for optional Prayer at night). However, during the last third of the night, she began menstruating. Should she make up for the missed Witr or not, given that the Messenger of Allah (peace be upon him) never neglected the two supererogatory Rak'ahs of Fajr and the Witr even when traveling?

A: According to the regular practice of the Prophet (peace be upon him), whenever he missed Witr prayer in the last part of the night due to an illness or oversleeping, he would make up for the Witr he missed at the time of Salat-ul-Duha (supererogatory Prayer after sunrise) adding a Rak'ah to make it an even-number Salah (prayer). Later than this time,

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the missed Witr may not be made up for.

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The first question of Fatwa no. 18277

Q1: When combining `Isha' (Night) Prayer with Maghrib (Sunset) Prayer at the latter's time due to rainfall, is it permissible to perform Shaf` (two units of Prayer, particularly before the final unit of the odd-number prayer) and Witr (Prayer with an odd number of units) in the Masjid (Mosque) after the combined prayers? Or should one wait until the actual time of `Isha prayer, offer it and follow it by the Sunnah (supererogatory) prayer then Shaf` and Witr? What is the soundest opinion in this regard? Kindly let us know, may Allah reward you!

A: If you combine `Isha' with Maghrib Prayers at the time of the latter due to a legal excuse, it is permissible to offer Witr after them. However, delaying the Witr prayer to the last portion of the night is actually much better if possible.

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Fatwa no. 18926

Q: Is it permissible to offer Nafilah (supererogatory) prayers after Witr (Prayer with an odd number of units) prayer?

A: If you fear that you might be unable to wake up during the last portion of the night, you have to offer Witr before going to sleep. If you awaken at that time, then you are entitled to offer Nafilah prayers as you wish

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and you do not need to offer Witr prayer once again. On the other hand, if you are certain that you will wake up during the last portion of the night, then you should delay performing Witr and make it the last Salah you offer at night, as this is by far better.

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The seventh question of Fatwa no. 16402

Q 7: The Prophet (peace be upon him) said: [\(Make Witr \(odd prayer\) your last prayer at night.\)](#) what should one do if he offered witr (Prayer with an odd number of units) at the beginning of the night then he wanted to offer Qiyam-ul-Layl (standing for optional Prayer at night) during the last part of the night?

A: If a person offers Witr at the beginning of the night and he woke up during the last portion of the night, then he is permitted to offer supererogatory prayers as he wishes without repeating Witr. However, if he is sure of his awakening during the last portion of the night, he should delay the Witr until the last part of the night, as this is preferable as the Prophet (peace be upon him) indicated by his saying: [\(Make Witr \(odd prayer\) your last prayer at night.\)](#) (Agreed upon by Al-Bukhari and Muslim).

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Fatwa no. 13900

Q: If I performed `Isha' (Night) Prayer and Tarawih (special supererogatory night Prayer in Ramadan) in Ramadan and at other times,

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then i offered Witr (Prayer with an odd number of units) before going to sleep, and then i woke up to offer Tahajjud (optional late night Prayer), should i repeat Witr prayer, or what should I do, as the Prophet (peace be upon him) said, (Make Witr (odd prayer) your last prayer at night.) Please advise, may Allah reward you!

A: It is impermissible for you to repeat Witr, for the Hadith which states: **((There are) no two Witr's (to be offered) during one night)** However, if you want to offer supererogatory prayers, you are entitled to do that as you wish, but without repeating the Witr prayer.

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The first question of Fatwa no. 19371

Q 1: One day i offered the `isha' (Night) Prayer but i did not perform Witr (Prayer with an odd number of units) after it until the Adhan (call to Prayer) of Fajr (Dawn) Prayer was pronounced. I was then at a loss whether I should offer Witr first then offer the supererogatory Prayer before Fajr. I did not know which to do first.

A: Witr Prayer is a stressed Sunnah and its due time includes the period from after the `Isha' Prayer until the break of Al-Fajr-ul-Sadiq (true dawn). This is indicated by the Hadith narrated on the authority of Kharijah ibn Hudhafah (may Allah be pleased with him) who said: The Messenger of Allah came out to us and said: [«Allah has given you an extra Salah \(Prayer\) which is better for you than red camels \(i.e. high bred camels\). We said: What is it, Messenger of Allah? He said: This is the Witr \(which Allah has appointed for you\) between the `Isha' Prayer and break of dawn.»](#) (Related by the Five Compilers of Hadith (Imams Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah) except for Al-Nasa'y and Al-Hakim ranked it as Sahih (authentic)) It was also authentically reported from the Messenger of Allah (peace be upon him) that he said: [«Perform Witr before the morning.»](#) (Related by Imam Muslim in

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his Sahih Book of Hadith) Accordingly, if anyone does not offer the Witr before the break of Al-Fajr-ul-Sadiq, they should start by offering the Sunnah Ratibah (supererogatory Prayer performed on a regular basis) before the Fajr Prayer after the Adhan, then they should offer the obligatory Fajr Prayer. The Prophet (peace be upon him) said: [«There is no Salah \(to be offered\) after dawn except the two Rak`ahs \(units of Prayer\) of the Fajr Prayer.»](#) (Related by Imam Ahmad in his Musnad (Haidth compilation), vol. 2, p. 23, 104; Abu Dawud in his Sunan (Hadith compilations classified by jurisprudential themes), vol. 2, p. 58; and Al-Tirmidhy in Al-Gami`, vol. 2, p. 279) In this case, they are permitted to make up for the Witr Prayer at the time of Salat-ul-Duha (supererogatory Prayer after sunrise) and offer it as a two-Rak`ah Prayer. In light of this, if they are used to offer Witr as one Rak`ah, they should offer it as two Rak`ahs; and if they are used to offer it as two Rak`ahs, they should offer it as four Rak`ahs; and six Rak`ahs if they are used to offer it as five Rak`ahs. They should say Taslim (salutation of peace ending the Prayer) after each pair of Rak`ahs according to the Hadith narrated on the authority of `Aishah (may Allah be pleased with her) who said: [«When sleep or pain overpowered the Prophet \(peace be upon him\) and made it impossible \(for him\) to observe the Night Prayer, he used to offer twelve Rak`ahs during the daytime.»](#) (Related by Imam Muslim in his Sahih, vol. 1, p. 514; and Imam Ahmad in his Musnad, vol. 1, p. 54, 95, 109, 258)) Al-Tirmidhy, Abu Dawud, and Al-Nasa'y also related a similar Hadith. The Prophet (peace be upon him) offered twelve Rak`ahs, because he used to offer eleven Rak`ahs at night, and he added one Rak`ah to make it twelve Rak`ahs as he (peace be upon him) said: [«The \(optional\) Salah during the night should consist of pairs of Rak`ahs, but if one of you fears morning is near, they should offer one Rak`ah, which will make their Salah an odd number for them.»](#) (Agreed upon by Al-Bukhari and Muslim)

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The first question of Fatwa no. 19176

Q 1: is it sufficient to offer the supererogatory prayer and one Rak`ah of Witr after the `isha' (Evening) Prayer? Or should one offer two Rak`ahs of Shaf` before the one Rak`ah of Witr after the `Isha' Prayer? Give us the ruling on this, may Allah bless you for it!

A: The performance of two Rak`ahs of Shaf` before the single Rak`ah of Witr is better than the performance of one Rak`ah of Witr only. Moreover, the performance of the supererogatory prayer after the `Isha' Prayer can not be a substitute for the two Rak`ahs of Shaf`. Also, a Muslim can perform the Witr as one Rak`ah and there is no sin on him.

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The first question of Fatwa no. 18024

Q 1: is it permissible for a Muslim to perform the Shaf` Prayer (two units of Prayer, particularly before the final unit of the odd-number prayer) and the Witr Prayer (Prayer with an odd number of units) with loud recitation?

A: It is permissible for a Muslim to perform the Shaf` Prayer and the Witr Prayer either with a loud recitation or a subvocal recitation, but loud recitation is better as long as loud recitation does not harm anyone. This is because the Shaf` Prayer and the Witr Prayer are regarded as Qiyam-ul-Layl (standing for optional Prayer at night) in which loud recitation is recommended.

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First question of Fatwa no. 17856

Q 1: regarding Shaf` and Witr which are offered after `Isha' (Night) Prayer, is Shaf` considered Sunnah Ba`diyyah (supererogatory Prayer) which is performed on a regular basis after `Isha' Prayer?

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A: Shaf` is two units of Salah (Prayer) which are particularly performed before Witr, which is a Salah with an odd number of units. However, Shaf` is an independent Nafilah (supererogatory act of worship). The Sunnah Ba`diyyah which is performed on a regular basis after `Isha' Prayer is another Nafilah.

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The first question of Fatwa no. 20815

Q 1: Is true that Du'a'-ul-Qunut (supplication recited while standing after bowing in the last unit of Prayer) should not be constantly made in Ramadan i.e. the Imam can supplicate once or twice during the same night either in the first, middle, or last ten nights of Ramadan? Did that happen during the lifetime of the Messenger (peace be upon him) and his Sahabah (Companions)? What is actually followed in Madinah, Makkah the central city of Masjids (mosques), and Riyadh? If Du'a'-ul-Qunut is permissible once or twice during Ramadan, please explain this to the Ummah (nation based on one creed) to be made clear in every Masjid no matter big or small.

A: Du'a'-ul-Qunut in Witr (Prayer with an odd number of units) is Mustahab (desirable) because of the Hadith reported by Al-Hasan ibn 'Aly (may Allah be pleased with them) who said: [\(The Messenger of Allah \(peace be upon him\) taught me some words to say during Qunut in the Witr Prayer. They are, 'Allahumma ihdini fiman hadayta, wa 'afini fiman 'afayta, wa tawallani fiman tawallayta, wa barik li fima a'tayta, wa qini sharra ma qadayta, fa inaka taqdi wa la yuqda 'alaik, wa inahu la yadhilu man walayta, tabarakta Rabana wa ta'alayta \[O Allah! Guide me among those You have guided. Protect me among those You have protected. Take me into Your Care among those You have taken into Your Care. Bless me in what You have bestowed \(on me\). Guard me from the evil of what You have decreed, for You are the One Who decrees, and none can decree over You. Truly, the one whom You patronize can never be abased. Blessed and Exalted are You, our Lord\].'\)](#) (Related by Ahl-ul-Sunan [authors of Hadith compilations classified by jurisprudential themes: Abu Dawud, Ibn Majah, Al-Tirmidhy and Al-Nasa'y])

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It is permissible for the Muslim to say this Du'a' sometimes and leave it at other times, whether during Ramadan or in any other month.

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The first question of Fatwa no. 16988

Q 1: Which is better, making Qunut (supplication recited while standing after bowing in the last unit of Prayer) in the Fajr (Dawn) Prayer or in the Witr (Prayer with an odd number of units)? Should the recitation in the Witr prayer be loud or sub-vocal?

A: It is desirable for Qunut to be made in the Witr. As for Qunut in the Fajr Prayer, it is made only in the time of hardships and afflictions. This is because it was authentically reported that the Prophet (may peace be upon him) never made it in the Fajr Prayer except when there was hardship or an affliction. It is worth mentioning that this is the opinion adopted by the Jumhur (dominant majority of scholars), which is the right opinion. If a person performs the Witr alone, the supplication should be made sub-vocally. If a person is the Imam of the congregation, the supplication should be made out loud by the Imam so that the people being led in the Prayers can say, "Ameen," after him.

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Fatwa no. 18069

Q: What is the ruling on adding some supplications to those made in the Witr Prayer (Prayer with an odd number of units)? Is such a practice permissible or not? I read a book on the Description of the Prophet's Salah by Shayk Muhammad Nasir Al-Dayn Al-Albany in which he said, "It is of the Prophetic Sunnah to add some supplications to the Qunut (supplication recited while standing after bowing in the last unit of Prayer) made in the Witr, as the Prophet's Companions (may Allah be pleased with them)

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did so. I myself hear some people during the month of Ramadan who add some supplications to the Qunut made in the Witr.

A: It was authentically reported from the Hadith reported by Al-Hasan ibn `Aly (may Allah be pleased with them) with regards to the Prophet's teaching him the Qunut made in the Witr, as in the book Al-Musnad by Ahmad, the books As-Sunan by Abu Dawud, At-Tirmidhy, An-Nasa'iy, Ibn Majah and others that Al-Hasan (may Allah be pleased with him) said: "Allah's Messenger taught me some supplications that I can say in the Qunut made in the Witr Prayer: [﴿O Allah, guide me among those You have guided, grant me security among those You have granted security, take me into Your charge among those You have taken into Your charge, bless me in what You have given, guard me from the evil of what You have decreed, for You do decree, and nothing is decreed for You. He whom You befriend is not humbled. Blessed and Exalted are You, our Lord.﴾](#) As said by At-Tirmidhy, "This is a Hadith Hasan (good Hadith) and no other Hadith was reported that is better than such a Hadith with regard to the Qunut." As said by Ibn Hajar, "This is a Hadith Hasan (good Hadith)." It was reported by `Aly ibn Abu Talib (may Allah be pleased with him) that Allah's Messenger (may peace be upon him) would say in the Qunut made in the Witr Prayer: [﴿O Allah! I seek protection against Your Wrath in Your Pleasure. I seek protection in Your Pardon against Your chastisement, I am not capable of enumerating praise of You. You are as You have lauded Yourself﴾](#) (Related by the Five Compilers of Hadith (Imams Ahmad, Abu Dawud, At-Tirmidhy, An-Nasa'iy and Ibn Majah). It is permissible for a Muslim to add other supplications reported from the Prophet (may peace be upon him) in other situations, as mentioned by some scholars.

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The second and fourth questions of Fatwa no. 17972

Q 2: The supplication, "Oh Allah, guide me with those whom you have guided, etc!" was reported to be said in the Witr Prayer (Prayer with an odd number of units): should a person raise their hands when supplicating to Allah in Prayers or not? As reported from the Prophet (may peace be upon him), when can a person raise their hands on supplicating to Allah in Prayers? May Allah reward you!

A: raising one's hands on supplicating to Allah in the Qunut (supplication recited while standing after bowing in the last unit of Prayer) and other situations is Sunnah (a supererogatory act of worship following the example of the Prophet) except in the situations the Prophet (peace be upon him) himself would not raise his hands, such as the supplications recited after the Five Obligatory Prayers, the supplications recited before the end of the Prayers, and the supplications recited in the sermons of Friday Prayer and the two 'Eids Prayers as for the preacher. This is because the Prophet (may peace be upon him) would not raise his hands on supplicating to Allah during these sermons except when he supplicated to Allah for Istisqa' (Asking for rain). Also, the people led in the Prayers raise their hands on supplicating to Allah in the Istisqa' Prayer as done by the Imam.

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Q 4: Will the Salah (Prayer) be correct of someone who forgets or intentionally does not say Du'a'-ul-Qunut (supplication recited while standing after bowing in the last unit of Prayer) in the Witr (Prayer with an odd number of units)?

A: It is Mustahab (desirable) to say Du'a'-ul-Qunut and it is permissible not to say it; but saying it is preferable. However, the Salah of one who does not say it is correct.

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Fatwa no. 14197

Q: Since I was a child, I have learned to offer the Witr (Prayer with an odd number of units) as follows; three consecutive Rak'ahs (units of Prayer) without saying Taslim (salutation of peace ending the Prayer) after the second Rak'ah and saying the Du'a' (supplication) of Witr before the Ruku' (bowing) of the third Rak'ah. In the third Rak'ah, I am used to recite Surah Al-Fatihah followed by another Surah, I then utter Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), say Du'a' of Witr, and then perform Ruku' of the third Rak'ah. When I asked my father about this, he told me that we follow the Hanafi Madh-hab (School of Jurisprudence of Imam Abu Hanifah) and that I have been taught to offer Witr according to this Madh-hab. What is the opinion of Your Eminence? Is it a sin if I offer Salah in the same manner that they are offered in Al-Masjid Al-Haram (the Sacred Mosque in Makkah) during Ramadan?

A: The place of saying Du'a'-ul-Qunut as prescribed in Islam is after the Ruku' of the last Rak'ah, which is the Witr Rak'ah (the single Rak'ah offered separately at the end).

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Fatwa no. 17446

Q 1: What is the ruling on the Du`a' (supplication) said on finishing reciting the entire Qur'an? I have heard that saying this Du`a' is a Bid`ah (innovation in religion), is this true?

A: The Du`a' said on finishing the recitation of the Noble Qur'an was observed by the Salaf (righteous predecessors). This was the practice of Muslims in the best and early centuries when Islam was prosperous. The Salaf used to gather on finishing the recitation of the Noble Qur'an

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and supplicate during the Salah (Prayer) and after it. Thus, it is not a Bid`ah in Islam.

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Q 2: What is the ruling on an Imam saying "O Allah avert all the evils You send down this night from the Muslims" during Qunut (supplication recited while standing after bowing in the last unit of Prayer)?

A: There is nothing wrong with this supplication as the Imam is asking Allah (Exalted be He) to bestow goodness on him and avert evil from him and the Muslims. These, and all matters are controlled by Allah (Glorified be He).

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The first question of Fatwa no. 21263

Q 1: Our Imam (the one who leads congregational Prayer) who has memorized the whole Qur'an has a sweet voice which makes many people come to pray behind him. Yet we notice certain things he does during the Witr (Prayer with an odd number of units) after offering Tarawih (special supererogatory night Prayer in Ramadan) and wish to know the ruling on them. he intones the Du`a' (supplication) and says it in a way similar to what he does while reciting the Qur'an. In addition, most of his supplications rhyme and he prolongs the supplication for almost half an hour of more. When people drew his attention to this point, he said that he did so during the blessed last ten days of Ramadan and that some sick or afflicted people ask him specifically to prolong, hoping that

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Allah may accept it from them.

A: It is necessary for anyone making Du`a' to avoid rhyming and exceeding the proper limits in using rhyming words. While supplicating, a Muslim should observe Khushu` (the heart being attuned to the act of worship) and humility and show their need to Allah, as this makes the supplication more likely to be heard and answered. Moreover, the person making Du`a' should not say it in a way similar to Qur'an by using the rules of Tajwid (art of Qur'anic recitation) and intoning. This was not confirmed from the Prophet (peace be upon him) nor from his Sahabah (Companions). Furthermore, the person making Du`a' should not prolong it in a way that may cause people harm, rather they should be moderate, concentrating on the most comprehensive supplications and disregarding anything else, as stated in the Sunnah (whatever is reported from the Prophet).

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Tarawih Prayer

The fourth question of Fatwa no. 20236

Q 4: What is the ruling on a person who performs the Tarawih Prayer (special supererogatory night Prayer in Ramadan) before the `Isha' (Night) Prayer? By doing so, would they be considered as having offered the Tarawih Prayer or not?

A: It is an act of Sunnah (reported from the Prophet) to offer the Tarawih Prayer in Ramadan after the `Isha' Prayer and its Sunnah Ba`diyyah (supererogatory Prayer performed after an obligatory Prayer), and this is what is done by Muslims all over the world.

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The second question of Fatwa no. 20677

Q 2: Is it permissible for a Muslim to say Du`a'-ul-Istiftah (opening supplication when starting the Prayer) only in the first pair of Rak`ahs (units of Prayer) of the tarawih Prayer (special supererogatory night Prayer in Ramadan)? Is there a particular Du`a' to say when starting Qiyam-ul-Layl (standing for optional Prayer at night) that is different from Du`a'-ul-Istiftah of the Obligatory Prayers and the Tarawih Prayer? We would be grateful if you could highlight this point. May Allah bless you!

A: It is desirable for a Muslim to say Du`a'-ul-Istiftah every two Rak`ahs of the Tarawih Prayer. This is because every two Rak`ahs are regarded as an independent Prayer. There is no difference between the obligatory Prayers and supererogatory ones with regard to the wording of Du`a'-ul-Istiftah. This Du`a' should be one of those reported from the Prophet (peace be upon him), and the most famous of which is: "Subhanak Allahuma wa-bihamdika, wa-Tabarak Ismuka, wa-Ta`ala Wahduka, wa-la Ilaha Ghayruk (Glory be to You, O Allah! All Praise be to You! Exalted be Your Name! Glorified be Your Oneness! There is no deity but You!)."

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The second question of Fatwa no. 19178

Q 2: did not the Salaf (right predecessors) offer the Tarawih Prayer (special supererogatory night Prayer in Ramadan) in congregation?

A: The Tarawih Prayer is a Sunnah (a commendable act) reported from Allah's Messenger (peace be upon him). He (peace be upon him) has urged Muslims to offer the Tarawih Prayer during Ramadan, saying: [«Anyone who observes the Prayer at night during Ramadan \(i.e. Tarawih Prayer\), out of sincere Faith and hoping for a reward from Allah, their previous sins will be forgiven.»](#) The Prophet (peace be upon him) offered it in congregation with his Sahabah (Companions of the Prophet - may Allah be pleased with them) for three successive nights, then he abstained from leading them in it and offered it at home individually lest it might be made obligatory for Muslims. Al-Bukhari related in his Sahih (authentic) Book of Hadith on the authority of `Aishah (may Allah be pleased with her) that one night the Prophet (peace be upon him) led Muslims in a night Prayer. On the second night, the people began to gather in large numbers to offer the night Prayer. On the third or the fourth night, more people gathered to offer the night Prayer, but he (peace be upon him) did not go out to lead them in this Prayer. The following morning, he said: [«I saw what you were doing, but I desisted to come to you \(and lead the Prayer\) for fear that it \(i.e. this Prayer\) might become obligatory for you.»](#) The Prophet (peace be upon him) urged his Sahabah to offer this night Prayer; some of them offered it individually and others offered it in a congregation of two or three persons. Muslims remained doing so during the era of the Caliph Abu Bakr and the first years of the era of the Caliph `Umar (may Allah be pleased with both of them). `Umar (may Allah be pleased with him) then saw that Muslims were better to be led in the Tarawih Prayer by one Imam when he was sure that it would never be made obligatory because the Wahy (Revelation) had stopped after the death of

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the Prophet (peace be upon him). Thus, he decided to gather them in the Tarawih Prayer as led by Tamim Al-Dary and Ubay ibn Ka`b (may Allah be pleased with both of them), since their gathering and listening to the Qur'an during the Prayer would entail much good. As a result, Muslims have been offering this Prayer in congregation up to the present time and all praise be to Allah!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 17882

Q 1: Our mister says that the Tarawih Prayer (special supererogatory night Prayer in Ramadan) is not a congregational Salah (Prayer); is this true?

A: according to the Sunnah (whatever is reported from the Prophet), the Tarawih Prayer is to be performed in the Masjid (mosque) as a congregational Salah, as the Prophet (peace be upon him) led the Muslims in this Salah for some nights in Ramadan. He (peace be upon him) led the Muslims in the Tarawih Prayer for three nights, but on the fourth night he did not go out to lead them, saying: **(I feared that it (i.e. the Tarawih Prayer) might become obligatory for you.)** During the era of Caliph `Umar ibn Al-Khattab (may Allah be pleased with him), he saw people offering the Tarawih Prayer individually, so he believed that it was better to gather them behind one Imam (the one who leads congregational Prayer). As a result, he gave his orders to Ubay to lead people in the Tarawih Prayer, as the reason for which the Messenger (peace be upon him) abstained from continuing to observe this Salah as a congregational Salah was over. The Prophet's Sahabah (Companions - may Allah be pleased with them) unanimously agreed upon what was decided by `Umar and saw that this practice is a revival of the Sunnah of the Prophet (peace be upon him). None of the earlier or contemporary scholars has been reported as contradicting this Sunnah.

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The second question of Fatwa no. 16977

Q 2: It is now winter and the Imams combine the Maghrib (Sunset) Prayer and the `Isha' (Evening) Prayer when there is a legal excuse for combining them. Soon the month of Ramadan will come; is it permissible for us to perform the Tarawih Prayers immediately after the `Isha' Prayer when it is combined with the Maghrib Prayer at the due time of the Maghrib Prayer?

A: There is no sin in offering the Tarawih Prayer after combining the `isha' and Maghrib Prayers when there is a legal excuse that permits combining them.

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The third question of Fatwa no. 20795

Q 3: Is it permissible for an Imam (the one who leads congregational Prayer) to perform tarawih (special supererogatory night Prayer in Ramadan) in congregation while a group of people perform `Isha' Prayer in congregation?

A: There is nothing wrong with an Imam performing Tarawih after finishing the `Isha' Prayer and its Nafilah (supererogatory) Prayers, even if there is a congregational Salah performed by the persons who missed the `Isha' Prayer with him. Those people may, with the intention to perform `Isha' Prayer, join the Imam who is performing Tarawih.

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Once he makes Taslim (salutation of peace ending the Prayer), they can stand up to complete the remaining Rak`ahs of `Isha' Prayer. Another option is that they may perform Salah in congregation in a place that does not cause any disturbance for them or the Imam.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 19854

Q: During the first twenty days of Ramadan, we are used to offering eleven Rak'ahs (units of Prayer) of Tarawih (special supererogatory night Prayer in Ramadan). In the last ten days, we offer ten Rak'ahs at the beginning of the night and ten Rak'ahs at the end of it, then we pray three units of Witr, so that the total becomes twenty-three Rak'ahs. A knowledge seeker claimed that differentiation in the number of Rak'ahs between the first twenty days and the last ten days is a Bid'ah (innovation in religion), and that the original ruling is complete equality in their number in all days throughout the whole month. He claimed that if we want to offer eleven Rak'ahs at the beginning of the month, we should do the same at its end. If we want to offer twenty-three Rak'ahs in the end of the month, we should do the same at the beginning. He also claimed that it is a Bid'ah to differentiate between Salah (Prayer) in the beginning and the end of the night in the last ten days, as we offer ten short Rak'ahs in the beginning of the night and call them Tarawih, and ten long Rak'ahs at the end of the night and call them Qiyam-ul-Layl (optional Night Prayer). Please advise, may Allah benefit people by your knowledge and raise your rank.

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A: Tarawih Prayer offered in Ramadan is a stressed Sunnah (supererogatory act of worship following the example of the Prophet) performed by the Prophet (peace be upon him) who led his Sahabah (Companions) in offering it for many nights, and then he discontinued it lest that it should become obligatory on them. His Sahabah did it after his death (peace be upon him), and it is still offered to the present day. As for the number of its Rak'ahs, there is no fixed authentic number. Some people claim that it is twenty-three; others claim that it is thirty-six; others claim more; and others claim less. During the era of 'Umar the Sahabah used to offer twenty-three Rak'ahs in the Messenger's Mosque (peace be upon him). The Prophet (peace be upon him) never used to offer more than eleven or thirteen Rak'ahs, whether in Ramadan or at any other time. He (peace be upon him) did not fix a certain number of Rak'ahs for the people in Tarawih and Qiyam-ul-Layl; he (peace be upon him) used to exhort them to perform Qiyam-ul-Layl, especially in Ramadan, saying, [Anyone who spends Laylat-ul-Qadr \(the Night of Decree\) in Qiyam, out of Iman \(Faith\) and Ihtisab \(confident anticipation of Allah's Reward\), will have their past sins forgiven.](#) He (peace be upon him) did not fix a certain number of Rak'ahs. This depends on the way a person offers Salah (Prayer); those who offer long Rak'ahs can offer a small number of Rak'ahs like what the Prophet (peace be upon him) used to do, while those who offer short Rak'ahs out of mercy on people can offer a large number of Rak'ahs like what the Sahabah used to do during the era of 'Umar. There is nothing wrong in increasing the number of Rak'ahs in the last ten days of Ramadan in comparison to the first twenty days, and dividing them into two parts: one that is offered in the beginning of the night in the form of short Rak'ahs for Tarawih, and another that is offered in the end of the night in the form of long Rak'ahs for Tahajjud (optional late night Prayer). The Prophet (peace be upon him) used to exert himself more in worship during the last ten days of Ramadan than any other time. When the last ten days of Ramadan began, he (peace be upon him) used to gird himself for the purpose, stay up the night, devote himself to worship with abstention from conjugal intercourse, and wake his family up to seek to attain Laylat-ul-Qadr (the Night of Decree).

A person who forbids increasing the number of Rak'ahs at the end of the month than its beginning contradicts the guidance of the Prophet (peace be upon him) and the Salaf (righteous predecessors). We should follow the Sunnah of the Prophet (peace be upon him) and the Rightly-Guided Caliphs and urge the people to follow it, not spread claims that decrease their interest in devoting themselves to worship in Ramadan.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 14420

Q: There is a Masjid (mosque) in our village where the Friday Prayer is offered every Friday and all the people gather in this masjid to offer the Friday Prayer there. In the month of Ramadan, most people gather to offer the Tarawih Prayer. During the last ten days of Ramadan, some people perform I`tikaf (seclusion for worship in a Masjid) whereas others offer the Tarawih Prayer and insist that the Imam offers the Witr with them although he offers I`tikaf with the others. They take as evidence what happens in the Holy Masjid in Makkah where people perform the Witr Prayer twice, early and late at night. As we know, Salat-ul-Layl (optional Prayer at night) is performed as two Rak`ahs following two Rak`ahs, etc. and then finished with one Rak`ah of Witr.

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We would be grateful if your Eminence can show us in detail how to perform the Witr for a person who does not want to perform `Itikaf, as there is much argument about this point and you are the only reference whom we can consult regarding what Muslims differ on.

A: It is legally prescribed that those who offer the Tarawih Prayer should perform the Witr Prayer only once at the end of their prayers. It is not permissible for a person to perform the Witr Prayer twice on the same night, as it was authentically reported that the Prophet (may peace be upon him) said: **«(There are) no two Witr (to be offered) during one night»** If the Imam offers the Witr Prayer with some people in the first part of the night, he should not offer the Witr Prayer a second time.

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The first question of Fatwa no. 18364

Q 1: There are some Imams who recite in the tarawih Prayer some long or medium sized Surahs after Surah Al-Fatihah in the first Rak`ah, whereas they recite Surah Al-Ikhlās after Surah Al-Fatihah in the second Rak`ah. They do so with no change during all the nights of Ramadan. Is such a practice permissible? It is worth mentioning that after every four Rak`ahs of the Tarawih Prayer they recite some group supplications such as, "Oh Allah! You are a Forgiver Who loves forgiveness, so forgive us." What is the opinion of Your Eminence on such a practice?

A: In the Tarawih Prayer it is better for the Imam to recite the whole Qur'an by beginning recitation from the first Surah of the Qur'an on the first night

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and continue recitation during the nights of Ramadan and then finish recitation of the Holy Qur'an on the last night of Ramadan as done by the Prophet's Companions (may Allah be pleased with them). However, it is permissible for the Imam to recite some parts of the Holy Qur'an during all the nights of Ramadan, but he should not recite some particular Surahs every night. Also, it is not permissible to recite group supplications after every four Rak`ahs of the Tarawih Prayer, as such a practice is a Bid`ah (an innovation in religion) on which there is no evidence from the Holy Qur'an or the Prophetic Sunnah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 19650

Q: During the month of Ramadan, some performers of Prayer reprimand us for the recitation of one Ayah (Qur'anic verse) or two Ayahs only in each Rak`ah. We may recite from Ayah no. 1 to Ayah no. 13 of Surah Al-Baqarah in four Rak`ahs and sometimes in six Rak`ahs. Is such practice permissible? May Allah safeguard you and guide you to the right path!

A: With regard to Qiyam-ul-Layl (standing for optional Prayer at night), it was reported that the Prophet (peace be upon him) would prolong the Prayer including the recitation. Moreover, there are many Prophetic Hadiths on this point. When Abu Salamah (may Allah be pleased with him) asked `Aishah (may Allah be pleased with her) about the prayer of Allah's Messenger during the month of Ramadan, she said, ["Allah's Messenger never exceeded eleven Rak`ahs in Ramadan or in other months; he used to offer four Rak`ahs -- do not ask me about their beauty and length,](#)

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[then four Rak`ahs, do not ask me about their beauty and length, and then three Rak`ahs."](#)) (Related by Al-Bukhari and Muslim). Also, it was authentically reported that the Prophet's Companions (may Allah be pleased with them), who were gathered by `Umar (may Allah be pleased with him) to perform the Tarawih Prayer as a congregational prayer, would prolong recitation to the point that they would lean over their sticks to bear standing for prayer. Thus, it is legally prescribed that during the Tarawih Prayer the Imam should prolong recitation to the extent that the Prayer does not become burdensome for the performers of Salah; otherwise he should recite some few Ayahs of the Holy Qur'an in each Rak`ah. As for the practice of reciting one Ayah or two Ayahs of the Qur'an in each Rak`ah, it is better to abandon such practice, as it leads the performers of Prayer not to listen to as many parts of the Holy Qur'an and deprives them of the reward of listening to the Holy Qur'an. The Imams should fear Allah (Exalted be He) as regards the Prayer. Moreover, they ought to give advice to the people being led in the Prayers and interest them in the Prayer with long recitation to get the best reward, as much as possible.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third and fourth questions of Fatwa no. 16396

Q 3: During the month of Ramadan, we offer the Tarawih Prayers as twenty Rak`ahs in which we recite from Surah Al-Takathur to Surah Tabbat in ten Rak`ahs and Surah Al-Ikhlās in the other ten Rak`ahs during the first half of Ramadan, whereas we recite the same Surahs

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but we recite Surah Al-Qadr instead of Surah Al-Ikhlās in the same way mentioned above during the second half of Ramadan. What is the ruling on such a practice?

A: As detailed in the Prophetic Sunnah, the Tarawih Prayer is performed as a congregational prayer in the Masjid (mosque) in tranquility and reverence on standing, bowing and prostrating. Moreover, it is a blessed occasion for reciting and listening to the Holy Qur'an. As for what you have mentioned, the practice of reciting one or more of the short Mufasssal Surahs (the last 65-70 chapters of the Qur'an) during the tarawih prayer has not been reported from the Salaf (righteous predecessors) who are better to follow their guidance. In addition, it is better for us to do what realizes the purpose of such optional prayer as fixed by the Shari`ah (Islamic Law).

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Q 4: There is a Masjid (mosque) next to our house, where the Imam, who is not a memorizer of the Holy Qur'an, recites from a copy of the Qur'an in the Tarawih Prayers. It is worth mentioning that he moves a lot while opening and turning the pages of the copy of the Holy Qur'an. What is your opinion on such a practice?

A: reciting from a copy of the Qur'an in the Tarawih Prayers is permissible if the Imam is not a memorizer of the Holy Qur'an, as it was authentically reported that some of the Salaf (Righteous predecessors) would do it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 19176

Q 2: Is it permissible for the Imam to recite half a part of the Holy Qur'an from a copy of the Qur'an in the Tarawih Prayer and after finishing the Tarawih Prayer

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recite the second half of the part from a copy of the Qur'an and people listen to him while they all are sitting together in the mosque? Give us the ruling on such a practice, may Allah bless you for it!

A: the Imam's recitation of the rest of a part of the Qur'an after offering the tarawih Prayer is a Bid`ah (an innovation in religion) and such a practice can not be a substitute for reciting that part of the Qur'an in the Tarawih Prayer.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 20815

Q 2: If the Imam concludes reciting the whole Qur'an on the twenty-first or the twenty seventh night of Ramadan in the Tarawih Prayers, should he restart recitation from the beginning of the Qur'an, or should he recite from any part of the Holy Qur'an, or what should he do?

A: If the Imam concludes reciting the whole Qur'an during the month of Ramadan on the twentieth night or before or after it, he can restart another recitation from the beginning of the Holy Qur'an. Also, it is permissible for him to recite from any part or any Surah of the Holy Qur'an.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 18426

Q 3: In one of the Masjids (mosques) we do not conclude reciting the whole Qur'an during the month of Ramadan in the Tarawih Prayers because the Imam deputizes some young people to lead people in the Tarawih Prayers. These young people, may Allah bless them, recite the Holy Qur'an slowly, a matter that leads us not to conclude reciting the entire Qur'an during the month of Ramadan in the Tarawih Prayers. Is it permissible for me to go to one of the neighboring masjids where I know that the Imam will conclude reciting the Holy Qur'an on a particular night, though I do not offer the Tarawih Prayers with this Imam except on the night when the recitation of the entire Qur'an is concluded?

A: It is desirable for a Muslim to supplicate to Allah upon finishing reciting the entire Qur'an in the tarawih Prayers. Also, it is desirable for a Muslim to attend the conclusion of reciting the whole Qur'an, as many of the Salaf (righteous predecessors) would do so. There is no sin in going to any Masjid to attend the conclusion of reciting the entire Qur'an.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 21263

Q 2: When the Imam told those being led in Salah (Prayer) about the night on which he will recite the supplication of concluding reciting the whole Qur'an, they asked him how could he do so though he had not finished reciting the entire Qur'an neither in the Tarawih Prayers nor in Salat-ul-Layl (optional prayer at night), but he replied that he recited the Qur'an in the Tarawih Prayer and in Salat-ul-Layl and outside Prayer to conclude reciting the whole Qur'an. He assured them and told them that he was very intent on finishing reciting the whole Qur'an during the month of Ramadan. is it permissible for the performers of Salah

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to continue reciting the Qur'an outside the Prayer to conclude reciting the entire Qur'an during the month of Ramadan ?

A: Such a practice was neither an act of the Prophet (peace be upon him) nor of the Salaf (righteous predecessors). It is better to follow in the footsteps of the Salaf. It is worth mentioning that all acts of worship are based on Tawqif (a religious text and not personal opinion), so no Ijtihad (juristic effort to infer expert legal rulings) or Qiyas (analogy) should be adopted in such cases.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



The second question of Fatwa no. 21787

Q 2: In some Masjids (mosques) there are some people who give a feast for the performers of Salah (Prayer) after concluding reciting the whole Qur'an in the Tarawih Prayers. What is the ruling on such feasts and attending them?

A: There is no evidence from the Prophetic Sunnah on the practice of giving a feast on such an occasion, so it is better for Muslims not to do it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



First question of Fatwa no. 19159

Q 1: We are a group of police officers that work in Al-Sabikhah police station. We are only four people in the shift.

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We perform Tarawih (special supererogatory night Prayer in Ramadan) in a separate congregation at our place. Though we hear Salah (Prayer) held by neighboring Masjids (mosques) that are about 1500 meters far from our police station, we can not pray with them lest any car accident should happen and it is our job to deal with such matters. Is our Salah valid? Provide us with your beneficial answer please! May Allah reward you the best!

A: It is permissible that you perform Tarawih in a separate congregation at your work place as doing so enables you to combine between looking after your work and offering the concerned `Ibadah (worship).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 18344

Q 2: All praise be to Allah that I offer the Tarawih Prayers behind the Imam, but it is my habit that I offer the Witr Prayer before I go to bed even while traveling. i offer all the Rak`ahs (units) of Prayer behind the imam except for the Witr Prayer which i offer before sleeping. Which was better according to the Salaf (righteous predecessors); offering all the Rak`ahs of the Tarawih Prayers and the Witr Prayer including the supplication behind the Imam or offering the Rak`ahs of the Tarawih Prayers behind the Imam and offering the Witr Prayer alone before sleeping? If offering the Tarawih Prayers until supplication is better, how can I offer some optional prayers before sleeping? Should I offer Shaf` Prayer? Or Should I offer Witr Prayer? Or is there no Prayer to be performed after offering the Witr Prayer behind the Imam?

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A: It is better to offer the Tarawih Prayers and the Witr Prayer behind the Imam, as the Prophet (peace be upon him) said: [\(If a man prays with an imam until he leaves, he is reckoned as having spent a whole night in prayer.\)](#) If you want to offer some optional prayers at night before sleeping, you can offer whatever prayers you want, but you should not offer the Witr Prayer again as you have already offered it behind the Imam.

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The second question of Fatwa no. 17580

Q 2: A person missed the first Rak`ah (unit of Prayer) of Tarawih (special supererogatory night Prayer in Ramadan) performed in congregation. Should he make Taslim (salutation of peace ending the Prayer) following the Imam or make up for the missed Rak`ah?

A: If a person misses one Rak`ah of Tarawih performed in congregation, he should make up for it after the Imam makes Taslim.

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The second question of Fatwa no. 15863

Q 2: I am a senior student in one of the Egyptian universities. Usually students are overburdened with studies during Ramadan, since the final exams are immediately after that month.

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We have lots of studying to do during Ramadan and this deprives us from doing as much good deeds as we can, as we are commanded to. We wish to always recite the Qur'an and finish a Khatmah (one complete reading of the whole Qur'an) during the Tarawih (special supererogatory night Prayer in Ramadan). However, we pray in a nearby Masjid (mosque) where the Imam (the one who leads congregational Prayer) recites short Ayahs (Qur'anic verses) and finishes prayer early. Deep inside, I wish the Imam could complete the recitation of the whole Qur'an during the Tarawih like in other Masjids, yet, again, there is not much time to study. Please answer me and may Allah benefit you! Will I bear a sin for that? Note that I offer the Five Obligatory Daily Prayers at their due times and fast perfectly.

A: Tarawih Prayer is a stressed Sunnah (supererogatory act of worship following the example of the Prophet) and it is necessary to feel calm and tranquil while performing its recitation, standing, bowing, prostration and the rest of its Rukn (integral parts). It is not Wajib (obligatory) to complete one reading of the whole Qur'an during Tarawih.

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The second question of Fatwa no. 14291

Q 2: My brother is the Imam of a small mosque in our district. In the city where we live there are big mosques where I offer some obligatory prayers and Tarawih Prayers in one of the big mosques because the Imam of the big mosque has a nice voice and is a memorizer of the whole Qur'an. In addition, there are large numbers of people who offer their Prayers in this mosque, but

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the problem is that my brother got angry with me and told me that I, as well as my brothers, should offer Prayer behind him. He told our mother about what happened and she also got angry with us. She told us to offer Prayer behind our brother. Give us the ruling on such a practice, may Allah increase you in knowledge!

A: It is permissible for a person to offer Prayer in any mosque, especially when the Imam has a nice voice that helps people feel submissive in the Prayers. In addition, your brother should not oblige you to offer Prayer behind him.

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The second question of Fatwa no. 18638

Q 2: During the month of Ramadan, many mosques organize group Tahajjud (optional late night Prayer) between the first Adhan (call to Prayer) and the second Adhan of the Fajr (Dawn) Prayer. This makes us have Suhur (pre-dawn meal before the Fast) earlier for realizing such Prayer. Is such a practice an act done by the Prophet (peace be upon him)? Is such prayer which we offer as congregational between the two Adhan regarded as a Bid`ah (an innovation in religion)?

A: offering Tahhajjud in Ramadan is a good practice which was done by the Prophet (peace be upon him), who would offer extended optional late night Prayer during the last ten nights of Ramadan and do acts of worship which he would not do on other nights of the year. However, it is prescribed for the Imam to finish the Tahhajjud Prayer some time before the Fajr Prayer to allow people to have Suhur, as delaying Suhur is an act done by the Prophet (peace be upon him)

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and the Companions (may Allah be pleased with them).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fifth question of Fatwa no. 20903

Q 5: In our village and after offering four Rak`ahs of Tarawih Prayer, the Imam recites Surah Al-Ikhlās three times and orders people to recite them; is such a practice permissible?

A: reciting the Surah of Al-Ikhlās after offering four rak`ahs of Tarawih Prayer and repeating it three times is a Bid`ah (an innovation in religion) that has no origin in the Purified Shar` (Law). The Prophet (peace be upon him) said: "Whoever introduces a new practice to our religion, would be rejected."

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 17249

Q: We are Arab students studying in America, and there are some Islamic centers and mosques where we offer the Five Obligatory Prayers and other supererogatory prayers such as the Tarawih Prayers.

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My question is: When we offer the Tarawih Prayers behind some Pakistani Imams, they offer it as twenty three Rak`ahs. They offer such a Prayer as pairs of Rak`ahs. after finishing the twentieth Rak`ah, they make the Qunut supplications while sitting. After finishing supplication, they stand to offer the Witr Prayer as three Rak`ahs like the Maghrib (Sunset) Prayer, but they add one Takbirah (saying: "Allahu Akbar [Allah is the Greatest]") after rising from bowing and before prostration so as to make it different from the Maghrib Prayer. Is such a Prayer valid in such a way? Is it offered in this way by the followers of the Hanafi School of Fiqh? Or is it a Bid`ah (an innovation in religion)? Is it permissible for us to offer the Tarawih Prayers behind those people? Or is it better to offer the Tarawih Prayers as it is legally prescribed in our mosque? It is worth mentioning that this way of offering the Tarawih Prayers is adopted by some Islamic centers in America without having the ruling on the way of offering the Tarawih Prayers. We would be grateful if you could give us the ruling on this question, may Allah bless you for it!

A: Making supplications after finishing the twentieth Rak`ah is a Bid`ah. Moreover, offering the three Rak`ahs of Witr as the Maghrib Prayer is not Islamically acceptable. This is because the Prophet (peace be upon him) forbade offering the three Rak`ahs of Witr as the Maghrib Prayer, but a Muslim can perform them without sitting for Tashahhud in the second Rak`ah, as Allah's Messenger sometimes did so. In addition, adding one Takbirah after rising from bowing

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in the third Rak`ah of the Witr Prayer is a Bid`ah (innovation in religion). If they don't respond to your advice, it is permissible for you to offer the Tarawih Prayers independently in your mosque as eleven or thirteen Rak`ahs, as this is the best way to offer the Tarawih Prayers, as the Prophet (peace be upon him) did so. Whoever offers the Tarawih Prayers as twenty three Rak`ahs or more, is not sinful, as the Prophet (peace be upon him) said: [**\(The \(optional\) Salah during the night should consist of pairs of rak`ahs, but if one of you fears morning is near, he should pray one rak`ah, which will make his Salah an odd number for him.\)**](#) (Related by Al-Bukhari and Imam Muslim). The Prophet (peace be upon him) did not specify a particular number for the Tarawih Prayers.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!



Fatwa no. 19807

Q: In some neighboring villages and in the village where I live, it is the custom of people in the month of Ramadan that immediately after finishing the 'Isha' (Evening) Prayer, the Mu'adhin (caller to Prayer) calls people to the tarawih Prayers saying, "Oh nation of Fasting and Optional Prayer! Oh nation of the best of all creatures! Oh nation of the All-knowing King! Stand for the tarawih Prayer, may Allah reward you!" We then offer a pair of Rak'ahs after which the Mu'adhin repeats the same call as mentioned above. After that, we offer another pair of Rak'ahs after which the Mu'adhin repeats the same call. We do the same practice till the Tarawih Prayers are concluded. As for my question, is it permissible for me to offer Prayer with those people? Please note that there are no other mosques in our village. If it is not permissible for me to offer Prayer with them, does this apply to the Obligatory Prayers and the Tarawih Prayers or the Tarawih Prayers only? If it is not permissible for me to offer the Tarawih Prayers with them, can I offer such Prayers

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with my family at home? I would be grateful if Your Eminence could give me the ruling on the question, may Allah safeguard you and guide you to the right path!

A: Such a call after each pair of Rak'ahs in the Tarawih Prayers is a Bid'ah which a Muslim is not permitted to do, as the Prophet (peace be upon him) said: [\(Avoid novelties \(in religion\), for every novelty is an innovation, and every innovation leads to misguidance.\)](#) Also, he (peace be upon him) said: [\(He who did any act for which there is no sanction from our behalf, that is to be rejected.\)](#)

Thus, you have to forbid people from doing such a practice. If they don't respond to your advice, you have to inform the authority responsible for mosques to prevent such practices and dismiss whoever does not respond to their command and substitute whoever acts upon the Prophetic Sunnah and shun all forms of innovations in religion for such wrong people. If they don't give up such a practice, you should not offer the Tarawih Prayers with them for the wrong practice they do and which you are unable to remove. With regards to the Obligatory Prayers, you can offer them with these people as the wrong practice is done in the Tarawih Prayers only. There is no sin in offering the Tarawih Prayers with your family at home. May Allah bless you for it!

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Salat-ul-Layl

The first question of Fatwa no. 20398

Q 1: On standing for late night optional prayers, is it desirable to begin with a short pair of Rak`ahs?

A: As stated in the Prophetic Sunnah, it is desirable for a Muslim, if he offers the late night optional prayers on his own, to begin them with two short Rak`ahs, acting upon the Sunnah of our Prophet (may peace be upon him).

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The first question of Fatwa no. 20269

Q 1: are the night Salahs (prayers) performed as Salahs recited out loud or as Salahs with sub-vocal recitation? How many Rak`ahs are they? What are the supplications recited in such Salahs? What is the best time to offer such Salahs?

A: The night prayer is fundamentally offered as prayer recited out loud. It is desirable for a person who wants to offer optional prayer to offer it as a prayer recited out loud unless such loud recitation harms others. If any person is harmed by loud recitation; for example, another person offering Prayer next to him, etc., he has to recite with a low voice. The number of Rak`ahs of optional prayer is not specified, as one can offer however many Rak`ahs he likes. This is because it was authentically reported that the Prophet (peace be upon him) said: [«The night prayer is offered as two Rak`ahs followed by two Rak`ahs and so on, and if anyone is afraid of the approaching of the Fajr Prayer he should pray one Rak`ah](#)

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[and this will be a Witr for all the Rak`ahs which he has prayed before.»](#) (Related by Al-Bukhari and Muslim from Ibn `Umar (may Allah be pleased with both of them)). Also, it was authentically reported about the Prophet (peace be upon him) from the Hadith reported by `Aishah (may Allah be pleased with her) that she said: [«Allah's Messenger \(peace be upon him\) used to offer ten Rak`ahs \(at night\), saluting after every two Rak`ahs and then observing the Witr with a single Rak`ah.»](#) (Related by Al-Bukhari and Muslim). This is what was often done by the Prophet (peace be upon him). Moreover, it was authentically reported that the Prophet (peace be upon him) sometimes offered more than the number mentioned above and sometimes less than it, but he did not offer more than thirteen Rak`ahs. However, he did not say a specific number of Rak`ahs to be performed in the night prayer. as for the time of night prayer, it is the whole night, as one can offer the night prayer at any time of the night. The night ends with the rising of the real dawn. On the other hand, the time of the Witr Prayer is due only after a Muslim offers the `Isha' (evening) Prayer. Its time lasts till the rising of the real dawn. As for the Tahajjud and the Witr Prayers, they are better to be performed in the third part of the night if possible. If a person fears missing such Prayers due to sleep or any other reason, he can offer whatever Rak`ahs of optional prayer he likes and then offer the Witr Prayer in the first half of the night before going to sleep. Also, he can make whatever supplications he likes while prostrating himself to Allah, asking Allah for the best in the life of this world and in the Hereafter. A Muslim has to be humble and persistent while making supplications so that Allah may accept his Prayers and respond to his supplications.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 15619

Q 2: Is it necessary to offer a specific number of Rak`ahs (units of Prayer) for Qiyam-ul-Layl (standing for optional Prayer at night)

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every night or is it done according to one's ability?

A: It is prescribed for a Muslim to offer eleven Rak`ahs on standing for optional night Salah (Prayer), as this was the number mostly observed by the Prophet (peace be upon him). It was authentically reported that `Aishah (may Allah be pleased with her) said: [\(The Messenger of Allah \(peace be upon him\) did not observe more than eleven Rak`ahs \(of optional night Salah\), be it in Ramadan or any other month.\)](#) Also, it is permissible for a person to offer as much supererogatory Rak`ahs during the night as they like, because when the Prophet (peace be upon him) was asked about night Salah, he said: [\(\(Optional\) Night Salah is two Rak'ahs \(units of Prayer\) followed by two Rak'ahs \(and so on\), and when one of you fears the break of dawn \(Fajr Prayer\), let them offer a single Rak'ah to make the Salah they have offered Witr \(Prayer with an odd number of units\).\)](#) The Messenger of Allah (peace be upon him) also said: [\(The most excellent Salah after the prescribed ones is Salah during the night.\)](#) The night Salah is to be concluded with Witr (Prayer with an odd number of units) by praying a single Rak`ah.

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The second question of Fatwa no. 20683

Q 2: Is it a Sunnah (an act reported from the Prophet) to keep up offering Qiyam-ul-Layl (standing for optional Prayer at night) in congregation with my wife at home?

A: It is not permissible to keep up offering a supererogatory Salah (Prayer) in congregation, except for the Tarawih (special supererogatory night Prayer in Ramadan).

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For other supererogatory Salah, it is permissible to offer them in congregation sometimes but not all the times.

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Fatwa no. 20074

Q: We are a group of young ladies. One of us suggested that we single out certain days for Qiyam-ul-Layl (standing for optional Prayer at night) and other good deeds such as visiting the sick and fasting. The one who neglects these deeds has to pay a sum of money. Some of us accepted the idea and others did not accept until they ask the reliable scholars about this act. Please tell your opinion on this act.

A: You should neither gather nor single out certain days for offering Qiyam-ul-Layl except in Ramadan. Muslims are allowed to offer Qiyam-ul-Layl at their home as much as they can. The Prophet (peace be upon him) said, [\(The Salah a man offers in his house is more excellent than any other Salah performed in the Masjid except for the obligatory one.\)](#) Imposing a fine on a person who fails to attend this gathering is illicit, as it entails eating up money unjustly and this gathering is not Islamically acceptable.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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(Part No. 6; Page No. 103)

The second question of Fatwa no. 19444

Q 2: Is it permissible for the husband to offer qiyam-ul-Layl (standing for optional Prayer at night) with his wife standing beside him even though he is not leading her in Salah (Prayer)?

A: Offering Tahajjud (optional late night Prayer) in other than Ramadan is not permissible in congregation continuously; rather, each person has to offer it individually. However, it is permissible for your wife to offer Salah beside you as long as you do not lead her in Salah and she does not follow you. Also, there is no harm for her to offer Tahajjud with you in other than Ramadan occasionally but not continuously; because Ibn `Abbas (may Allah be pleased with them) offered optional night Salah with the Prophet (peace be upon him) and so did Abu Al-Darda' who offered Salah with Salman (may Allah be pleased with them). Your wife should stand behind you when you lead her in Salah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fifth question of Fatwa no. 20834

**Q 5: which Surahs (Qur'anic chapters) should be recited during Night Salah (Prayer)?
What is the best time for offering this Salah?**

A: There are no specific Surahs that should be recited when performing Night Salah; you can recite whatever you can from the Qur'an. As for its time, if the meant Salah is Salat-ul-Tahajud (optional late night Prayer) and Witr (Prayer with an odd number of units), their time starts after offering the 'Isha' (Night) Prayer and its accompanying Sunnah Ratibah (supererogatory Prayer performed on a regular basis) until the break of the "second dawn" (true dawn).

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It is worthy to note that performing Salat-ul-Tahajud and Witr in the last third of the night is preferable, if this is possible; but if you fear that you may not be able to wake up at the end of the night, you may offer what you can of voluntary Salah and then perform Witr at the first third of the night.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, and his family, and Companions!

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The second and the third questions of Fatwa no. 14872

Q 2: What is the ruling on performing Salat-ul-Tahajjud (optional late night prayer) while I am on guard duty? It is worth mentioning that I can offer it easily and without problem; am I sinful in this?

A: It is permissible for those who are on guard duty to offer the Nafilah (supererogatory Prayer) at the place they are guarding, if doing so does not affect their obligations to their work of guarding.

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Q 3: What is the ruling on reciting short Surahs (Qur'anic chapters) in Tahajjud (optional late night Prayer), such as Surah Al-Nas or other short Surahs? May Allah reward you with the best for serving Muslims and Islam.

A: It is permissible for the person who offers Tahajjud or other supererogatory Prayer to recite any Surah after Al-Fatihah even if it is a short Surah. However, the longer Surahs the person recites, the better and more rewarding their Salah will be, except when offering the supererogatory Prayer before the Fajr (Dawn) Prayer which should be brief.

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The second question of Fatwa no. 15528

Q 2: In our neighborhood there is a sign in the Masjid (mosque) informing the people that Qiyam-ul-Layl (standing for optional Prayer at night) will be performed on a certain day and at a fixed time of the week. Is this act permissible? Kindly answer with supporting proof.

A: Qiyam-ul-Layl is only performed in congregation in Ramadan as was reported in the Sunnah (whatever is reported from the Prophet). In other than Ramadan, it is to be performed individually. However, if such optional night Prayer is sometimes offered collectively without singling out a certain night or placing a sign to inform the people about it, there is no harm in doing that. This is because the Prophet (peace be upon him) occasionally did that with some of his Sahabah (Companions of the Prophet). As for dedicating a certain night to perform Qiyam-ul-Layl in congregation and announcing that through a sign, this is a Bid'ah (innovation in religion) which should be forbidden.

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The fourth question of Fatwa no. 19659

Q 4: First, when I offer Salah (Prayer), I frequently forget to raise my hands to the level of my shoulders before and after Ruku` (bowing). What should I do?

Second, if a Muslim offers Qiyam-ul-Layl (standing for optional Prayer at night), does it become obligatory to perform it every night, even if they are tired, sleepy, or in a state of Janabah (major ceremonial impurity related to seminal discharge) and cannot perform Ghusl (bath following major ceremonial impurity)? Please advise, may Allah reward you!

A: First, if a person forgets a Sunnah (supererogatory act of worship following the example of the Prophet) of Salah, there is no harm on them and their Salah is valid.

Second, Qiyam-ul-Layl is a stressed Sunnah. The Prophet (peace be upon him) never left it, whether he was at home or traveling, whether he was sick or healthy. However, if a person misses Qiyam-ul-Layl because of sleep, sickness or forgetfulness, it is permissible to make up for the Witr (Prayer with an odd number of units) the next morning by performing two Rak`ahs (units of Prayer) at the time between sunrise and noon. It is related from `Aishah (may Allah be pleased with her) that ["When the Messenger of Allah \(peace be upon him\) missed the Witr due to sleep or pain, he used to offer twelve Rak`ahs during the daytime."](#) (Related by Muslim in his Sahih (authentic) Book of Hadith) He (peace be upon him) usually offered eleven Rak`ahs in pairs, and then offered one Rak`ah as Witr.

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The second question of Fatwa no. 20791

Q 2: Allah's Messenger (peace be upon him) said: (allah is most close to His Servant when offering Salah at the last part of the night, so if you can be one of those who offer Salah at such a time, you should.) What is the exact time of the last part of the night? Is it true that it is two hours before dawn?

A: The Hadith was related by Al-Tirmidhy in his book "Sunan Al-Tirmidhy," and he said, "This Hadith is a Sahih (authentic), Hasan Gharib (a good Hadith that is strange to come from this chain of narration) from this narration." The time meant in the Hadith is as mentioned in the Hadith, that is, the period of the last part of the night.

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The first question of Fatwa no. 19886

Q 1: is the hour that precedes the Fajr (Dawn) Prayer considered as part of the last third of the night?

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A: The hour that precedes the second Fajr (true dawn), which consists of 60 minutes, is part of the last third of the night and is considered to be the last hour of the last third of the night. This is because the night begins from the sunset and lasts until the emergence of the second Fajr. It is authentically reported that Allah (Glorified and Exalted be He) descends to the worldly heaven in the last third of the night. It was related by Al-Bukhari in his "Sahih (Book of Authentic Hadith)", vol. 2, p. 47, on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, [﴿Our Lord, Blessed and Exalted is He, descends every night to the heaven of the world, when only the last third of the night remains and says, 'Who will supplicate Me that I may respond to him; who will ask Me that I may give him; who will beg My forgiveness that I may forgive him?'''﴾](#) Every Muslim and Muslimah is free to benefit from the blessed times and the times when supplications are answered, to supply themselves with good righteous deeds and supplicate for whatever they like from the matters of the Din (religion) or the Duniya (this world).

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The fourth question of Fatwa no. 19160

Q 4: While performing Qiyam-ul-Layl (standing for optional Prayer at night), is it permissible to recite the Qur'an in Salah (Prayer) from the Mus-haf (Arabic Qur'an)? There are some who say that reciting the Qur'an from the Mus-haf prohibits complete submissiveness in Salah.

A: It is permissible to recite the Qur'an from the Mus-haf while performing optional Prayer at night or

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Tarawih (special supererogatory night Prayer in Ramadan) for those who have not memorized the Qur'an.

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The first question of Fatwa no. 19327

Q 1: You know that it is an act of Sunnah to perform two Adhans (call to Prayer) for Fajr (Dawn) Prayer. Is it permissible to offer Salah (Prayer) after the first Adhan?

A: It is desirable for those who hear the first Adhan of Fajr (Dawn) Prayer to offer supererogatory Salah as much as they can until the time of Fajr becomes due with the emerging of the second true dawn. After the second Adhan of Fajr is performed, there is no Salah to be offered except the two supererogatory Rak'ahs of Fajr (Dawn) Prayer. It is narrated by `Abdullah ibn `Umar (may Allah be pleased with them both) that the Prophet (peace be upon him) said: [«When dawn sets in, no prayer is valid except the two \(supererogatory\) Rak`ahs of Fajr.»](#) Related by Imam Ahmad in his Musnad, Abu Dawud, Al-Tirmidhy and others. Al-Tirmidhy said: "This is agreed upon by scholars."

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Al-Sunan Al-Rawatib

The first question of Fatwa no. 16805

Q1: What are the prayers that are offered after obligatory prayers especially after Jumu`ah (Friday) Prayer?

A: The prayers to be offered after obligatory prayer are called al-Sunan al-Rawatib (supererogatory acts that were stressed and regularly performed by the Prophet), that is, four Rak`ahs (unit of Prayer) before Zhuhr (Noon) Prayer and two Rak`ahs after Zuhr, two Rak`ahs after Maghrib (Sunset) Prayer and two Rak`ahs after `Isha' (Night) Prayer and two Rak`ahs before Fajr (Dawn) Prayer. It is reported from Ibn `Umar (may Allah be pleased with them both) that he said, ["I memorized \(a tradition\) from the Messenger of Allah \(peace be upon him\) two Rak`ahs before Zhuhr and two after it; two Rak`ahs after Maghrib, and two Rak`ahs after 'Isha', and two Rak`ahs before Fajr."](#) (Related by Al-Bukhari and Muslim) It is also reported from `Aishah (may Allah be pleased with her) that she said, ["The Messenger of Allah \(peace be upon him\) never missed offering four \(Rak`ahs\) before the Zhuhr Prayer."](#) (Related by Al-Bukhari in his Sahih) As for Jumu`ah Prayer, there is no supererogatory prayer before it, yet it is desirable to voluntarily offer some Rak`ahs before it and recite Taslim (salutation of peace ending the Prayer) after each two Rak`ahs. As for the supererogatory prayer offered after Friday Prayer, it is authentically reported from the Prophet (peace be upon him) that he stated, ["When any one amongst you observes prayer after Jumu`ah, let it be four Rak`ahs."](#) (Related by Muslim in his book Sahih) Also it is authentically reported that the Prophet (peace be upon him)

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used to offer two Rak`ahs at home after Friday Prayer. (Agreed upon by Al-Bukhari and Muslim)
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The ninth question of Fatwa no. 21672

Q 9: When people get up to offer the supererogatory Salah (Prayer), many of them change the spot where they have offered the obligatory Salah in the Masjid (mosque). Does this have an origin in the Sunnah (whatever is reported from the Prophet)?

A: As far as we know, there is no Sahih (authentic) Hadith reported from the Prophet (peace be upon him) that indicates the desirability of changing place for offering supererogatory Salah. However, it is reported from Ibn `Umar and others of the Salaf (righteous predecessors) that they did so, and the matter is flexible.

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Fatwa no. 17534

Q: I perform all the Salah (Prayers) on their due times and in congregation, but after the obligatory Salah are over, I do not offer the Sunnah (supererogatory) Salah or the Witr (Prayer with an odd number of units). My father blames me for that and says that I have to offer the Sunnah Salah and the Witr, because they are obligatory. I tell him that these Salah are Nafilah (supererogatory) and the one who offers them will be rewarded and the one who neglects them will not be punished. is it obligatory for me to offer the Sunnah Salah and Witr? What is the ruling if i do not?

A: The Sunnah Salah which are offered before or after obligatory Salah are known as Sunan Ratibah (supererogatory acts that were stressed and regularly performed by the Prophet) and they are stressed Sunan that should be maintained regularly. They are two or four Rak`ahs (units of Prayer) before the Zhuhr (Noon) Prayer and two after it, two Rak`ahs after the Maghrib (Sunset) Prayer, two Rak`ahs after the `Isha' (Night) Prayer, and two Rak`ahs before the Fajr (Dawn) Prayer. Likewise, Witr (Prayer with an odd number of units) is a stressed Sunnah which should not be neglected and you have to regularly observe it, seeking the reward from Allah (Glorified be He) and following the example of the Prophet (peace be upon him) in observing it. However, they are not obligatory and there is no blame on whoever does not observe them.

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Fatwa no. 13736

Q: Is it permissible to perform the Sunnah Qabliyyah (supererogatory prayer performed before an obligatory prayer) before Adhan (call to prayer) is called out? One example is the Sunnah Qabliyyah of Zhuhr (Noon) Prayer.

A: The Sunnah Qabliyyah of Zhuhr Prayer should be performed when the time of the Prayer begins. When repeating the word of the Adhan coincides with offering the Sunnah, you should repeat the word of Adhan first, then

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perform the Sunnah to achieve the two benefits.

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The second question of Fatwa no. 18514

Q 2: If one offers Salah and did not offer the supererogatory Salah after it, is the Salah he offered regarded as complete or incomplete? It should be taken into consideration that I may not perform the supererogatory Salah after the obligatory prayer. Please answer us, may Allah reward you!

A: The supererogatory Salah that is offered before or after the obligatory Salah is not obligatory, and if one does not offer it, his Salah is valid. However, offering the supererogatory Salah that is performed with obligatory Salah is much better as well as it being a confirmed Sunnah that should not be neglected. On the Day of Judgment, the supererogatory Salah will complete the obligatory Salah if there are shortcomings in it, and it is the custom of work performed by a human being to be incomplete.

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The sixth and seventh questions of Fatwa no. 13842

Q 6 and 7: What are the supererogatory prayers that are permissible for me to offer, if I am in training at a place that is as far as the distance which is permissible to shorten Salah (Prayer)? What are the supererogatory prayers that a traveler is exempted from?

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Is it permissible for me to offer Qiyam-ul-Layl (standing for optional Prayer at night) when I have free time during training, as some say that since I shorten Salah, I do not have to offer Qiyam-ul-Layl?

A: if one is traveling a distance over which it is permissible to shorten Salah, one should limit oneself to offering obligatory Salah and leave off supererogatory Prayers. It is authentically reported from Ibn `Umar (may Allah be pleased with them both) that he said, [\("I accompanied the Prophet \(peace be upon him\) in travel and did not see him offering Subhah \(supererogatory Salah\) and Allah Glory be to Him, says: \(Indeed in the Messenger of Allâh \(Muhammad صلى الله عليه وسلم\) you have a good example to follow\)\)](#) The meaning of Subhah is Nafilah (supererogatory) Prayer. As for the two Rak`ah (unit of Prayer) before Fajr (Dawn) Prayer and Witr (Prayer with an odd number of units), one should offer them in travel or residence, according to the Hadith that is authentically reported from `Aishah (may Allah be pleased with her) who said, [\("The Prophet \(peace be upon him\) offered the 'Isha' \(Night\) prayer \(and then got up at the Tahajjud time\) and offered eight Rak'ahs and then offered two Rak'ahs while sitting. He then offered two Rak'ahs in between the Adhan and Iqamah \(of the Fajr prayer\) and he never missed them."\)](#) Also it is authentically reported on the authority of `Abdullah ibn `Amir [\(that his father told him that "the Prophet \(peace be upon him\) prayed Subhah at night on the back of his mount on a journey, facing whatever direction it took."\)](#)

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The second question of Fatwa no. 20930

Q 2: What is the ruling on a woman who spent several years offering the obligatory Salah but did not offer Witr (Prayer with an odd number of units) and the supererogatory Salah?

A: Those who abandon supererogatory Salah and Witr will not be punished for it nor are they guilty, but they miss the abundant and great reward. A person should be keen on offering the supererogatory acts of worship and Witr, as the Prophet (peace be upon him) did, especially Al-Sunan Al-Rawatib (supererogatory acts that were stressed and regularly performed by the Prophet) which are performed before and after Salah. It is reported that Al-Sunan Al-Rawatib complete the shortcomings of the obligatory Salah. Imam Ahmad, Abu Dawud, Ibn Majah, Al-Hakim and others related on the authority of Tamim Al-Dary that the Prophet (peace be upon him) said: [«The first thing about which the people will be called to account out of their actions on the Day of Judgment is prayer. If it is perfect, that will be recorded perfect. If it is defective, Allah will say to His angels: See if there are optional prayers to his credit, to compensate the obligatory prayer by the optional prayer for My servant. The servant will be reckoned for Zakah in the same way. Then all the actions will be considered similarly.»](#) Moreover, observing the supererogatory Salah is a sign of good, a cause to draw near to Allah, by which Allah helps His servants and answers their supplications. Al-Bukhari and Imam Ahmad related on the authority of Abu Hurayrah

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(may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: [«Allah the Almighty has said: "Whosoever shows enmity to a friend of Mine, I shall be at war with him. My servant does not draw near to Me with anything more loved by Me than the religious duties I have imposed upon him, and My servant continues to draw near to Me with supererogatory works so that I shall love him. When I love him, I am his hearing with which he hears, his sight with which he sees, his hand with which he strikes, and his foot with which he walks. Were he to ask \[something\] of Me, I would surely give it to him, and were he to ask Me for refuge, I would surely grant him it..."»](#) It is obligatory upon every Muslim to maintain offering Witr because the Prophet (peace be upon him) did not quit performing it in residence or travel.

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Fatwa no. 13936

Q: I know that if someone enters the Masjid (mosque) after the second Adhan (call to Prayer) of Fajr (Dawn Prayer), they are allowed to perform the Sunnah of Fajr only, not Tahiyat-ul-Masjid (two-unit-Prayer to greet the mosque). My question is: Is there any evidence that offering Tahiyat-ul-Masjid is not allowed in this case and offering the Sunnah of Fajr would suffice? It is noteworthy that there is enough time to offer both Prayers. Appreciate your making this point clear for me, may Allah guide you!

A: when the prescribed time of prayer begins and the person enters the Masjid, they have to perform the two-Rak`ah-Sunnah of Fajr with the intention of offering Tahiyat-ul-Masjid together. The latter is incorporated into the Sunnah. On the other hand, when they perform the Sunnah at home and enter the Masjid, they need to

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offer Tahiyat-ul-Masjid.

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Fatwa no. 14282

Q: If I neglect witr (Prayer with an odd number of units) and the two supererogatory Rak`ahs (units of Prayer) of Fajr (Dawn) Prayer, do I incur sin? Please advise in this regard. May Allah reward you!

A: Witr as well as the two supererogatory Rak`ahs of Fajr Prayer are acts of stressed Sunnah. The Prophet (peace be upon him) never neglected them whether he was traveling or not. Therefore, it is incumbent upon the Muslim to regularly observe them, as it was related by Al-Bukhari and Muslim on the authority of `Aishah (may Allah be pleased with her) that she said: [«The Prophet \(peace be upon him\) never cared to adhere to any of the supererogatory Salah \(Prayer\) more than his care to observe the two Rak`ahs of the Dawn Prayer.»](#) It was also related by Muslim on the authority of `Aishah that the Prophet (peace be upon him) said: [«The two Rak`ahs at the Fajr are better than this world and what it contains.»](#) Furthermore, it was authentically reported that he (peace be upon him) said: [«If anyone is afraid that they may not get up in the last part of the night, they should observe Witr in the first part of it; and if anyone is eager to get up in the last part of it, they should observe Witr at the end of the night, for Salah at the end of the night is witnessed \(by the angels\) and that is preferable.»](#) It was authentically reported on the authority of `Aishah (may Allah be pleased with her) that she said:

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[«The most beloved Salah to the Prophet \(peace be upon him\) was the one that was done regularly \(throughout the life\) even if it were little. And whenever the Prophet \(peace be upon him\) offered a \(supererogatory\) Salah he used to offer it regularly.»](#) In the light of the foregoing, Muslims should regularly observe these two supererogatory Salah, and if it happens that on a certain day they are unable to observe them due to oversleeping, working, or having some other excuse, they are not considered to have incurred a sin.

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Fatwa no. 16571

Q: When I enter the Masjid (mosque) to offer Fajr (Dawn) Prayer, I intend to offer four Rak`ahs (units of prayer); two of them as Tahiyat-ul-Masjid (two-unit-Prayer to greet the mosque) and the other are the supererogatory Salah (Prayer) of Fajr (Dawn) Prayer. If Iqamah (call to start prayer) is pronounced while I did not offer except two Rak`ahs before Iqamah, I would offer two Rak`ahs of the supererogatory Salah of Fajr after offering Fajr taking into account that the two Rak`ahs I offered were Tahiyat-ul-Masjid. Some people said to me that

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the two Rak`ahs of the supererogatory Salah of Fajr suffice for Tahiyat-ul-Masjid but I did not stop offering it. Please, elaborate on this. May Allah reward you with the best!

A: if a Muslim enters the Masjid after Adhan (call to prayer) of Fajr (Dawn) Prayer, he should offer two Rak`ahs only which is the supererogatory Salah of Fajr. This Salah is one of the most confirmed optional Salah as related on the authority of `Aishah (may Allah be pleased with her) that she said: [\(The Prophet \(peace be upon him\) was never more caring in offering any of the supererogatory prayers than the two Rak`ahs of Fajr.\)](#) Agreed upon by Al-Bukhari and Muslim. Moreover, Muslim narrated that the Prophet (peace be upon him) said: [\(The two Rak'ahs performed before Fajr \(Dawn\) Prayer are better than this world and what it contains.\)](#) These two Rak`ahs suffice for Tahiyat-ul-Masjid as a kind of integration of the acts of worship. That is to say that offering a supererogatory Salah owing to entering a Masjid is integrated in offering a supererogatory Salah of Fajr (Dawn) Prayer which is required owing to the emerging of the time of Fajr. Therefore, if you enter the Masjid after the Adhan of Fajr, you should offer the two supererogatory Rak`ahs of Fajr and do not offer the two supererogatory Rak`ahs of Tahiyat-ul-Masjid. However, if you offer the two supererogatory Rak`ahs of Fajr at home then you enter the Masjid before Iqamah is performed, it is desirable for you to offer Tahiyat-ul-Masjid before Iqamah according to the soundest opinion of scholars.

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The first, second, third, fourth and fifth questions of Fatwa no. 20308

Q 1: should we offer the supererogatory two-Rak`ahs before offering the obligatory two Rak`ahs of Fajr (Dawn) Prayer?

A: Offering two-Rak`ahs before Fajr (Dawn) Prayer is one of the confirmed Sunnahs. The Prophet (peace be upon him) did not stop performing it in residence or travel. The Prophet (peace be upon him) said about its virtue what has been related in Sahih Muslim: [\(The two Rak'ahs at Salat al-Fajr \(dawn\) are better than this world and what it contains.\)](#) So, a Muslim should keep to those two Rak`ahs in order to gain reward and to follow the Sunnah of the Prophet (peace be upon him).

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Q 2: we offer six supererogatory Rak`ahs (unit of Prayer) before Zhuhr (Noon) Prayer, then the obligatory Salah, followed by another four supererogatory Rak`ahs. what is the ruling on this?

A: It was authentically reported in the Sunnah (whatever is reported from the Prophet) that [\("The Prophet \(peace be upon him\) never missed four \(Rak`ahs\) before the Zhuhr Prayer."\)](#) (Related by Al-Bukhari) It was also reported on the authority of Um Habibah (may Allah be pleased with her) that she narrated that the Messenger of Allah (peace be upon him) said, [\("Whoever observes the practice of performing four Rak`ahs before Zhuhr prayer and four after it, Allah will shield them against the Fire \(of Hell\)."\)](#) (Related by Abu Dawud, Al-Nasa'y and Al-Tirmidhi, who said: It is a Hasan (good) Sahih (authentic) Hadith) It is also authentically reported on the authority of Ibn `Umar (may Allah be pleased with them both) that he narrated, [\("I performed along with the Messenger of Allah \(peace be upon him\) two Rak`ahs of \(optional Salah\) before Zhuhr and two after it."\)](#) (Related by

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Al-Bukhari and Muslim) According to these Hadith and others, it becomes utterly clear that it is Mustahab (desirable) for the Muslim to regularly observe four Rak`ahs before Zhuhr prayer and another four Rak`ahs after it, following the example of the Prophet (peace be upon him) and seeking this great reward. Whoever increases or decreases this, there is no blame on them, because the time before and after Zhuhr prayer is a time during which any number of supererogatory prayers is permissible.

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Q 3: we offer the three obligatory Rak`ahs of Maghrib (sunset) Prayer and then six supererogatory Rak`ahs. Is this practice right or wrong?

A: It is an act of Sunnah to offer two Rak`ahs after the Maghrib Prayer. It was authentically reported from the Prophet (peace be upon him) on the authority of Um Habibah (may Allah be pleased with her) who said, I heard the Prophet (peace be upon him) saying [﴿If any Muslim servant \(of Allah\) offers for the sake of Allah twelve supererogatory Rak`ahs each day other than the obligatory ones, Allah will build for him a house in Paradise. They are: four Rak`ahs before Zhuhr and two after it, two Rak`ahs after Maghrib, two Rak`ahs after `Isha' and two Rak`ahs before Fajr.﴾](#) With regard to

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adhering to offering six Rak`ahs after the Maghrib Prayer, it is not an act of Sunnah.

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Q 4: We offer four supererogatory Rak`ahs before `Isha' (Night) Prayer, then we offer `Isha' following it with another four supererogatory Rak`ahs, offer Shaf` (Salah of even numbers) six Rak`ahs and then conclude the night with one Witr (Prayer with an odd number of units). What is the ruling on doing so?

A: It is an act of Sunnah to offer two Rak`ahs after `Isha' as part of Al-Sunan Al-Rawatib (supererogatory acts that were stressed and regularly performed by the Prophet) which were related in the Hadith reported by Um Habibah (may Allah be pleased with her) which is mentioned in the answer to question 3. It is also a Sunnah to offer two Rak`ahs between every Adhan (call to Prayer) and Iqamah (call to start the Prayer) whether for `Isha' or any other Salah because of the Prophet's saying: [\(There is a prayer between the two calls \(Adhan and Iqama\).\)](#) Related by Al-Bukhari and Muslim. As for the night Salah including Shaf` and Witr, a Muslim may offer the number of Rak`ahs he likes then conclude his Salah by offering one Rak`ah. As for fixing the number of Shaf` to six Rak`ahs, it is invalid and the least permissible number of Rak`ahs is one and the least perfect is to offer three Rak`ahs, while the most perfect is to offer thirteen Rak`ahs in pairs, ending Salah after each two Rak`ahs then offering Witr. Whoever wants to offer more than this number, he is most welcome because the Prophet (peace be upon him) said: [\(The \(optional\) Salah during the night should consist of pairs of Rak`ahs, but if one of you fears morning is near, he should pray one Rak`ah, which will make his Salah an odd number for him.\)](#) Agreed upon Hadith. The Prophet (peace be upon him) did not specify a certain number of Rak`ahs, and that indicates that the matter is flexible.

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Q 5: what is the ruling on offering four supererogatory Rak`ahs before the four obligatory Rak`ahs of the `Asr (afternoon) Prayer?

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A: There is nothing wrong with offering four Rak`ahs before `Asr Prayer, rather it is Mustahab (desirable). It was authentically reported from the Prophet (peace be upon him) that he said, [\(May Allah have mercy on a man who performs four Rak`ahs before `Asr Prayer.\)](#) (Related by Abu Dawud and Al-Tirmidhy who considered it to be Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish)). It is desirable to offer these Rak`ahs in pairs, as the Prophet (peace be upon him) said, [\(The \(optional\) Salah by night and day should consist of pairs of Rak`ahs.\)](#) (Related by Imam Ahmad and the Four Compilers of Hadith with an authentic Isnad).

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The first question of Fatwa no. 20196

Q1: Is it permissible to perform Sunnah Qabliyyah (supererogatory Prayer performed before an obligatory Prayer), such as that of Fajr (Dawn) Prayer at home? And if I do so then hear the Iqamah (call to start the Prayer) being called, should I interrupt the prayer or complete it?

A: it is preferable to perform Al-Sunan Al-Rawatib (supererogatory acts that were stressed and regularly performed by the Prophet) and other Nafilah (supererogatory) prayers at home, based on what is reported in Sahih Muslim in a long Hadith wherein the Prophet's (peace be upon him) said, [﴿"You must perform \(optional\) prayers in your houses, for the best prayer performed by a person is that performed at home, except the obligatory prayer."﴾](#) Nevertheless, if you fear missing the congregational prayer as a result of offering Sunnah Qabliyyah at home due to the short period remaining before Iqamah, then you should offer it in the Masjid (Mosque). Accordingly, if you are performing Sunnah Ratibah then the Iqamah is called, you must interrupt the supererogatory prayer and make it up after the obligatory Prayer, or after sunrise regarding Fajr Prayer. This is in compliance with what the Prophet (peace be upon him) said, [﴿"When the prayer commences then there is no prayer \(valid\),](#)

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[but the obligatory prayer."﴾](#) (Related by Imam Ahmad in his Musnad, and Imam Muslim in his Sahih Book of Hadith) It is also related by Al-Tirmidhy, Ibn Majah, Abu Dawud and Al-Nasa'y. However, if the obligatory prayer commences while you are in the second Ruku` (bowing) of the supererogatory prayer, then it is permissible to complete it reciting shortly and you need not interrupt it.

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The fifth question of Fatwa no. 20088

Q 5: If one wakes up after sunrise, must one offer first the Sunnah (supererogatory) Salah of the Fajr (Dawn) Prayer or the Fajr Prayer itself?

A: If a Muslim oversleeps or forgets the Fajr Prayer until sunrise, it is permissible to offer its Sunnah first. If one cannot, like one who has joined the congregation; then it should be offered after the obligatory Salah (prayer). It is related by Abu Dawud in his Sunan (Hadith compilation classified by jurisprudential themes) on the authority of Qays ibn `Umar that [\("The Messenger of Allah \(peace be upon him\) saw a person offering two Rak`ahs \(units of Prayer\) after the Fajr Prayer was over. He \(peace be upon him\) said, 'Fajr Prayer is two Rak`ahs only.' The man replied, 'I did not offer the two Rak`ahs before it, so I have offered them now.' The Messenger of Allah \(peace be upon him\) kept silent."\)](#) This indicates that if one cannot offer the Sunnah of the Fajr Prayer before it, it may be offered after it or

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after sunrise. When the Prophet (peace be upon him) and his Sahabah (Companions) fell asleep while traveling and woke up after sunrise due to the heat, they pronounced the Adhan (call to Prayer) and the Iqamah (call to start the Prayer) for the Fajr Prayer and offered its Sunnah before it.

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Fatwa no. 20162

Q: I usually offer four supererogatory Rak`ahs (units of prayer) before Zhuhr (Noon) Prayer, and four after Zhuhr. Sometimes I offer ten Rak`ahs before and ten Rak`ahs after Zhuhr, is this permissible? Please advise, may Allah benefit you!

A: The sunnah Ratibah (supererogatory Prayer performed on a regular basis) which is offered after the Zhuhr Prayer is four Rak`ahs before and two after Zhuhr Prayer. `Aishah (may Allah be pleased with her) is reported to have said, [\(The Prophet \(peace be upon him\) never missed four \(Rak`ahs\) before the Zhuhr Prayer.\)](#) (Related by Al-Bukhari in his Sahih (authentic) book of Hadith, Imam Ahmad in his Musnad, and Al-Nasa'y). According to the narration of Al-Tirmidhy which was narrated with a good chain of narration, [\(Two Rak`ahs before and two Rak`ahs after the Zhuhr prayer.\)](#) It is more preferable to offer four Rak`ahs before and four Rak`ahs after Zhuhr, according to what was related by Imam Ahmad and the Four Compilers of Hadith (Imams Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah) through a good chain of narration on the authority of Um Habibah (may Allah be pleased with her) that the Prophet (peace be upon him) said, [\(Whoever keeps up performing four Rak`ahs before and four after Zhuhr Prayer, Allah will shield him against the Fire \(of Hell\).\)](#) A Muslim should keep up this

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great virtue and reward. You can offer supererogatory Rak`ahs more than you have mentioned after Zhuhr Prayer and until `Asr (Afternoon) Prayer. You should say Taslim (salutation of peace ending the Prayer) after each two Rak`ahs. It was authentically reported that the Prophet (peace be upon him) said, [\(The \(optional\) Salah by night and day should consist of pairs of Rak`ahs.\)](#) Related by Imam Ahmad in his Musnad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes). However, you should not offer Salah before Zhuhr Prayer at the time of noon when the sun is in the middle of the sky until it passes its zenith when Adhan (call to prayer) of Zhuhr is proclaimed. This period is very short for it is almost twenty minutes before noon. It was authentically reported that `Uqbah ibn `Amir Al-Juhany (may Allah be pleased with him) said, [\(There are three hours at which the Messenger of Allah \(peace be upon him\) forbade us to pray or bury our dead: when the sun begins to rise until it is fully raised, when the sun is at its height at midday until it has passed the meridian, and when the sun inclines to setting until it sets.\)](#) (Related by Imam Muslim in his Sahih (authentic) Book of Hadith, Al-Tirmidhy, and Al-Nasa'y). It is permissible for you to offer Salah as much as you will before the sun becomes in the middle of the sky for the Prophet (peace be upon him) said, [\(There is no Salah after Fajr prayer till the sun is raised, and no Salah after](#)

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[the `Asr \(Afternoon\) Prayer until the sun sets.\)](#) (Agreed upon by Al-Bukhari and Muslim).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!



Fatwa no. 16102

Q: If I miss the Sunnah Qabliyyah (supererogatory Prayer performed before an obligatory Prayer) of Zhuhr (Noon) Prayer, is it permissible to offer it after the obligatory Prayer? If yes, how many Rak`ahs should I offer if I used to offer four Rak`ahs before and another four Rak`ahs after the Zhuhr Prayer?

A: It is desirable for a person who misses Sunnah Qabliyyah of the Zhuhr Prayer to offer it after the obligatory Prayer because the Prophet (peace be upon him) used to do so.

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The third question of Fatwa no. 17856

Q 3: is there a confirmed Sunnah that should be performed before or after `Asr (afternoon) Prayer? It is worth mentioning that I have read what Shaykh-ul-Islam Ibn Taymiyyah wrote in his book Al-Fatawa Al-Kubra, vol.1, p.174, Dar Al-Ma`rifah edition, Beirut, Lebanon; that there is no confirmed Sunnah for `Asr. However, I read two Hadiths in Riyad Al-Salihin; one of them is related on the authority of

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`Aly (may Allah be pleased with him) that: (The Prophet (peace be upon him) used to perform four Rak`ahs before the `Asr (afternoon) Prayer...) Related by Al-Tirmidhy who said: this is a Hadith Hasan (good Hadith). While the other Hadith is related on the authority of Ibn `Umar that the Messenger of Allah (peace be upon him) said: (May Allah have mercy on a man who performs four Rak`ahs before Al-`Asr (Afternoon) Prayer.) Related by Abu Dawud and Al-Tirmidhy who said: This is a Hadith Hasan.

A: The `Asr (Afternoon) Prayer has no confirmed Sunnah neither before nor after it. As for the Salah which is performed before it, it is supererogatory and is included in the Prophet's saying: (There is a prayer between the two calls (Adhan and Iqama).) As for offering Salah after `Asr, it is a time of prohibition when Salah is invalid except if there is a reason, such as Salat-ul-Kusuf (Prayer on a solar eclipse), Tahiyat-ul-Masjid (two-unit-Prayer to greet the mosque) and the two-Rak`ahs after Tawaf, according to the soundest opinion of scholars.

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The fifth question of Fatwa no. 17900

Q 5: It was reported on the authority of Anas (may Allah be pleased with him) in the Sahih (authentic) Book of Hadith of Imam Muslim that he said: (We were in Madinah, and as the Mu'adhin (caller to Prayer) called for Maghrib (Sunset) Prayer, we used to rush to position ourselves behind the pillars (of the mosque), then offer two Rak`ahs (units of Prayers) (supererogatory Prayers). We did this in such a way that if a stranger entered the mosque he would have thought that the (obligatory) Prayer was being observed due to the large number of people offering that (supererogatory) Prayer.) **Is this an indication that the Sahabah (Companions of the Prophet - may Allah be pleased with them) offered Sunnah Ratibah (supererogatory Prayer performed on a regular basis) before the start of the Maghrib Prayer in the Masjid (mosque), as he likened the large number of those who offer Salah (Prayer) between the Adhan (call to Prayer) and the Iqamah (call to start the Prayer) to the multitude of those who offer the**

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obligatory Salah?

A: It is Mustahab (desirable) to offer Sunnah (supererogatory) Salah after the Adhan of Maghrib Prayer, for the Prophet (peace be upon him) said: (Offer (two supererogatory Rak`ahs) before the Maghrib Prayer. He repeated this sentence then added, "(This applies) to those who wish to do it.") However, this Sunnah Salah is not Ratibah, because the Sunnah Ratibah of Maghrib Prayer is only to be offered after it. Rather, this supererogatory two Rak`ahs before the obligatory Maghrib Prayer comes under the ruling of an absolute Nafilah (supererogatory) Prayer.

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The first question of Fatwa no. 19136

Q 1: I perform two Rak`ahs (units of Prayer) before and after the Maghrib (Sunset) Prayer, and my children tell me that it is not permissible to offer the prior two Rak`ahs. Is that true? Please bear in mind that I also offer four Rak`ahs before the `Asr (Afternoon) Prayer according to the Prophet's saying (peace be upon him): [\(May Allah have mercy on a person who offers four Rak`ahs before the `Asr Prayer.\)](#) Is that permissible?

A: It is Mustahab (desirable) to offer supererogatory Prayer before the Maghrib Prayer, for the Prophet (peace be upon him) said: [\(Offer \(two supererogatory Rak`ahs\) before the Magrib Prayer. He \(the Prophet\) said it three times, and at the third time he said, "\(This applies\) to those who wish to do it."\)](#) The two supererogatory Rak`ahs offered after the obligatory Maghrib Prayer come under the ruling of Al-Sunan Al-Rawatib (supererogatory Prayer performed on a regular basis) and are acts of stressed Sunnah. furthermore, it is Mustahab to offer four supererogatory Rak`ahs before the `Asr Prayer in accordance with the Hadith mentioned in the question.

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Fatwa no. 16689

Q: I am one of the envoys sent to France. I saw many mistakes made by people who perform Salah in the Masjid (mosque). Some of these include neglecting the Sunnah Ba`diyyah (supererogatory Prayer performed after an obligatory Prayer) of `Isha' (Night) Prayer. In Ramadan they skip this Sunnah and offer Tarawih (special supererogatory night Prayer in Ramadan) directly. Please explain the ruling on this act, may Allah reward you with the best and make people benefit from your knowledge!

A: the `Isha' Prayer has a Sunnah Ba`diyyah that consists of two Rak`ahs. These Sunnah Prayers are asserted depending on the Hadith of Ibn `Umar (may Allah be pleased with both of them) who said, [I memorized \(a tradition\) from the Prophet \(peace be upon him\) of two Rak`ahs \(units of Prayer\) before Zhuhr Prayer and two after it; two Rak`ahs after Maghrib Prayer, and two Rak`ahs after `Isha' Prayer, and two Rak`ahs before Fajr Prayer.](#) (Agreed upon by Al-Bukhari and Muslim). Furthermore, they are desirable according to the Jumah (dominant majority of scholars), so abandoning them counts as neglect of the Sunnah Prayers. It should be noted that a person who offers them will be rewarded and the one who neglects them will not be punished.

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Fatwa no. 15363

Q: Someone told me that when the Khatib (preacher) enters the Masjid (mosque) on Friday and the Mu'adhin (a caller to prayer) calls for the second Adhan (a call to prayer), all the people stand up to offer two Rak`ahs then the Khatib delivers the Khutbah (sermon). The question now is:

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What is the ruling on these two Rak`ahs which are performed after the second Adhan on Friday? As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: The Sunnah (supererogatory prayer) of Jumu`ah (Friday) Prayer should be performed after the Prayer. When a person offers it in the Masjid, he should offer it as four Rak`ahs and if he offers it at home, he should offer it as two Rak`ahs. Jumu`ah (Friday) Prayer has no supererogatory Salah before it and whoever comes to the Masjid on Friday should offer Tahiyat-ul-Masjid (two-unit-Prayer to greet the mosque) even if the Khatib is delivering the Khutbah.

As for those who come to the Masjid before the Adhan of Jumu`ah and offers Salah then sits down, they should not stand again to offer two Rak`ahs. This was not reported from the Sunnah of the Prophet (peace be upon him) but it is a Sunnah to prepare themselves to listen to the Khutbah.

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The second question of Fatwa no. 18694

Q 2: What is the Salah (prayer) of Subhah and how should it be offered?

A: subhah salah is the optional Salah, such as supererogatory Salahs which should be offered after or before obligatory Salahs, Salat-ul-Duha (supererogatory Prayer after sunrise) and other supererogatory Salahs.

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The second question of Fatwa no. 19472

Q 2: Is it permissible to offer eight Rak`ahs as a Nafilah (supererogatory prayer) with one

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Taslim (salutation of peace ending the prayer)?

A: nafilah prayer should be (offered) two Raka`ahs at a time and saying Taslim after each two. The Prophet (peace be upon him) said: [\(The \(supererogatory\) prayer at night and day should be \(offered\) two Raka`ahs at a time.\)](#)

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The sixth question of Fatwa no. 18591

Q 6: is it permissible for me to offer two Rak`ahs (units of Prayer) before the obligatory Salah (Prayer) if its due time is over?

A: If the Salah is not delayed until just before the end of its due time or the times at which it should be performed, it is permissible to offer the supererogatory Prayers including Al-Sunan Al-Rawatib (supererogatory acts that were stressed and regularly performed by the Prophet). This excludes the person who has an excuse, such as someone who oversleeps at the time of the Fajr (Dawn) Prayer. In this case, they should offer the prior two supererogatory Rak`ahs once they awaken, even if it is after or at sunrise. This is in accordance with what the Prophet (peace be upon him) did when he overslept and missed the Fajr Prayer during some of his travels.

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The sixth question of Fatwa no. 18083

Q 6: should a traveler perform sunan Ratibah (supererogatory Prayers performed on a regular basis)?

A: A traveler who shortens the obligatory Salah (Prayer) is not to pray Sunan Ratibah. This is the recorded practice of the Prophet (peace be upon him) for it is authentically reported on the authority of `Umar (may Allah be pleased with him) who narrated, ["I accompanied the Messenger of Allah \(peace be upon him\) on different journeys, and he offered no more than two Rak`ahs \(units of Prayer\), until Allah caused him to die..."](#) (Agreed upon by Al-Bukhari and Muslim). However, the Prophet (peace be upon him) kept on praying Sunnah Ratibah of Fajr (Dawn) Prayer along with Witr (Prayer with an odd number of units) and Tahajjud (optional late night Prayer) even during his journeys.

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The first question of Fatwa no. 18098

Q 1: Five years ago, Allah guided me to His Path, and I maintained offering the obligatory Salah (prayer) and other optional Salah such as Qiyam-ul-Layl (standing for optional Prayer at night), Sawm (fasting) and Dhikr (remembrance of Allah). But, in the last two years, I abandoned all these optional deeds even the supererogatory Salahs that are performed before and after the obligatory Salahs. Matters got worse and I committed some evil deeds, and I became satisfied with offering the obligatory Salah only without offering anything before or after it such as the supplications that are said after Salahs. I tell myself that the door of repentance is open and my life is long. I have good friends who do not know any of this. I dislike

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bad friends and never sit with them but I think that the cause of all that happened is the weakness of my faith. I know a lot of Shar`y Knowledge and I am aware of many things in religion. Please, give me your advice that will show me the way. May Allah reward you with the best!

A: You have to offer repentance to Allah (Glorified and Exalted be He) from the evil deeds you are committing and return to what you used to do of obedience, uprightness, patience and keep doing them. You should seek refuge with Allah from Satan and his insinuations. May Allah help and guide you!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 18576

Q 3: In the case of combining Maghrib (Sunset) Prayer and `Isha' (Night) Prayer or Zhuhr (noon) Prayer and `Asr (afternoon) Prayer; should the two (Sunnah) Rak`ahs which are performed after Maghrib or Zhuhr be overlooked as well as their Dhikr (Remembrance of Allah)? What is the meaning of the two Rak`ahs of Al-Sunan Al-Rawatib (supererogatory acts that were stressed and regularly performed by the Prophet)?

A: When a person combines Maghrib and `Isha' at times other than traveling, he should offer Al-Sunan Al-Rawatib of Maghrib and `Isha after `Isha'. If a person combines between Zhuhr and `Asr in advance or delayed, he should not offer Salah after them because the time of prohibition comes after `Asr. The Prophet (peace be upon him) said: [\(There is no prayer after the `Asr \(Afternoon\) Prayer\)](#) As for Dhikr, it is enough to say only the Dhikr of the second Salah, as for the first Salah, it is an act of Sunnah whose time has elapsed.

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Tahiyyat-ul-Masjid

The first question of Fatwa no. 14284

Q 1: Is it permissible to sit in the Masjid (mosque) outside the time of Salah (prayer) to listen to a lecture without being Tahir (ritually pure) from minor ritual impurity; therefore, not being able to offer Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque)? I have heard some people say that they have come to the Masjid to listen to the lecture, not to offer Salah.

A: It is permissible for whomever enters the Masjid at times, other than that when prayers are not forbidden, to offer two Rak`ahs (units) of tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) whether they entered to offer Salah, attend a lesson, or for other purposes before they sit. Furthermore, they must perform Wudu' (ablution) before offering Tahiyyat-ul-Masjid. As for the times in which Salah is forbidden - after `Asr (Afternoon) prayer until sunset and after Fajr (Dawn) Prayer to twenty minutes after sunrise - it is permissible to offer two Rak`ahs of Tahiyyat-ul-Masjid in accordance with the Hadith which indicate such permissibility.

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The fifth question of Fatwa no. 18786

Q 5: what is the ruling on offering Tahiyat-ul-Masjid (two-unit-Prayer to greet the mosque) after the Adhan and before the Iqamah (call to start the Prayer) of the Maghrib (sunset) Prayer?

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The shaykhs in our neighborhood do not allow us to offer this Nafilah (supererogatory) saying that, according to the Maliky school, no Nafilah should be performed after `Asr and before Maghrib Prayer.

A: It is an act of Sunnah that if a person enters a Masjid at any time, they should offer Tahiyat-ul-Masjid because of the general meaning of the saying of the Prophet (peace be upon him), [\(When anyone among you enters the Masjid \(mosque\), he should not sit until he has observed two Rak`ahs.\)](#) (Agreed upon by Imams Al-Bukhari and Muslim). Moreover, if the person is sitting in the Masjid since before Maghrib and remains until the Adhan is called out, they are allowed to offer two Rak`ahs, as the Prophet (peace be upon him) said, [\(Pray \(two supererogatory Rak`ahs\) before the Magrib prayer. He \(the Prophet\) said it three times, and at the third time he said, "This applies to those who wish to do it."\)](#) (Related by Al-Bukhari, Abu Dawud and Al-Bayhaqy in his Sunnan). The Prophet (peace be upon him) also said, [\(There is between the two calls \(Adhan and Iqamah\) a prayer. He repeated it twice, and in the third time he said: This applies to those who wish to do it.\)](#) (Agreed upon by Imams Al-Bukhari and Muslim).

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The second question of Fatwa no. 18762

Q: When entering the Masjid (mosque) just before the Adhan (call to Prayer) as the Mu'adhin (caller to Prayer) is preparing to pronounce the Adhan, some people sit as if sitting on the ground, and when reminded that the Prophet (peace be upon him) said: [\(If anyone of you enters a Mosque, he should not sit until he has offered two Rak'ahs as a greeting to the mosque\)](#) they say, 'We are not sitting we are just resting until the Mu'adhin is done with the Adhan, then we will stand and offer Tahiyat-ul-Masjid (two-unit-Prayer to greet the mosque).

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A: whoever enters the Masjid intending to sit there should first offer two Rak'ahs (units of Prayer) whether he is going to sit on something higher than the ground or whether he will sit on the ground, for a long or short period, as mentioned in the question, according to the statement of the Prophet (peace be upon him): [\(When anyone among you enters the mosque, he should not sit till he has observed two rak'ahs.\)](#) .

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The seventh question of Fatwa no. 18612

Q 7: is it obligatory to offer Tahiyat-ul-Masjid (two-unit-Prayer to greet the mosque) while the imam (the one who leads congregational Prayer) is delivering the Friday Khutbah (sermon)? Is it permissible to delay the `Isha' (Night) Prayer until after midnight, for example until two o'clock in the morning?

A: Firstly, it is permissible for those who enter the Masjid to offer Tahiyat-ul-Masjid before sitting down, that is, as soon as they enter the Masjid. This is permissible while the Imam is delivering the Khutbah. With respect to this, it was related on the authority of Jabir (may Allah be pleased with him) in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that he reported: [«A man entered the Masjid while the Prophet \(peace be upon him\) was delivering the Friday Khutbah. The Prophet \(peace be upon him\) said to him, "Have you prayed?" The man replied in the negative. The Prophet \(peace be upon him\) said, "Offer two Rak`ahs.»](#)

Secondly, the time of `Isha' Prayer lasts until midnight, and this is the preferred time.

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There is a time of necessity - from midnight until the crack of dawn - during which it is not permissible to delay the `Isha' Prayer just as it is not permissible to delay the `Asr (Afternoon) Prayer until the sun turns yellow. However, Salah can be offered during the time of necessity if there is a Shar`y (Islamically lawful) excuse that forces a person to do this, but they have to make Tawbah (repentance to Allah) for delaying it if there is no Shar`y excuse.

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The first question of Fatwa no. 20123

Q 1: When a person leaves the Masjid (mosque) to perform Wudu' (ablution) during the Khutbah (sermon) of Jumu`ah (Friday) and comes back, should he perform the supererogatory Salah (prayer) again?

A: Whoever leaves the Masjid to perform Wudu' because he invalidated his Wudu' then comes back, it is a Sunnah for him to offer two Rak`ahs before he sits as Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) because he is included in the general saying of the Prophet (peace be upon him): [﴿If anyone of you enters a Mosque, he should not sit until he has offered a two-Rak`ahs prayer.﴾](#)

When he intends to offer the supererogatory Rak`ahs of Wudu' as well as Tahiyyat-ul-Masjid, it will be sufficient because it is a Sunnah for those who perform Wudu' to offer two Rak`ahs as supererogatory Salah for it. Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said to Bilal at Fajr (Dawn) Prayer: [﴿O Bilal, Tell me of the best deed you did after embracing Islam, for I heard your footsteps in front of me in Paradise.﴾](#)

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Bilal replied: I did not do anything worth mentioning except that whenever I performed Wudu' during the day or night, I prayed after that ablution as much as was written for me.﴾ Abu `Abdullah said: (Duff Na`layk i.e. the sound of your footsteps). Related by Al-Bukhari in his Sahih, vol. 2, p.48. It is permissible for one to perform any supererogatory Salah other than the times which are prohibited. The Prophet said: [﴿The \(optional\) Salah by night and day should consist of pairs of Rak`ahs.﴾](#) Related by the Five Compilers of Hadith (Imams Ahmad, Abu Dawud, Al-Tirmidhi, Al-Nasa'i and Ibn Majah).

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The fifth question of Fatwa no. 17879

Q 5: Can tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) and Sunnah Ratibah (supererogatory Prayer performed on a regular basis) be combined and performed as one Salah with one intention or should Tahiyyat-ul-Masjid be performed first and then the Sunnah Ratibah?

A: One of the rules of Fiqh (Islamic jurisprudence) states that: if two acts of 'Ibadah (worship) of the same type coincide, their acts are merged and one performance shall suffice for both, if the purpose is one. This rule applies to the case of one who enters the Masjid at the time of Sunnah Ratibah for example, so they offer a two-Rak'ah prayer intending with performing it both: Sunnah Ratibah and Tahiyyat-ul-Masjid, they will earn the virtue of both. The same will be the case for one who swears multiple oaths

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related to one thing, but breaks the oath several times before making Kaffarah (expiation); one Kaffarah will be sufficient for all the broken oaths.

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The second question of Fatwa no. 16474

Q 2: Does Tawaf (circumambulation around the Ka`bah) replace Salah (Prayer) in Tahiyyat-ul-Masjid (two-unit Prayer to salute the mosque) offered for Al-Masjid Al-Haram (the Sacred Mosque in Makkah)?

A: Yes, Tawaf is the way to offer Tahiyyat-ul-Masjid for Al-Masjid Al-Haram by the non-residents of Makkah. However, it is permissible for anyone who could not offer Tawaf, to offer a two-Rak`ah Salah (Prayer consisting of two units) before they sit. This is based on the general applicability of the ruling in the Hadith of the Prophet (peace be upon him): [\(When anyone among you enters the Masjid \(mosque\), he should not sit until he has offered two Rak`ahs.\)](#) Residents of Makkah offer Tahiyyat-ul-Masjid for Al-Masjid Al-Haram by praying a two-Rak`ah Salah as they do upon entering any other Masjid.

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Second question of Fatwa no. 16816

Q 2: Our regular Imam (the one who leads congregational Prayer) always enters the Masjid (mosque) from a door which is next to the Mihrab (a praying place to the front of the mosque usually used by the one who leads congregational Prayer). He does not pray Tahiyat-ul-Masjid (two-unit-Prayer to greet the mosque). It is worth noting that the concerned Imam does so in all obligatory Salahs (Prayers) though the Masjid is usually not crowded. What is the ruling on such doing?

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A: It is permissible for the Imam, or anyone else, to enter the Masjid from any of its doors. In addition, if Iqamah (call to start the Prayer) is being pronounced as the Imam is entering the Masjid; he will not be required to pray Tahiyat-ul-Masjid. A proof for this is a Hadith in which the Prophet (peace be upon him) said: [\(when Iqamah is done, no Salah 'Prayer' is to be offered 'in the Masjid' other than the obligatory prayer. \)](#)

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The first question of Fatwa no. 20078

Q 1: If a person enters the Masjid (mosque) and finds that he has missed the obligatory Salah (Prayer) in congregation, should he offer Tahiyat-ul-Masjid (two-unit-Prayer to greet the mosque) first or the obligatory Salah only?

A: If a Muslim enters the Masjid and finds that he has missed the congregational Salah, they do not have to offer Tahiyat-ul-Masjid; he has only to offer the obligatory Salah he missed, unless this Salah has a Sunnah Ratibah (supererogatory Prayer performed on a regular basis), such as the Fajr (Dawn) or the Zhuhr (Noon) Prayers. In this case, it is prescribed for him to offer the Sunnah Ratibah before it if he has not offered it before coming to the Masjid.

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The first question of Fatwa no. 16978

Q 1: I perform Jumu'ah (Friday) Prayer in a nearby Masjid (mosque), but sometimes, due to certain circumstances, I arrive late and find the Masjid full, with praying mats spread outside it (to accommodate late-comers). If I have to perform Salah outside the Masjid, is it obligatory on me to perform Tahiyat-ul-Masjid (two-unit-prayer to greet the mosque) or not?

A: If the reality is as you mentioned, the area outside the Masjid, such as the surrounding street or square, does not carry the same ruling as the Masjid. Therefore, you are not required to offer a two-Rak'ahs prayer (two-unit-Prayer) intending it as Tahiyat-ul-Masjid, although you can still perform the Sunnah Ratibah (supererogatory Prayer performed on a regular basis) or any other voluntary Salah.

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The second question of Fatwa no. 21191

Q2: is it permissible for women to offer Tahiyat-ul-Masjid (two-unit-Prayer to greet the mosque) upon entering the Masjid even for another purpose other than Salah, such as attending a religious lecture?

A: It is an act of Sunnah (supererogatory act of worship following the example of the Prophet) for women to offer two Rak`ahs (unit of Prayer) on entering the Masjid before sitting according to the generality of the Hadith in this regard. It is reported from Abu Qatadah (may Allah be pleased with him) that he said, 'Allah's Messenger (peace be upon him) stated: [\(When anyone among you enters the mosque, he should not sit till he has observed two rak'ahs.\)](#) (Agreed upon by Al-Bukhari and Muslim).

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The fifth and sixth questions of Fatwa no. 14893

Q 5: Upon entering a certain Masjid (mosque), I am used to offer two Rak`ahs (units of Prayer) intending them as tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) and the Sunnah (supererogatory) Prayer of Wudu' (ablution). Is my Salah (Prayer) valid? I heard that upon entering the Masjid I should offer Tahiyyat-ul-Masjid first.

A: It is permissible to offer Tahiyyat-ul-Masjid then the Sunnah Prayer of Wudu' as it is permissible to combine them in two Rak`ahs.

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Q 6: I am used to offer the supererogatory Salah of Wudu' (ablution) then Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque). one day I entered the Masjid (mosque) while the Imam was about to start Zhuhr (Noon) Prayer; should I have offered Salah with him in congregation then perform the supererogatory Salah later? What should my intention be in this case?

A: When you enter the Masjid and Salah has begun, you should offer Salah in congregation and you need not offer supererogatory Salah after the obligatory Salah, as the Prophet said: [«When the prayer commences, there is no prayer \(valid\) except the obligatory prayer.»](#) Offering the obligatory Salah suffices for Tahiyyat-ul-Masjid and the supererogatory Salah of Wudu'.

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Salat-ul-Duha

The ninth question of Fatwa no. 17164

Q 9: Is it permissible to offer Salat-ul-Duha (supererogatory Prayer after sunrise) in four or six Rak`ahs (units of Prayer) with one Taslim (salutation of peace ending the Prayer)?

A: salat-ul-Duha is an act of Sunnah (reported from the Prophet) and its minimum is two Rak`ahs and it has no maximum limit. However, it is preferable not to exceed eight Rak`ahs and to say Taslim after each pair of Rak`ahs. Furthermore, they should not be combined with one Taslim at the end, for the Prophet (peace be upon him) said: [\(The \(optional\) Salah \(Prayer\) by night and day should consist of pairs of Rak`ahs.\)](#)

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The second question of Fatwa no. 18068

Q 2: is there a Salah (Prayer) called the Salah of the penitent, and when is it offered?

A: This was reported regarding Salat-ul-Duha (supererogatory Prayer after sunrise). Zayd ibn Arqam (may Allah be pleased with him) said that the Messenger of Allah (peace be upon him) stated, [\(The Salah of those who are penitent is offered when your Fisal \(weaned camels\) feel the heat of the sun.\)](#) Related by Muslim.

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This means at the time when the young camels' hoofs are burnt by the sun.

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The second question of Fatwa no. 17597

Q 2: A man sits in the Masjid (mosque) to recite Qur'an after offering Fajr (Dawn) Prayer until sunrise, then he prays two Rak'ahs (unit of Prayer). However, some people denied his deed and said: It is not permissible because it is the tradition of the worshippers of the Sun. Please, advise! May Allah reward you!

A: Whoever sits in the Masjid to recite Qur'an and the formulas of Adhkar (invocations and Remembrances said at certain times on a regular basis) after offering Fajr Prayer until sunrise is clear and the time when Salah is forbidden is over and prays two Rak'ahs or what he could, he indeed does a good and great deed. His act agrees with the Sunnah and is rewarded, In sha'a-Allah (if Allah wills). In support of this, it is reported on the authority of Anas Ibn Malik (may Allah be pleased with him) that the Messenger of Allah said: [\(Whoever prays the morning prayer in congregation then sits remembering Allah until the sun rises, then prays two units of prayer has the reward like that of Hajj and 'Umrah.\)](#)

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The Messenger of Allah (May Allah's Peace and Blessings be upon him) said: [\(‘Completely, completely, completely’\)](#) Recorded by Al-Tirmidhy who said: It is Hadith Hasan Gharib (a good Hadith that is strange to come from this chain of narration) from Sahl Ibn Mu'adh from his father (may Allah be pleased with him) that the Messenger of Allah (May Allah's Peace and Blessings be upon him) said: [\(“If anyone sits in his place of prayer when he finishes the dawn prayer till he prays the two Rak'ahs of the forenoon, saying nothing but what is good, his sins will be forgiven even if they are more than the foam of the sea”.\)](#) Recorded by Al-Imam Ahmad and Abu Dawud. According to another narration: [\(His would be Paradise\)](#) The same narration is recorded by Al-Bayhaqy but he added in the end of the report: [\(“Hellfire will never touch his skin.”\)](#) The report has many supporting traditions that back its authority and is also strengthened with the report of Jabir Ibn Samurah (may Allah be pleased with him) that [\(The Prophet \(peace be upon him\) used to sit crossed legged after the Fajr \(dawn\) Prayer in the same place in which he had prayed till the sunrise is complete.\)](#) Recorded by Imam Muslim in his Sahih (authentic) Collection of Hadith, Abu Dawud, Al-Tirmidhy, and Al-Nasa'y. The denial expressed by some people against his man is baseless denial and only ignorant people may deny this act.

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First question of Fatwa no. 19698

Q 1: It is narrated in a Hadith from the Prophet (peace be upon him) that he said: ﴿Whoever prays the congregational Salah 'Prayer' of Fajr 'Dawn', then sits 'in the Masjid [mosque]' doing Dhikr 'Remembrance of Allah' until sunrise, then prays two Rak`ahs 'units of prayer', receives a complete reward of Hajj and `Umrah 'lesser pilgrimage'﴾. My question here is whether these two Rak`ahs are considered a part of Salat-ul-Duha (supererogatory Prayer after sunrise) which is to be performed in eight Rak`ahs, or are they another independent Nafilah (supererogatory) Prayer?

A: The two Rak`ahs which are mentioned in this Hadith are considered a part of Salat-ul-Duha though they have special merit due to being linked to sitting in the Masjid until sunrise. on the other hand, the best time for offering Salat-ul-Duha is when it becomes very hot in the forenoon.

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Fatwa no. 15688

Q: I usually offer Fajr (Dawn) Prayer in the Masjid (mosque) and after that I go

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home and engage myself in reciting the Qur'an until the shade of sun is as the length of two spears. Then I perform ten Rak'ahs with the intention of Salat-ul-Duha (supererogatory Prayer after sunrise). This is my habit everyday, Praise be to Allah. But one of my colleagues, may Allah reward him, brought my attention to the following: The meaning of the Hadith which reads: [\(He used to sit in his praying place until the sun had risen\)](#) Therefore, I ask Your Eminence: Shall I have the reward in this condition or should I sit in the Masjid? Could you kindly advise? May Allah reward you! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: Your recitation of the Qur'an and offering Salat-ul-Dhuha after the time of prohibition are good but what was reported from the Prophet (peace be upon him) is that he used to sit in the Masjid after Fajr (Dawn) Prayer. Imam Muslim related in his Sahih on the authority of Jabir ibn Hamzah (may Allah be pleased with him) that: [\(Whenever the Prophet of Allah \(peace be upon him\) observed the Fajr \(Dawn\) Prayer, he used to set at the place of worship till the sun had risen enough.\)](#) This action is considered as extension to Salah because of what was authentically reported on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger (peace be upon him) said: [\(The angels ask for blessings on each one of you as long as he is in the place where he has prayed and has not discharged anything. They say: O Allah, forgive him and have mercy on him.\)](#)

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The second question of Fatwa no. 20123

Q 2: If a person stays in the Masjid (mosque) to remember Allah after performing Fajr (Dawn) Prayer, then enters the state of minor impurity and goes to perform ablution, does his leaving the Masjid deprive him of the reward of doing Hajj and `Umrah (lesser pilgrimage) if he returns to the Masjid then offers Salat-ul-Duha (supererogatory Prayer after sunrise) as mentioned in the Hadith?

A: If the person who sits in the Masjid after offering Fajr Prayer to make remembrance of Allah till sunrise enters the state of minor ritual impurity, then leaves the Masjid to perform ablution, returns soon to the Masjid without staying long outside the Masjid, then offers two Rak`ahs after sunrise, his leaving the Masjid does not deprive him of the great reward of offering this act of worship, that is, making perfect Hajj and `Umrah and entering Paradise, Allah Willing. The Hadith that indicates this is reported by Anas ibn Malik (may Allah be pleased with him) that Allah's Messenger (peace be upon him) said: [Whoever offers Fajr \(Dawn\) Prayer in congregation then sits for the remembrance of Allah till sunrise, then offers two Rak`ahs \(units of Prayer\), will have the reward of making perfect Hajj and `Umrah](#)

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[he added that Allah's Messenger repeated the word 'perfect' thrice.](#) Related by Al-Tirmidhy in (Al-Jame`) and he said, 'This is a Hadith Hasan Gharib (a good Hadith that is strange to come from this chain of narration)'. Al-Tabarany related a similar narration with a good Isnad (chain of narrators)

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The second question of Fatwa no. 19136

Q 2: Is it permissible for me to offer Salat-ul-Duha (supererogatory Prayer after sunrise) even if I traveled to one of the Arab countries and stayed there for a while?

A: It is Mustahab (desirable) to offer salat-ul-Duha, whether you are a traveler or not, at least two Rak'ahs. It is to be offered from after the sun rises, until it reaches the middle of the sky.

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The fourth question of Fatwa no. 18449

Q 4: is it permissible for a traveler not to perform Salat-ul-Duha (supererogatory Prayer after sunrise) like other Nawafil (supererogatory prayers), or should it be performed while on a journey? Should one recite the Qur'an in Salat-ul-Duha audibly or inaudibly? How many Rak`ahs should be offered, and what is the best time for performing it?

A: Salat-ul-Duha is a recommended not obligatory Salah, and it is not a Sunnah Ratibah (supererogatory Prayer performed on a regular basis). It is recommended in many authentic Hadiths reported from the Prophet

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(peace be upon him), but it was not established that he (peace be upon him) offered it on a continuous basis. It was authentically reported that [Allah's Messenger \(peace be upon him\) offered four Rak`ahs in the Duha prayer and might add to them whatever Allah willed.](#) Narrated by Muslim on the authority of `Aishah (may Allah be pleased with her). The word "offered" does not indicate that the Prophet continuously performed Salat-ul-Duha based on what she (may Allah be pleased with her) said when [she was asked if the Prophet \(peace be upon him\) used to observe Duha \(Salat-ul-Duha\) prayer. She said, "No, only when he came back from travel.](#) Related by Muslim. The linguistic meaning of the word "offered" does not indicate constancy. However, this does not contradict her (may Allah be pleased with her) saying: [I have never seen the Messenger of Allah \(peace be upon him\) offering the supererogatory Duha prayer, but I offer it.](#) Narrated by Al-Bukhari and Muslim. In fact, she (may Allah be pleased with her) negated seeing Allah's Messenger offering Duha, and performed Duha on the basis of what she knew of the reward of Duha and the act of the Prophet (peace be upon him). As a result, the wordings narrated on her authority are consistent. As for the number of Rak`ahs of Duha Prayer, it is from two to eight Rak`ahs. Also, it is not preferable to recite the Qur'an audibly while offering Duha. Concerning the time for offering Duha, there is a Hadith narrated by Zayd ibn Arqam (may Allah be pleased with him) that

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Allah's Messenger (peace be upon him) said: [The Salah \(prayer\) of those who are penitent is offered when the weaned camels feel the heat of the sun.](#) Related by Muslim. The Hadith means the time when the hoofs of young camels are harmed by the scorching heat caused by the intense rays of the sun on the sand. It is reported in the Two Sahihs (Al-Bukhari and Muslim's Books of Authentic Hadith) [that the Prophet \(peace be upon him\) recommended Abu Hurayrah \(may Allah be pleased with him\) to observe the two Rak`ahs of Duha.](#) As for the virtue of Duha Prayer, it is narrated in Sahih Muslim that the Prophet (peace be upon him) advised Abu Ad-Darda' (may Allah be pleased with him) to offer it, as well as Muslim's narration on the authority of Abu Dharr (may Allah be pleased with him) that the Prophet (peace be upon him) said: [Each morning, there is a charity due from every bone in the body of every one of you. Each utterance of Allah's glorification \(i.e. Subhana Allah\) is an act of charity, every utterance of praise \(i.e. Al-hamdu-lillah\) is an act of charity, every utterance of affirmation of His Oneness \(i.e. La Ilaha Illa Allah\) is an act of charity, every utterance of](#)

affirmation of His Greatness (i.e. Allahu Akbar) is an act of charity, and enjoining right and forbidding evil is an act of charity. It suffices for all of this to offer two Rak`ahs of Duha.﴾

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The fifth question of Fatwa no. 14497

Q 5: Is there a two-Rak'ahs Salah (two-unit-Prayer) called the Salah of Al-Awwabin (Prayer of the Oft-Repentant) that is performed after the supererogatory Salah for the Maghrib (Sunset) Prayer? Surahs Al-Fatihah and Al-Zalzalah are recited in each Rak'ah (unit of Prayer) 15 times and those who perform it regularly are recorded among Al-Awwabin (the oft-repentant). May Allah grant you a long life!

A: salah of Al-Awwabin is Salat-ul-Duha (supererogatory Prayer after sunrise), which is performed (at the time of the day) when the sun's heat becomes intense. It was authentically reported that the Prophet (peace be upon him) said, ["The Salah of Al-Awwabin is when the feet of young camels are scalded \(by the heat of sand\)."](#) It signifies the time when the sand heated by the sun becomes unbearably hot for the feet of young camels. As for offering Salah after the supererogatory Salah for the Maghrib Prayer in which Surahs Al-Fatihah and Al-Zalzalah are recited 15 times, we know of no basis for this.

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Fatwa no. 18125

Q: We heard that after the Maghrib (Sunset) Prayer, there is a two-Rak`ah (units of Prayer) Salah offered called "Salah of the penitent". Is it a Sunnah (supererogatory act of worship following the example of the Prophet)? How is it offered?

A: the Sunnah Ratibah (supererogatory Prayer performed on a regular basis) offered after the Maghrib Prayer is two Rak`ahs, and then a person may offer any number of Rak`ahs they like. As for the two-Rak`ah Salah called "Salah of the penitent", it is groundless.

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it rather refers to Salat-ul-Duha (supererogatory Prayer after sunrise) which is offered when it becomes too hot, according to the saying of the Prophet (peace be upon him), [«The Salah of the penitent is offered when your Fisal \(weaned camels\) feel the heat of the sun.»](#) Related by Muslim in his Sahih (authentic) Book of Hadith.

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Salat-ul-Istikharah

Fatwa no. 14326

Q: Our Prophet (peace be upon him) taught us Salat-ul-Istikharah (Prayer for guidance); I hope that Your Eminence would point out to us the conditions concerning anyone who performs Istikharah in behalf of another person, if this is permissible.

A: It is prescribed for every person to perform Salat-ul-Istikharah for themselves, and it is not permissible on part of a certain person to perform it in behalf of another.

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First question of Fatwa no. 15130

Q 1: If one performs Salat-ul-Istikharah (prayer for guidance) before proceeding with an important matter such as marriage, applying for a job, etc. then begins to comply with the direction of such Salah (Prayer), can one be afflicted by evil or any calamity after that? If so, what must be done in this case?

A: Performing Salat-ul-Istikharah is enjoined for matters wherein a person is unclear. The aim of Salat-ul-Istikharah is to leave one's affairs to Allah (Glorified and Exalted be He) and ask Him

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to choose what is best for one's faith and worldly matters. However, if a person performs Salat-ul-istikharah after which there is a negative result; it must be understood that this is for achieving a wisdom that Allah wills and that in the negative result there is real goodness.

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Fatwa no. 16729

Q: First, is it permissible to intend to pray Salat-ul-Istikharah (prayer for guidance) after starting to pray the Sunnah Ratibah (supererogatory Prayer performed on a regular basis) or Nafila (supererogatory) Salah such as Tahiyat-ul-Masjid (two-unit-Prayer to greet the mosque)? Or Should my intention be specifically for offering Salat-ul-Istikharah only?

Second, is it permissible to raise the hands while performing Du`a' (supplication)?

Third, is it permissible for me to offer Salat-ul-Istikharah for more than one matter?

Fourth, is it permissible for me to perform Du`a'-ul-Istikharah (supplication for guidance) regarding the time of offering `Umrah (lesser pilgrimage), such as saying: "O' Allah, if You know that there is goodness in my going to perform `Umrah on that night, and then state a certain time"; or is Istikharah itself not related to acts of obedience and their time of performance?

Fifth, is it true concerning what people say that if a person offers Du`a'-ul-Istikharah, they will see in a dream or feel inner relief or abhorrence towards the matter for which they made Istikharah; then act according to what they feel assured about. What is the benefit in knowing that

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all goodness is in acting according to what results from Istikharah?

I ask Allah with His Most-High Names and Most Beautiful Attributes to bless you and admit you to Jannah (Paradise) with the Prophets, the Siddiqûn (followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddiq may Allah be pleased with him), the martyrs, and the righteous. And how excellent these companions were!

A: **First**, Salat-ul-Istikharah (prayer for guidance) should be independent, as the Prophet (peace be upon him) said: [\(If anyone of you intends to do something, they should offer a two-Rak'ah prayer other than the compulsory prayers...\)](#)

Second, It is permissible for you while offering Du`a'-ul-Istikharah to raise the hands, because the Prophet (peace be upon him) used to do so on passionately offering Du`a' (supplication).

Third, It is permissible for one to offer a single Istikharah for more than one matter.

Fourth, as far as `Umrah is concerned, you should perform Istikharah concerning the time of performing it, not whether to perform it or not.

Fifth, There is no validity to what is said that Istikharah is related to having a particular vision; rather, one should act upon the matter which one's heart is receptive to, and vice versa. This is the correct manner to either go ahead with a certain matter or not.

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Salat-ul-Tasabih

The second question of Fatwa no. 16250

Q 2: There has been heated debate about salat-ul-Tasabih (supererogatory Prayer in which Allah is glorified 75 times in each unit of Prayer). I hope you will shed some light on this.

A: Salat-ul-Tasabih is not Mashru' (Islamically prescribed), as the Hadith that it is reported regarding it is not authentically narrated from the Prophet (peace be upon him). It also differs from the prescribed Salahs in regard to its form, words and actions, which is evidence that it is not prescribed. Certainly, the Salahs authentically reported from the Prophet (peace be upon him) are perfectly sufficient to dispense with this strange Salah, which is incompatible with what is known of the Purified Shar' (Law).

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Sujud-ul-Tilawah

The second question of Fatwa no. 16044

Q 2: Is it necessary to say Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) and Taslim (salutation of peace ending the Prayer) for Sujud-ul-Tilawah (Prostration of Recitation)? Or can it be performed without Takbir?

A: When one of Ayat-ul-Sujud (Qur'anic verses of Prostration) is recited, whether when offering Salah (Prayer) or outside it, it is Mustahab (desirable) for both the reciter and the listener to perform Sujud-ul-Tilawah. When offering it in Salah, the Takbir should be said when going to prostrate and when rising up from it, as the Prophet (peace be upon him) [used to say Takbir whenever he went down or came up \(during Salah\)](#) (Related by Ahmad and Al-Tirmidhy) If someone recites one of Ayat-ul-Sujud outside the Salah, it is Mustahab for them to say the Takbir when going to prostrate, but they are not permitted to say the Takbir when rising nor should they say the Taslim, as the Prophet (peace be upon him) did not do so.

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The second question of Fatwa no. 17763

Q 2: When I listen to the Qur'an and hear one of Ayat-ul-Sujud (Qur'anic verses of Prostration), I do not prostrate, because I may not be in a state of Taharah (ritual purification). What is the ruling on this?

A: It is Mustahab (desirable) for both the reciter and the listener of one of Ayat-ul-Sujud to perform Sujud-ul-Tilawah (Prostration of Recitation). However, the listener should not prostrate until the reciter prostrates. There is nothing wrong if someone performs Sujud-ul-Tilawah when they are not in a state of Taharah, according to the more correct of the two opinions held by the scholars, because it has not been reported that the Prophet (peace be upon him) stipulated Taharah as a condition for Sujud-ul-Tilawah.

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The fourth question of Fatwa no. 19976

Q 4: Should one perform Wudu' (ablution) in order to offer Sujud-ul-Tilawah (Prostration of Recitation)? Does a woman have to cover her hair to offer Sujud-ul-Tilawah? Can a menstruating woman offer Sujud-ul-Tilawah or is saying: "Subhan Allah (Glory be to Allah), Alhamdu lillah (All praise is due to Allah), La ilaha illa Allah (there is no deity but Allah), Allahu Akbar (Allah is the Greatest) and La hawla wala quwwata illa Billah (there is neither might nor power except with Allah)" sufficient for her instead of offering Sujud-ul-Tilawah?

A: According to the soundest opinion of scholars, the conditions of Salah are not stipulated for performing Sujud-ul-Tilawah, such as the necessity of Taharah (ritual purification), the covering of hair for women, and so on.

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Fatwa no. 14823

Q: How should I perform Sujud-ul-Tilawah (Prostration of Recitation) if I am offering a Salah (Prayer) and come to the end of reciting Surah Al-'Alaq or Al-Najm? Do I have to prostrate then stand up to perform the Ruku' (bowing) or perform the Ruku' and delay Sujud-ul-Tilawah until the end of the Salah? How do I perform Sujud-ul-Tilawah if I am reciting either of these two Surahs (Qur'anic chapters) in the second Rak'ah (unit of Prayer) of the Fajr (Dawn) Prayer?

A: If you recite one of Ayat-ul-Sujud (Qur'anic verses of Prostration), it is prescribed that you should prostrate directly after it, then say the Takbir ("Allahu Akbar [Allah is the Greatest]"), stand up, say the Takbir, and then perform the Ruku'. This is because Sujud-ul-Tilawah should be performed directly after reciting the Ayah requiring Sujud (prostration) and should not be postponed until after saying the Taslim (salutation of peace ending the Prayer).

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The second question of Fatwa no. 18277

Q 2: Before starting a Salah (Prayer), an Imam (the one who leads congregational Prayer) told the Ma'mums (persons being led by an Imam in Prayer) that he would not perform Sujud-ul-Tilawah (Prostration of Recitation) on reciting the Ayah requiring Sujud (prostration). He then said the Takbir ("Allahu Akbar [Allah is the Greatest]") and started praying, reciting Surah Al-Fatihah, then Surah Al-'Alaq - without prostrating at its end - and then said Basmalah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]") and recited Surah Al-Ikhlās, all in the first Rak'ah (unit of Prayer). He then continued the Salah. Was what he did correct or was he obligated to have performed Sujud-ul-Tilawah? And also, was he obligated to have recited the Surah (Qur'anic chapter) that succeeds Surah Al-'Alaq? What would have been correct? Please, provide us with your legal opinion, and may Allah reward you greatly.

A: Sujud-ul-Tilawah is not obligatory, so there is nothing wrong if an Imam or someone offering Salah individually does not perform it. There is also nothing wrong if one recites a Surah in the second Rak'ah that does not sequentially follow the Surah they have recited in the first Rak'ah.

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The thirteenth question of Fatwa no. 18762

Q 13: If one is reciting the Qur'an and comes across one of Ayat-ul-Sujud (Qur'anic verses of Prostration) and so they prostrate and say the Taslim (salutation of peace ending the Prayer), some people say that they should not say the Taslim. They say that they should just pick up the Mus-haf (Qur'an-book) and continue reciting. Which is better, to say the Taslim or not?

A: There is no evidence as far as we know on the legitimacy of saying the Taslim after performing Sujud-ul-Tilawah (Prostration of Recitation). Some scholars say this through their own Ijtihad (juristic effort to infer expert legal rulings) and this is their opinion; on which basis it is not a disapproved act on part of those who say the Taslim after it.

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However, it is better not to say it, because there is no evidence for this.

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Fatwa no. 17081

Q: An Imam (the one who leads congregational Prayer) recited one of Ayat-ul-Sujud (Qur'anic verses of Prostration), said Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), performed Sujud (prostration), and then stood up to continue the recitation without saying Takbir (upon rising from the prostration position). Should he have performed Sujud-ul-Sahw (Prostration of Forgetfulness) or not? Some people said that it was obligatory on the Ma'mums (those being led by an Imam in Prayer) to perform Sujud-ul-Sahw, even if they did it after the Salah (Prayer). I hope you will guide us to the truth. May Allah reward you with the best and bless you!

A: It is prescribed to say Takbir to start sujud-ul-Tilawah (Prostration of Recitation) and when rising from it (the prostration position) during Salah, based on the Hadith of Ibn 'Umar (may Allah be pleased with both of them), who said, ["The Messenger of Allah \(peace be upon him\) used to recite the Qur'an to us. When he came to an Ayat-ul-Sujud, he would say Takbir and perform Sujud and we would perform Sujud with him."](#) (Related by Abu Dawud) This is based also upon the general meaning of the Hadith: ["The Messenger of Allah \(peace be upon him\) used to say Takbir with every bending and rising move."](#) As for the Takbir when performing Sujud-ul-Tilawah outside the Salah, it should be said when going into the Sujud, but not on rising. If the Imam did not say Takbir when rising from the Sujud, he is not obligated to perform Sujud-ul-Sahw.

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The first question of Fatwa no. 21550

Q 1: When a Muslim is performing Sujud-ul-Tilawah (Prostration of Recitation) outside Salah (Prayer), should they raise their hands up to their shoulders as they do when performing Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer)? Please advise us and may Allah reward you well!

A: It is Mustahab (desirable) to say Takbir to start sujud Al-Tilawah outside salah, according to what is reported to be the practice of the Prophet (peace be upon him), but without raising the hands, as that was not reported.

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The second question of Fatwa no. 19772

Q 2: In a Halaqah (learning circle) formed to recite the Qur'an, the people did not perform Sujud-ul-Tilawah (Prostration of Recitation) until after sunrise.

A: according to the correct scholarly opinion, Sujud-ul-Tilawah is Mustahab (desirable) anytime a person recites the Qur'an and comes across an Ayah requiring prostration after its recitation. If there is a group listening to a reciter, they should not perform Sujud-ul-Tilawah unless the reciter performs it.

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The first question of Fatwa no. 17556

Q 1: what should be done if a person who is reciting the Qur'an comes across any of the Ayat-ul-Sujud (Qur'anic verses of Prostration) at a time when it is not permissible to perform supererogatory Salah, such as sunrise or sunset?

A: It is permissible for someone who is reciting the Qur'an to perform Sujud-ul-Tilawah (Prostration of Recitation) even during times when it is not permissible to perform supererogatory Salah, as Sujud-ul-Tilawah does not follow the same rulings as Salah (Prayer).

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The first question of Fatwa no. 19248

Q 1: I always recite the Qur'an while sitting at my desk and when I reach an Ayah (Qur'anic verse) that requires Sujud-ul-Tilawah (Prostration of recitation), I prostrate on the desk; is this correct or should I go down to the ground?

A: Sujud (prostration) is performed by putting the forehead on the ground or on anything that is placed over it, such as a carpet or the like, whether for sujud-ul-Tilawah (Prostration of Recitation) or other. It will not suffice to perform Sujud by gesturing, unless the person is unable to prostrate on the ground.

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Fatwa no. 18925

Q: I am a student of knowledge and I work in Khartoum Hospital in Sudan. My question is about Ayat-ul-Sujud (Qur'anic verses of Prostration) that I come across while reciting the Book of Allah (may He be Exalted and Glorified) during persistent hours of hard work, can I perform the Sujud (prostration) on the table or what should I do? May Allah reward you with the best!

A: If a person is reciting the Qur'an and they come across an Ayah requiring prostration after its recitation, it is prescribed that they should perform Sujud-ul-Tilawah (Prostration of Recitation) on the ground, if they are able to do this. If it is not possible, for example because riding in a car, a gesture can be made with the head according to the person's ability. However, Sujud-ul-Tilawah is an act of Sunnah (supererogatory act of worship following the example of the Prophet) and not Wajib (obligatory), so there is no sin if it is not performed.

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The second question of Fatwa no. 19188

Q 2: What is the ruling on hearing one of the Ayat-ul-Sujud (Qur'anic verses of Prostration) when the Qur'an is being recited while I am in a car or at work? Should I prostrate or is there a specific Dhikr (Remembrance of Allah) that I could recite instead?

A: It is a Sunnah (supererogatory act of worship following the example of the Prophet) that, when one of the Ayat-ul-Sujud from the Qur'an is recited, both the reciter and the listener should perform Sujud-ul-Tilawah (Prostration of Recitation) if the listener is near the reciter and intentionally listening to the recitation.

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In this case they should perform the Sujud (prostration) after the reciter. This is based on the report narrated by Al-Bukhari in his "Sahih (Book of Authentic Hadith) on the authority of Nafi' on the authority of Ibn 'Umar, who said, ["The Prophet \(peace be upon him\) would recite one of the Ayat-ul-Sujud while we were with him, then he would perform Sujud \(prostration\) and we would perform Sujud with him, and we used to crowd \(the place\) so much so that some of us found no place for their forehead to prostrate on."](#) As to the situation when you hear a the recitation on the radio while you are in the car, at work, or other than that, or far from the reciter, it is not prescribed for you to perform the Sujud-ul-Tilawah.

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The first question of Fatwa no. 18855

Q 1: Is it permissible to prostrate upon hearing Sajdat-ul-Tilawah (prostration of recitation) from a cassette tape?

A: It is not permissible to offer Sajdat-ul-tilawah when you hear it from a cassette tape. The listener should not perform Sajdat-ul-Tilawah, except after the reciter prostrates and in this case there is no reciter.

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Sujud-ul-Shukr

Fatwa no. 14216

Q: How should sujud-ul-shukr (Prostration of Thankfulness to Allah) be performed? When is it Mustahab (desirable) to be performed? In addition, what is the Du`a' (Supplication) to be said in it? Please provide us with a detailed and complete clarification.

A: Sujud-ul-Shukr is enjoined to be performed by a person whenever they are blessed with a grace that they waited and longed for, or when they get rid of a distress or a misfortune that afflicted them or was about to do so. In such cases, it is Sunnah (a commendable act) that the concerned person makes one Sujud (prostration) in which they are to glorify Allah and thank Him. Finally, Wudu' (ablution) is not a condition for the validity of Sujud-ul-Shukr.

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The fifth question of Fatwa no. 20023

Q 5: Concerning Sujud-ul-Shukr (Prostration of Thankfulness to Allah), what is the Du'a' (supplication) that should be recited when performing it? Is it possible to exalt, praise, and glorify Allah while offering it, as the Messenger of Allah (peace be upon him) said, "As for Ruku' (bowing), glorify the Lord therein, and as for Sujud (prostration), exert your best endeavours in Du'a' (supplication), as this will all the more merit it being answered for you."?

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A: we say in Sujud-ul-Shukr the same Tasbih (glorification of Allah), exaltation, thanksgiving and supplications that are said in Sujud (prostration) during Salah (prayer).

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Times of prohibition

The first question of Fatwa no. 16652

Q 9: What are the times in which it is prohibited to perform supererogatory Salah (prayer)?

A: The times in which it is prohibited to perform supererogatory Salah are: After the Fajr (Dawn) Prayer till sunrise, from the time the sun reaches its meridian till its end, and from `Asr (Afternoon) Prayer till sunset. However, it is permissible to offer a Salah with a valid reason at these times according to the soundest opinion of scholars, such as Salat-ul-Kusuf (Prayer on a solar eclipse), the two Rak`ahs after Tawaf (circumambulation around the Ka`bah), and Tahiyat-ul-Masjid (two-unit-Prayer to greet the mosque).

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Fatwa no. 20372

Q: does the time when it is not permissible to offer voluntary Salah in case of the Fajr (dawn) Prayer start from the break of dawn until after Fajr Prayer is over, except for the two Rak'ahs (units of Prayer) of the Fajr Prayer? Please clarify these two issues and may Allah reward you with the best and make you benefit Islam and Muslims!

A: The time for the voluntary Salah ends at the break of the second (true) dawn, except for the Sunnah Ratibah (supererogatory Prayer performed on a regular basis) for the Fajr Prayer, and the prohibition lasts until the sun has risen a spear's length [above the horizon. ed.]. It is reported on the authority of Abu Sa'id Al-Khudary (may Allah be pleased with him) that he heard the Messenger of Allah (peace be upon him) say, ﴿

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“There is no Salah after Fajr (Dawn Prayer) until the sun has risen high, and no Salah after the 'Asr (Afternoon Prayer) until the sun has set.” ﴿ (Agreed upon by Al-Bukhari and Muslim)

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The first question of Fatwa no. 19518

Q 1: The author Muhammad Tariq Muhammad Salih, in his book: "Amal Al-Muslim fi Al-Yawm wa Al-Laylah (A Muslim's Deeds in the Day and Night)", stated that it is from the Sunnah (what is reported from the Prophet) to perform two Rak'ahs (units of Prayer) after the 'Asr (Afternoon) Prayer, as it has been authentically reported in the Hadith Sahih (Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) that the Messenger (peace be upon him) used to do this. The author mentioned the following Hadith:

1. On the authority of 'Aishah (may Allah be pleased with her), who narrated, ("The Prophet (peace be upon him) never came to me in the day after the 'Asr Prayer, without praying two Rak'ahs.") In another narration, ("The Messenger of Allah (peace be upon him) never abandoned observing the two Rak'ahs after the 'Asr Prayer in my house.") (Related by Al-Bukhari and Muslim)
2. On the authority of 'Aishah, who also narrated, ("Two Salahs which the Messenger of Allah never abandoned performing them in my house, be it secretly or openly: the two Rak'ahs before the Fajr (Dawn) Prayer and the two Rak'ahs after the 'Asr Prayer.") (Related by Muslim)
3. On her authority also, she said, ("The Messenger of Allah (peace be upon him) never left the two Rak'ahs after 'Asr.") (Related by Muslim)

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Are the above Hadith Sahih? Is it from the Sunnah to perform two Rak'ahs after the 'Asr Prayer?

A: It is not permissible to perform Nafilah (supererogatory) Salah after the 'Asr prayer, because this is the time when voluntary Salah is forbidden and what the Prophet (peace be upon him) did in the Hadith mentioned above was to make up for the Sunnah Ratibah (supererogatory Prayer performed on a regular basis) for the Zhuhr (Noon) Prayer that he had missed. He (peace be upon him) did this regularly, because it was his habit (peace be upon him) that if he did some religious act he would continue doing it regularly, and this was particular for him (peace be upon him) alone. However, it is permissible to perform Salah after 'Asr if it is for a particular reason, such as Tahiyat-ul-Masjid (two-unit-Prayer to greet the mosque), Salat-ul-Kusuf (Prayer on a solar eclipse), the two Rak'ahs after Tawaf (circumambulation around the Ka'bah) following the 'Asr and Fajr Prayers, and the Funeral Prayer, due to the Hadith mentioned in this regard.

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The second question of Fatwa no. 18024

Q 2: Is it permissible to offer supererogatory Salah (prayer) after Zhuhr (Noon) Prayer or `Asr (Afternoon) Prayer?

A: It is permissible to offer supererogatory Salah after Zhuhr. However, it is not permissible to offer it after `Asr (Afternoon) Prayer because it is one of the times in which performing supererogatory Salah is prohibited, except in special situations such as the two Rak`ahs after Tawaf (circumambulation around Ka`bah), Salat-ul-Kusuf (Prayer on a solar eclipse) and Tahiyat-ul-Masjid (two-unit-Prayer to greet the mosque).

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The third question of Fatwa no. 16462

Q 3: What is the ruling on offering Tahiyat-ul-Masjid (two-unit-Prayer to greet the mosque) in the times when it is prohibited to offer Salah (Prayer)?

A: offering Tahiyat-ul-Masjid in the forbidden times is disagreed over by scholars. If a person offers it, they should not be reproached, as it has a reason to be offered, which is entering the Masjid with the intention of staying there.

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Congregational Salah

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Fatwa no. 20519

Q: We are a group of government employees and we perform some of the Salahs (Prayers) in a special Musalla (a place for Prayer) in which congregational Salah is offered. However, we do not say the Adhan (call to Prayer) for the congregational Salah, because we cannot hear it, so we only say the Iqamah (call to start the Prayer). I hope that Your Eminence will explain the following issues:

First: Is it permissible for us not to say the Adhan and just say the Iqamah?

Second: If the instrument used to announce the Adhan in the Masjid (mosque) is broken or there is a power cut, what should we do in these circumstances, because we, or at least some of us, depend on hearing the Adhan from the Masjid? Is it permissible for women to give the Adhan and Iqamah?

Third: If a person or a group of people enter the Masjid to perform Salah and find that the congregational Salah has finished, should they say the Adhan and Iqamah or should they just say the Iqamah, as people do today?

Fourth: If a person misses some Salahs due to sleep, what should they do in regard to the Adhan and Iqamah?

Fifth: is it permissible for a woman to observe Sawm (Fasting) after delivery if her postpartum bleeding stops, even though she has not completed the 40 days, and can she also perform Salah?

A: First: It is obligatory to perform Salah in the nearest Masjid to your workplace,

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as long as you are able to do so and you can hear the Adhan, because congregational Salah in the Masjid is obligatory for men and it is not permissible to stop offering it there. As for women, it is not prescribed for them at all to give the Adhan or Iqamah.

Second: Nowadays, there are accurate instruments to tell the time. If you cannot hear the Adhan for some reason, it is your obligation in this circumstance to depend upon a clock and go to the Masjid at the due time of the Salah.

Third: Giving the Adhan is one of the collective obligations. If the Mu'adhin (caller to Prayer) has said the Adhan in the Masjid and the Salah has ended and another group comes to perform the Salah, it

is prescribed for them to just say the Iqamah; they do not have to say the Adhan.

Fourth: If a person lives in a city, it is sufficient for them to say the Iqamah for every Salah they miss. However, if they live in the desert or a place where no one gives the Adhan, they should give the Adhan once and say the Iqamah for every Salah.

Fifth: If a woman becomes ritually pure before the 40 days of her postpartum period has ended, she should perform Ghusl (ritual bath following major ritual impurity), perform Salah and Sawm, and it is permissible for her husband to have sexual intercourse with her, because she is considered to be ritually pure after the postpartum bleeding stops.

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The fourth question of Fatwa no. 19596

Q 4: What is the ruling on a man who does not offer prayer in congregation? We advised him many times but he makes his excuse the impurity of his clothes because he works as a butcher and adds that he offers Salah individually. He has been doing this for a long time. Is this permissible?

A: A man has to perform the five obligatory Prayers in congregation with the Muslims in the Masjid and it is not permissible for him to miss congregational Salah unless there is a legal excuse such as disease, fear or the like. The mentioned person has to assign clean clothes other than the work uniform in order to offer Salah, such a great act of worship, according to the Saying of the Prophet (peace be upon him): [﴿"Whoever heard the call \(adhan\) and he did not come to it \(the prayer\), then there is no prayer for him except with an excuse".﴾](#) It was said to Ibn `Abbas (may Allah be pleased with them), 'What is a legal excuse?' He said, 'Fear or disease'.

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Fatwa no. 20315

Q: I live in a village where there are three Masjids (Mosques), and one of them is very close to where I live. Sometimes, when the time for a Salah (Prayer) arrives, i give the Adhan (call to Prayer), but nobody comes to the Masjid to perform the Salah with me, so I perform the Salah

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alone, but the other Masjids have people in them performing Salah. Please advise me on the Salah that I am performing; it is permissible for me to continue to do what I am doing?

A: If there are no people in the neighborhood of the Masjid who perform Salah in it, it is obligatory on you to go to a Masjid where congregational Salah is held and perform the Salah there. You should not perform Salah alone, because Salah in congregation is Wajib (obligatory).

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Fatwa no. 20182

Q: I live in a small street where there is no Masjid (mosque). Rather, some of the inhabitants of this place just offer Salah (Prayer) in a courtyard that is allocated for such a purpose. A benevolent man offered to build a Masjid and advised the people of our street to co-operate and define a suitable location for the Masjid to be built on. However, they refused to do so, then the concerned benevolent man agreed with one of the inhabitants of our street to build the Masjid by the border of the street. The Masjid was then built, though the people who initially refused to define a suggested location for the new Masjid still pray in the courtyard mentioned above which is located next to the Masjid. A few days later, the concerned Masjid started to become abandoned as people who prayed in it left the street. To get to the point, nowadays I pray in a Masjid that is one kilometer away, but I do not pray with the people in the courtyard.

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Should I pray with these people in the courtyard or I should pray in the Masjid that is one kilometer away? What is your advice to the people who still pray in the courtyard?

A: You have to pray with the congregation whether in the concerned Masjid or in the courtyard. It is impermissible for you to perform the obligatory Salah alone for the Prophet (peace be upon him) said: [“Anyone who hears the Call \(to Salah\) and does not respond, there is no \(acceptable\) Salah for him except if he has a valid excuse.”](#) On the other hand, you have to report the matter to the Prince of your town so that he obligates people who pray in the courtyard to pray in its neighboring Masjid. This is binding because the Messenger of Allah (peace be upon him) commanded that Masjids (mosques) be built, used for offering Salah in, cleaned, and perfumed. Allah (Glorified and Exalted be He) praises those who do this saying: [“In houses \(mosques\) which Allāh has ordered to be raised \(to be cleaned, and to be honoured\), in them His Name is remembered \[i.e. Adhan, Iqamah, Salāt \(prayers\), invocations, recitation of the Qur’ān etc.\]. Therein glorify Him \(Allah\) in the mornings and in the afternoons or the evenings,﴾ \(Men whom neither trade nor sale \(business\) diverts from the Remembrance of Allāh \(with heart and tongue\), nor from performing As-Salāt \(Iqāmat-as-Salāt\)﴾ He \(Glorified and Exalted be He\) also says: \(The Mosques of Allāh shall be maintained only by those who believe in Allāh and the Last Day, perform As-Salāt \(Iqāmat-as-Salāt\), and give Zakāt and fear none but Allāh.﴾](#) May Allah guide us all.

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Fatwa no. 20573

Q: I would like to ask Your Eminence about the meaning of the Hadith related by Abu Dawud and others on the authority of Abu Sa'id Al-Khudry, that the Messenger of Allah (peace be upon him) said, [«Congregational Salah \(Prayer\) is equivalent to twenty-five Salahs offered alone. If a person offers Salah in a desert, and performs its Ruku` \(bowing\) and Sujud \(prostration\) perfectly, it becomes equivalent to fifty Salahs \(in respect of reward\).»](#) Abu Dawud said that `Abdul-Wahid ibn Ziyad said about this Hadith, [«Salah alone in the desert is rewarded twice as much as Salah in congregation.»](#) This Hadith was ranked as Sahih (authentic) by Shaykh Al-Albany in the Sahih Book of Abu Dawud. Al-Shawkany mentioned in "Al-Nayl" the wisdom behind dedicating this reward to Salah in the desert. Some people take this Hadith as a pretext to leave the congregational Salah and offer it alone in the desert. A teacher who works in Al-Hanakiyyah, which is 107 km away from Madinah, passes by some Masjids (mosques) on his way back from the school to Madinah, which might be at the time of the Zhuhr (Noon) or `Asr (Afternoon) Prayer, but he leaves the Masjids and offers Salah in the desert to get this reward. Please advise concerning this, may Allah reward you in this world and in the Hereafter; He is the One Able to do this.

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A: The mentioned Hadith is about those who are in the desert and cannot reach a Masjid. However, if a person is close to a Masjid and heard the Adhan (call to Prayer), he should offer Salah in the Masjid with the congregation, and it is impermissible for him to offer Salah alone, according to the saying of the Prophet (peace be upon him), [«Whoever hears the Adhan and does not come to Salah, his Salah is not valid, unless he has an excuse.»](#) The Prophet (peace be upon him) told the blind man who asked him to give him permission to offer Salah at home, so that he could avoid the hardships he finds on his way to the Masjid, [«Do you hear Adhan?»](#) The man said, "Yes." He (peace be upon him) said, ["Then answer it, for I cannot find a concession for you."](#)

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The first question of Fatwa no. 20429

Q 1: I am a man so full of love for my camels that I cannot pull myself away from them, due to their loveable character and nature. This causes me to miss attending the Maghrib (Sunset) Prayer in the Masjid (mosque) in congregation, because I go with them to the desert. Sometimes, I also miss the 'Isha' (Night) Prayer if I stay late with them, but when the time for the Adhan (Call to Prayer) is due, I call it loudly and then the Iqamah (Call to start the Prayer) and perform Salah (Prayer) with my brothers and four children, and we perform it at the due time, without delay. Is there anything I have to do to expiate for not attending the Maghrib Prayer in congregation

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and sometimes the 'Isha' Prayer for the above reason, even though I perform them with my brothers and children in the desert? If I am sinful for this, I will sell my camels and anticipate the recompense from Allah, although I love them dearly.

A: It is obligatory on your part and those with you to perform Salah in the Masjids (Mosques) of the town nearest to you, if you are somewhere where you can hear the Adhan without a microphone, as the Prophet (peace be upon him) said, ["Anyone who hears the Call \(the Adhan\) and does not respond, there is no Salah for him, unless he has a lawful excuse."](#) It was asked of Ibn 'Abbas (may Allah be pleased with him both), "What is a lawful excuse?" He said, "Fear or illness." Furthermore, when a blind man came to the Prophet (peace be upon him) saying, "O Messenger of Allah! I have no one to guide me to the Masjid," and asked for a Rukhsah (concession) to perform Salah in his house, he (peace be upon him) said, ["Do you hear the Call to Salah?"](#) He said, "Yes." He (peace be upon him) said, ["Then respond \(to it\)."](#) However, if you are far away and you cannot hear the Adhan, there is no harm in you performing the congregational Salah where you are.

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Fatwa no. 20661

Q: Nowadays there are many rest areas where people frequent. Because of this, some Masjids (mosques) are built close to them to help people in the rest areas to offer congregational Salah (Prayer).

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Some people say that it is permissible for them to offer Salah in the rest areas rather than in the Masjid, although the Masjid is so close and they can hear the Adhan (call to Prayer). Their excuse say that Salah must be offered in congregation but not necessarily in the Masjid and that the person is rewarded for Salah in congregation even if not in the Masjid. what is the ruling on a person who observes Sawm (Fast) in Ramadan and does not offer Salah in the Masjid on the pretext that they offer congregational Salah in rest areas? Is the person who does not offer congregational Salah in the Masjid considered immoral and disobedient to Allah (Exalted be He)? What is the advice which Your Eminence gives to those people? We would like this Fatwa (legal opinion issued by a qualified Muslim scholar) to be in a written form to be distributed to the people who frequent those rest areas. Is it permissible for a traveler to neglect the congregational Salah if they are not residents in this country?

A: All Muslim men have to offer the Five Obligatory Daily Prayers in the Masjid because it is for this reason that the Masjids are built and because the Prophet (peace be upon him) said: [\(Anyone who hears the Adhan and does not respond \(i.e. does not come to the Masjid for Prayer\), there is no \(reward for the\) Salah for him except with an excuse.\)](#) Also, the Prophet (peace be upon him) said he would burn the people who did not offer Salah in the Masjid without even asking whether they had offered congregational Salah at their homes or not. He (peace be upon him) also did not give permission for the blind person, who did not find anyone to take him to the Masjid, to offer Salah at home. In fact, he ordered him to answer the call of the Mu'adhin (caller to Prayer) and to offer congregational Salah in the Masjid. Besides, offering Salah in congregation in the Masjid has been the tradition of Muslims in the past and in the present.

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Fatwa no. 13841

Q: A group of teaching Qur'an for women provides transportation for the sisters in charge of teaching the Qur'an and sometimes for the students in the school. We have a problem for which we want to know the ruling of Shari`ah (Islamic law). The bus driver brings the sisters from their houses to school at the time of the `Asr (Afternoon) Prayer. consequently, the driver misses the `Asr Prayer in congregation in the Masjid (mosque). It should be noted that we cannot postpone bringing them to school after the `Asr Prayer because this will make them miss the lessons of the Qur'an. Moreover, they cannot come to school before the `Asr Prayer as this would require them to leave their houses earlier. It is worth mentioning that some of them are students and some others are employees in the morning and return home late at noon. Others are housewives and have specific responsibilities and it is hard for them to leave to school earlier than their duty requires. Also, the driver cannot stop along the road to offer the `Asr Prayer

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in congregation then continues to school, because this will delay them and make them miss the lessons of the Qur'an. The entire group of teaching the Qur'an will suffer and so will the students as a result of the delay of the teachers who will give the Qur'an lessons. We would like to explain to Your Eminence that the houses of those sisters are far from school and it requires much time to get them all to school. The school time starts almost forty-five minutes after the Adhan (call to Prayer) of the `Asr (Afternoon) Prayer. What is the ruling on the driver missing the `Asr Prayer in congregation in the Masjid? Are we committing a sin? It should be noted that we are responsible for setting the course of the buses. Please advise, may Allah reward you!

A: You have to let the driver offer the congregational Salah in the Masjid even if you will have to start late because congregational Salah in the Masjid is obligatory for men and the reason you have mentioned is not a good enough excuse for the driver to abandon congregational Salah. May Allah grant you success and help us to do all good.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 15505

Q: Is it permissible to offer fajr (Dawn) Prayer in congregation after sunrise?

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A: A person who misses Salah has to offer it in congregation, even after the elapse of its due time as much as they can. This is based on the Hadith that is authentically reported from `Imran ibn Husayn (may Allah be pleased with him) who said: [\(We traveled the whole night along with the Prophet \(peace be upon him\), and when it was almost dawn, we got down to rest, and we were overpowered \(by sleep\) till the sun's heat woke us up. All of us then got up in amazement hurrying to his water of ablution. The Prophet \(peace be upon him\) ordered Bilal to call to prayer and prayed the two Sunnah rak'ahs before dawn. Bilal then declared Iqamah \(the second call to prayer\) and we performed the \(dawn\) prayer.\)](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 18743

Q 1: Muslims in Pakistan postpone the five obligatory prayers until the end of the permissible time. They also make the Adhan (call to Prayer) late. Is it permissible for me to offer Salah in its due time before hearing the Adhan, as offering Salah in its due time is better, as is the case in The Kingdom of Saudi Arabia?

A: You should urge them to offer Salah in its due time to get the reward and to be following the Sunnah (supererogatory act of worship following the example of the Prophet). If they insist on postponing Salah, you should offer Salah with them and do not offer Salah alone; because offering Salah in congregation is obligatory, as long as

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they do not postpone Salah until its time elapses.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 19613

Q 1: While we were on journey the time of Salah (Prayer) became due, so we stopped to perform the Salah. One member of our group told us to perform Tayammum (dry ablution with clean earth) and then perform Salah individually, even though we were a large group. My question is: Is it permissible for people who perform Tayammum to choose one of them to be the Imam (the one who leads congregational Prayer) or not?

A: It is obligatory upon men, whether at home or on a journey, to perform Salah in congregation. This is so whether they perform Tayammum or Wudu' (ablution). It is not permissible for them to perform Salah individually due to Tayammum. What that man told you is not correct.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, and his family and Companions!

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The fourth question of Fatwa no. 16149

Q 4: There is a man who does not attend congregational Salah (Prayer) because the Prophet (peace be upon him) told one of his Sahabah (Companions), [\(Be used to staying at home.\)](#) What is the opinion of scholars on this?

A: It is impermissible to abandon the congregational Salah in the Masjid (mosque) unless there is a Shar`y (Islamically lawful) excuse,

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whether sickness or fear. His order (peace be upon him) to his Sahabah to stay at home refers to keeping away from Fitnah (temptation) and evil, not abandoning the Jumu`ah (Friday) Prayer and the congregational Salah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fifth question of Fatwa no. 21368

Q 5: What is the ruling on those who abandon Salah (prayer) in congregation and do not offer Salah in the Masjid (mosque) except for Jumu`ah (Friday) Prayer? Some of them do not offer Salah in congregation except on the Day of `Eid and do not offer Jumu`ah (Friday) Prayer or offer Salah in congregation? Would you kindly advise us regarding this serious matter which many Muslims neglect, especially the youth? May Allah guide them and us to what pleases Him! May Allah protect us from His Wrath and severe punishment!

A: Offering Salah in congregation is obligatory upon every Muslim for the five daily Prayers and Jumu`ah. The Prophet (peace be upon him) stated: [«Whoever hears the call \(to Salah\) and does not come to it, there is no \(reward for\) his Salah except with an excuse.»](#) Also, he (peace be upon him) said to the blind man who asked permission to offer Salah in his home because of the hardship he suffered in coming to the Masjid (mosque): [«Do you hear the call \(to Salah\)? He replied: Yes. He \(peace be upon him\) said: then respond \(to the call\).»](#) The Prophet (peace be upon him) considered burning the houses of those who did not attend Salah (in congregation).

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



The fourth question of Fatwa no. 21030

Q 4: the Imam (the one who leads congregational Prayer) of our Masjid (mosque) does not perform the Fajr (Dawn) Prayer and he does not want anyone to perform it in the Masjid, because he lives in front of it. The matter has reached the extent that he even disturbs those few believers who do perform Salah (Prayer) in this Masjid without being embarrassed doing so. Sometimes, they now do not call the Adhan (Call for Prayer). In relation to the Salah, this Imam tells us to, "Pray as you have seen me (the Imam) praying." He places his hands by his sides, but some people place their right hand on the left and place them both on the chest. He does not raise his hands after rising from Ruku' (bowing), but some people do. He raises his hands to make Du'a' (supplication) after each of the Five Obligatory Daily Prayers, but some people do not do so. He tells them that they should perform the Salah as he does. I am sorry to have to say this, but we are suffering and the people of the village are ignorant. The Imam's brother teaches the Qur'an in the same village, where they have been living for around 17 years. Both of them have memorized the Qur'an, but the problem is that during all this time, he does not act in accordance with it or understand it. An example of this is that when someone passes away, they recite the Qur'an and eat and drink coffee for 3 days and on the 40th day after their death.

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In addition to this, the Imam makes Hirz (protective amulets) and practices Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing). What is your response to this Imam?

A: It is Wajib (obligatory) upon men to perform the obligatory Salahs in congregation in the Masjid at their due time. It is also obligatory for the Imam to always be punctual and arrive on time to lead the people in Salah, as he is a guardian of the believers and is responsible for those under his guardianship. The Imam, and those led by him in Salah, should strictly abide by the Sunnah as to the way of performing Salah, because the Prophet (peace be upon him) said, ["Pray as you have seen me praying."](#) Therefore, Salah should be performed according to the Hadith Sahih (Hadith that have been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) that relate the manner in which the Prophet (peace be upon him) prayed.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, and his family and Companions!

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The second question of Fatwa no. 16742

Q 2: There is a Masjid (mosque) in the building where we live. Is it permissible for a student to offer Salah (Prayer) in their room? School here needs a lot of study and most of the students stay awake all night and do not offer the Fajr (Dawn) Prayer. Also, they find no time to offer Salah because of their studies when they wake up in the morning. What should they do? Is it permissible for them to make up for the missed Salah at another time? what is the ruling on a person who wants to offer the Fajr Prayer but their studies prevent them from this?

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A: It is obligatory to observe offering Salah on time in congregation, if this is possible. It is not permissible to sleep and delay offering the Fajr Prayer until finishing studies during the daytime. Whoever sleeps unintentionally at the time of Salah should hasten to offer it as soon as they wake up. This is because the Prophet (peace be upon him) said: [Whoever misses a Salah because they sleep or forget it should offer it when they remember it, there is no Kaffarah \(expiation\) for it except this.](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 16371

Q 2: A man performs almost all the Faridahs (obligatory Salahs) at home, except the Jumu'ah (Friday) prayer and a few of the obligatory Salahs (prayers). If anyone tells him about congregational Salah in the Masjid (mosque), he cites the Hadith: ["Do not make your houses graves."](#) What is the meaning of this Hadith?

A: The Prophet (peace be upon him) said, ["Do not make your houses graves,"](#) by way of urging to perform Nafilah (supererogatory) Salahs at home. It is obligatory to perform the Faridahs in the Masjid in congregation, because the Prophet (peace be upon him) said, ["Anyone who hears the call \(the Adhan\) and does not respond, there is no Salah for him, unless he has a lawful excuse."](#) Besides other Hadith to the same effect.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, and his family and Companions!

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The third question of Fatwa no. 16311

Q 3: My weekend is on Thursdays and Fridays, and on those days I offer the Five obligatory Daily Prayers at home, because I feel too lazy to go to the Masjid (mosque), given that I have three children. What is the ruling on this?

A: A Muslim should offer the Five Obligatory Daily Prayers in the Masjid; it is impermissible for him to offer them at home, as the Prophet (peace be upon him) said, [\(Whoever hears the Adhan and does not come to Salah, then there is no reward for this Salah, except with an excuse.\)](#) He (peace be upon him) said to the man who came asking him to let him offer Salah at home, [\("Do you hear Adhan?" The man said, "Yes." He said, "Then answer it."\)](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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First question of Fatwa no. 20683

Q 1: Is it Sunnah (a commendable act), if I miss the congregational Salah (Prayer) in the Masjid (mosque), to perform it with my wife at home? If so, am I entitled to the reward of congregational Salah?

A: If you miss the congregational Salah in the Masjid, it is permissible that your wife or any other woman at home prays as Ma'mum (a person being led by an Imam in Prayer) behind you. You may do so for any Nafilah (supererogatory) Salah as well. A proof for this is that Anas (may Allah be pleased with him) said: [\(The Prophet \(peace be upon him\) visited us after sunrise.](#)

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[When he \(peace be upon him\) started to pray Salat-ul-Duha \(supererogatory Prayer after sunrise\), I and the orphan prayed behind him and Um Sulaym prayed behind us all.\)](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 13973

Q: We seek your Eminence Fatwa (legal opinion) on the ruling of having several Musallas (praying rooms) in many separate departments that are close to one another, and located in the same building and surrounded by one fence. It should be noted that there is a large Masjid (mosque) for all departments which does not afford sufficient space for everyone only in Zhuhr (Noon) Prayer, but during others prayers there is a sufficient place to all the employees of these departments. What is the ruling on having many Musallas in these departments in other than the time of Zhuhr? As-salamu 'alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: The people who work in these departments have to offer all obligatory Prayers in the large Masjid. If it does not have enough space to accommodate all the people in Zhuhr (Noon) Prayer, you should expand it even by building a temporary sunshade under which people may pray until it is expanded properly later on.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 19329

Q 4: Is it permissible for workers to delay offering Zhuhr (Noon) Prayer and offer it an hour before the time of `Asr (Afternoon) Prayer under the pretense that all workers in the area do so, or that the employer refuses to allow them to offer Salah (Prayer) at any other time?

A: It is obligatory upon a Muslim to perform Salah at its due time with the congregation in the Masjid (mosque). There is no harm in delaying congregational Salah as long as it does not extend beyond the time of the concerned Salah due to a Sahr`i benefit, such as offering Zhuhr after the extreme heat subsides, waiting for congregational Salah, and the like. however, offering Salah alone and abandoning the congregational Salah on the pretext that people are used to this or that the employer refuses is impermissible.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 20995

Q: I work as a foreign language teacher at a private institute. Classes are from 6 to 8 PM and 8 to 10 PM. This means that the congregational Salah (Prayer) of Maghrib (Sunset) and `Isha' (Night) are performed in the Masjid during the time of the classes. Nevertheless, we offer Maghrib Prayer at 7 o'clock and `Isha' Prayer at 9 o'clock i.e. about half an hour after the concerned congregational Salahs (Prayers) finish in the Masjid. Unfortunately, such phenomenon spreads

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widely in private institutes for people in charge of them do not care about offering Salah on time. They claim that it is permissible to offer congregational Salah inside the concerned institutes. It is considerable to mention that the institute where I work is just next to a Masjid, so nothing necessitates abandoning Salah in the Masjid. Could you please tell us whether it is permissible for us to offer Salah inside the institute or should we complain against the people in charge of it, so the times of the classes are modified? Please, advise the heads of such institutes! May Allah reward you the best!

A: According to both verbal and practical Sunnah (whatever is reported from the Prophet, peace be upon him), it is Wajib (obligatory) on male Muslims to perform the congregational Salah in the Masjid. On the other hand, the Prophet (peace be upon him) intended to burn those who abandoned the congregational Salah, in their homes. The prophet's caliphs, Sahabah (Companions of the Prophet), and their followers (may Allah be pleased with them all) thus used to perform the congregational Salah in the Masjid. In addition, the Prophet (peace be upon him) said in a Hadith Sahih (authentic Hadith): **Whoever hears Adhan (call to Prayer) and does not come to it (congregational Salah in the Masjid), his Salah is not accepted unless he has a (valid) excuse.** It is authentically reported that a blind man said to the Prophet (peace be upon him): **"O Messenger of Allah, (I am blind and) I do not find a person to accompany me to the Masjid. Is there any Rukhsah (concession) for me to pray at home?"** The Messenger (peace be upon him) said: **"Do you hear Adhan?"** He said: **"Yes".** The Prophet said: **"Then respond".** According to another narration, the Prophet said: **I do not find any Rukhsah for you.** Consequently, it is Wajib on (male) teachers, employees, and students in question to perform congregational Salah in the neighboring Masjid. This is to follow the Sunnah, block the means to useless escape of Salah in the Masjid, and be far away from resembling the hypocrites. It is worth mentioning that the claim that performing Salah inside such institutes achieves their interest

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and guarantees a better attendance of their students and staff members is not a Shar`y (Islamic legal) excuse.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



Fatwa no. 16947

Q: Some governmental administrations have Masjids (mosques) in which congregational Salahs (Prayers) especially Zhuhr (Noon) Prayer are performed. Nevertheless, sometimes carpets are spread in some departments of such administrations and a number of people offer Salah (Prayer) there. It is worth mentioning that the neighboring Masjids have enough capacity for all worshippers. Is it thus permissible to abandon performing Salah in the main Masjids and offer it instead in temporary places of Salah where people pray in small groups? What is the ruling if the main Masjid (mosque) does not have enough room for all worshippers? Please, advise! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: It is not permissible to perform the obligatory Salah in such administrations' departments or passages. Rather, congregational Salah has to be performed in the concerned administrations' Masjids.

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Third question of Fatwa no. 19587

Q 3: The Masjid (mosque) beside the governmental administration where I work suffers neglect on the part of the concerned authority. Only new soldiers offer Salah (Prayer) in the Masjid. Unfortunately, the concerned soldiers may not know the meaning of Salah. They come to pray without making Wudu' (ablution), make many movements that render their Salah Batil (null and void), and disturb other worshippers. We have advised them uselessly more than once. My colleagues thus abandoned performing Salah in the concerned Masjid as bad smells and noise that disrupt calmness of worshippers emit from it. Consequently, we established a temporary place for Salah inside our administration in which all employees started to offer their Salah. It is worth mentioning that when I perform my Salah in this Masjid, none of my colleagues offer Salah. They only offer Salah in the concerned temporary place when I pray with them after reminding them of the importance of performing Salah on time.

Am I sinful for abandoning performing Salah in the Masjid as it is reported that the Messenger of Allah (peace be upon him) said: [«No valid Salah is performed by a \(male\) person living near a Masjid except that which he offers in the Masjid.»](#) Note that only Salah of Zhuhr (Noon) comes while we are at work. Please, advise! May Allah reward you the best!

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A: It is Wajib (obligatory) to ask the authority in charge of the concerned Masjid to repair and look after it, and instruct worshippers to perform Salah in the Mashru' (Islamically acceptable) way. Such authority has to prevent negligence of rulings of Salah in the concerned Masjid for Salah is the second pillar of Islam and its main integral. It is thus impermissible to show mildness regarding the performance of Salah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 19350

Q 4: My house is around one kilometer away from the Masjid (mosque), and I hear the Adhan (call to Prayer) only through the microphone. Do I have to offer Salah (Prayer) there or may I offer Salah at home? Please advise concerning this matter, may Allah protect you.

A: whoever hears the Adhan should answer the call, unless he has a Shar`y (Islamically lawful) excuse. This is indicated in what was related by Abu Hurayrah (may Allah be pleased with him), that a blind man came to the Prophet (peace be upon him) and said, ﴿O Messenger of Allah! (I am blind and) I do not have someone to lead me to the Masjid. Is there any concession for me to offer Salah at home? The Prophet (peace be upon him) said, "Do you hear the Adhan?" He said, "Yes." The Prophet said, "Then answer it.﴾ Related by Muslim in the Book of Masjids (1/458); Imam Ahmad (volume 3, p. 423); Abu Dawud, Al-Nasa'iy and Ibn Majah with a slight variation.

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The Prophet (peace be upon him) also said, ﴿Whoever hears the Adhan and does not come to Salah, then his Salah is not valid, unless he has an excuse.﴾ Related by Ibn Majah and Al-Daraqutny with a Sahih (authentic) Isnad (chain of narration). It was also related by Imam Ahmad in his Musnad (Hadith compilation) with a slight variation. When Ibn `Abbas (may Allah be pleased with him) was asked about the excuses, he said, "Either fear or sickness."

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The sixth question of Fatwa no. 15928

Q 6: What is the distance that permits a person to abandon going to the Masjid (Mosque) for congregational Salah or Jumu`ah (Friday) Prayer?

A: It is Wajib (obligatory) upon whoever hears the Adhan (call to Prayer) to go to the Masjid to offer the congregational Salah. The Prophet (peace be upon him) said, [\("Whoever hears the Adhan \(call to Prayer\) and does not respond to it \(i.e. by going to the Masjid for Salah\), their Salah is not accepted unless they have an excuse."\)](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fourth question of Fatwa no. 18280

Q 4: Some people delay performing the

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Zhuhr (Noon) Prayer claiming that the congregational Salah (Prayer) is performed in the Masjid (mosque) early and that it is preferred that Zhuhr Prayer is delayed. Such people thus pray Zhuhr Prayer alone at a later time, is their Salah valid? Similarly, some people perform `Isha' (Night) Prayer alone at a later time claiming that it is preferred to pray `Isha' Prayer during the last part of night; is such Salah valid? Provide us with your beneficial answer please. May Allah reward you with the best.

A: It is impermissible for male Muslims to abandon performing congregational Salah and pray alone. This is because congregational Salah is Wajib (obligatory) as the Prophet (peace be upon him) said: [\(Whoever hears the call \(to Salah\) and does not come to it, then there is no \(acceptable\) Salah for him unless he has a valid excuse.\)](#) Moreover, the Prophet (peace be upon him) thought to burn the houses of those who would not go out to perform congregational Salah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 19017

Q: Though we allocated the biggest place in the school where we work for offering Salah (Prayer), this place does not have enough capacity for all students. Is it thus permissible that we divide students into two large groups so that some of them pray in another place such as the second floor? If so, do such students have to pray behind a different Imam (the one who leads congregational Prayer) or are they to join the main congregation bearing in mind that microphones are available? May Allah

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grant you success! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: Students have to perform Salah in one congregation even when they are on different floors so long as they can hear the Imam via the microphone. In other words, it is not permissible that the students in question are divided into more than one congregation as they do not need to do so.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 21904

Q: I would like to tell Your Eminence that, in the Subscribers Services Department of the Saudi Telecom building in Abha, there is a public Musalla (a place for Prayer) on the middle floor that has Mus-hafs (copies of the Qur'an), a microphone and praying mats. However, Salah (Prayer) is still offered in congregation in different sections of the same building, under the pretext of pressure of work. We would like Your Eminence - and may Allah bless you - to give us a Fatwa (legal opinion issued by a qualified Muslim scholar) concerning the permissibility of performing more than one congregational Salah in the same building. May Allah reward you with the best!

A: You must all perform the congregational Salah in the public Musalla located in the building. It is not permissible for you to separate into different congregations without a necessity. This should only be done if you have a lawful excuse not to go to the Masjid, because our Din (religion) encourages unity and forbids disunion.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, and his family and Companions!

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The fifth question of Fatwa no. 13842

Q 5: When we train in the desert, we offer Salah (Prayer) in several congregations where we can see one another; what is the ruling on this?

A: If it is possible to offer Salah in the training base in one congregation, it would be better and is more rewarded. When it is not possible or it is difficult, there is no harm in doing so.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 17597

Q 3: A company owner hires non-Muslims and Muslims, some of whom claim to be Muslims, but they do not attend the congregational Salah (Prayer) for a long time. We advised them many times, but they did not listen to our advice. They admit that the only congregational Salah they offer is the Jumu'ah (Friday) Prayer. I hate such people, but my elder brother says that they are qualified workers.

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What should we do? Please advise. May Allah reward you.

A: A person who hires muslim workers should urge them to offer Salah, encourage them to do this, and give them the chance to offer it.

It is impermissible for the employer to let them work for him while they insist on abandoning the congregational Salah, as keeping silent on the issue indicates acceptance of their behavior, and thus, he is considered their partner in sin and their helper in falsehood and Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). Allah (Glorified and Exalted be He) says, [\(Help you one another in Al-Birr and At-Taqwâ \(virtue, righteousness and piety\); but do not help one another in sin and transgression.\)](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 17844

Q 1: My father cannot perform Salah (prayer) well, therefore, I stand by his side to lead him in Salah. He does exactly as I do, i.e. when I say Takbir, he says it too. I recite Surah Al-Fatihah word by word and he repeats after me until the end of Salah, because he has not memorized any Surah from the Qur'an. When I finish Salah, I make a new intention and repeat my Salah inaudibly. I should mention here that I do not make the intention to lead my father or to offer Salah with him,

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but just to teach him. Is this permissible?

A: Teach your father Surah Al-Fatihah outside Salah and also the Dhikr (Remembrance of Allah) of Ruku` (bowing), Sujud (prostration), sitting between the two prostrations, the first and the last Tashahud then tell him to offer Salah in congregation in the Masjid (mosque) and he will learn how to offer Salah In sha'a-Allah. Tell him that it is obligatory to offer Salah in congregation at the Masjid because the Prophet (peace be upon him) stated: [\(Whoever hears the call \(Adhan\) and he does not come to it \(the prayer\), then there is no prayer for him except with an excuse.\)](#) Related by Ibn Majah and Al-Daraqutni. Ibn Hibban and Al-Hakim graded it as Sahih (authentic) according to the conditions of Imam Muslim. Ibn `Abbas (may Allah be pleased with them both) was asked about the excuse mentioned in this Hadith. He said: Fear or sickness. It is related in Sahih Muslim on the authority of Abu Hurayrah (may Allah be pleased with him) that: [\(A blind man came to the Prophet \(peace be upon him\) and said: O Messenger of Allah! I have no one to guide me to the Masjid \(mosque\). He, therefore, asked Allah's Messenger \(peace be upon him\) permission to offer prayer in his home. He \(the Prophet\) inquired: Do you hear the call to prayer? He said: Yes. He \(the Prophet\) said: Respond to it.\)](#) There are many Hadith regarding the obligation of men offering Salah in congregation in the Masjid.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 20633

Q: My children are married and they live in a building which I own. They do not offer Fajr (Dawn) Prayer with the congregation at the Masjid (Mosque). They are employees and

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they receive a salary. I advised them many times but they do not listen to me. Should I throw them out of my house? Please, advise me. May Allah reward you with the best!

A: You should obligate your children to offer Salah. If they refuse, you have to send them out of your house, as they are able to depend on themselves. However, you should continue advising them and refer their affair to the Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV) so that they may help you. May Allah guide them!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The seventh question of Fatwa no. 19283

Q 7: What is the ruling on a person who started offering one of the Five Obligatory Daily Prayers alone and then the congregational Salah (Prayer) begins? Is it permissible for them to offer Salah again in congregation to get the reward of congregational Salah?

A: If a person has already started Salah alone and then the congregational Salah begins, it is desirable for them to shift the intention to Nafilah (supererogatory) Prayer, say the Taslim (salutation of peace ending the Prayer), and then join the congregation and offer the obligatory Prayer.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17170

Q: I visited the Hashemite Kingdom of Jordan this year for the first time in my life. Praise be to Allah (Exalted be He) who granted me success and helped me to work with some Salafees (the followers of the way of the righteous predecessor). I noticed here, in Jordan, some things regarding how the Salafees in particular offer Prayer, which I did not see in Egypt. Among these matters which occupied my mind and prompted me to write to Your Honor is the opinion of the knowledgeable Sheikh, Nasir Al-Din Al-Albany, may Allah protect him and benefit the Muslim Ummah through him, that it is not permissible to conduct a second congregational Salah after offering that particular congregational Salah in the Masjid (mosque). In all the Masjids in Egypt, we usually perform a second and third congregational prayer and no one objects, even in the Masjid of the university. I hope that Your Honor will direct me to the correct opinion in this regard.

A: Offering a second congregational Salah of one of the five obligatory daily Salahs has three cases:

The first case is offering a second congregational Salah before finishing the first one, which is not permissible as this contradicts the Sunnah as well as the commandment that one should offer Salah with the first congregation.

The second case is coming to the Masjid after missing the congregational Salah which was offered, then a person joins one who missed the first congregation to offer Salah in a second congregation. Abu Sa'id Al-Khudri (may Allah be pleased with him) said: [that Allah's Messenger \(peace be upon him\) saw](#)

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[a man offering Salah alone so he \(peace be upon him\) asked: Is there any man who will give him charity by offering Salah with him.](#) Related by Abu Dawud. Al-Tirmidhi related a Hadith with a similar meaning and said: This Hadith is Hasan (good Hadith). The narration of Al-Tirmidhi adds that a man stood and offered Salah with him (the man).

The third case is not praying the first congregational Salah with the Imam in order to lead another congregation of those who did not attend the first congregational Salah. Doing so is an innovation in Islam, which was unknown in the early times and among its righteous predecessors. This act is Bid'ah (innovation in religion) and not permitted or approved, as it involves a great deprivation concerning the one who does not offer Salah in congregation. In fact, a Muslim is required to offer Salah at its due time with the congregation in the Masjid. If he misses the congregation and there are others like him, one of them is to lead the Salah as in the second case. And Allah knows best.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!



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Fatwa no. 19021

Q: I work for a company that allocates one full hour - from 12:00 pm to 01:00 pm - for performing Zhuhr (Noon) Prayer and having lunch. As the defined time for Iqamah (call to start the Prayer) is 12:10 pm, some officials perform Salah (Prayer) before going to the restaurant to have lunch but many of them have lunch before they pray. Those who have their lunch first, miss the first congregational Salah and hold second and third congregations.

My question is, what is the ruling on the first congregation? Is it the Wajibah (obligatory) one or it is permissible to abandon it as long as a second congregation is held? Similarly, what is the ruling on the second congregation? Do people who join it get the reward of the congregational Salah? It may be worth mentioning that some officers justify their abandonment of the first congregation by quoting the Hadith which states that no Salah is to be performed when food is served, by mentioning that they pray with the second congregation, and by saying that the concerned restaurant gets crowded after the first congregation.

A: People who perform Salah in the Masjid mentioned above have to agree on one certain timing for performing Zhuhr Prayer. This timing should suit everyone and achieve their general comfort and ease. Doing so will enable everyone to attain merits of the congregational Salah, solve the current problem, and end the dispute. It is worth mentioning that the more people who join the congregation, the more blessed and pure the latter becomes. Proof for this is a Hadith in which the Prophet (peace be upon him) said: [A man's](#)

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[Salah performed along with another is purer than his Salah performed alone, and his Salah with two men is purer than his Salah with one, and the more the number is; the more pleasing it is to Allah \(may He be Exalted\).](#) (Related by Imam Ahmad in his Musnad (Hadith compilation) vol. 5 p. 145, Abu Dawud in his Sunan (Hadith compilations classified by jurisprudential themes) and Al-Nasa'y in his Sunan chapter of Imamah (leading congregational Salah)).

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The first question of Fatwa no. 14466

Q 1: Is it permissible for one who offered congregational Salah to join another congregation? In other words, establishing another congregation led by another worshipper and in the same Masjid?

A: Whoever comes to a Masjid and finds that people have finished their Salah with their regular Imam or another Imam, can perform it in congregation with those who were also late, or along with one who performed Salah in the first congregation. Thus, this Salah will be a Nafilah (supererogatory) for the person who already joined the Imam in the first congregation, and the obligatory Salah for the one who missed it. This is in accordance with what was reported by Abu Dawud, Al-Tirmidhi and others that the Messenger of Allah (peace be upon him) said concerning the man who missed offering Salah in congregation: [﴿Is there any man who can do good to this \(man\) and perform Salah along with him!﴾](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 16593

Q 1: What is the Islamic ruling concerning two congregational Salah (Prayers) being offered simultaneously in the Masjid (Mosque)?

A: It is not permissible to form multiple congregations for the same Salah in the same Masjid, except for those who miss the congregational Salah with the Imam. In this case they are excused and may form another congregation. The basic rule in this regard which is adopted by Muslims in all countries is that Muslims should offer five obligatory daily Salah in congregation in one Masjid led by one Imam. Whoever misses the congregational Salah may establish a congregation led by one of them as their Imam. As for the Salah they offered earlier, it is valid and need not be repeated; however, they must repent from this act.

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The third question of Fatwa no. 20242

Q 3: Is it permissible for two congregations of the same Salah (Prayer) to be offered in the same Masjid (Mosque), i.e., one after another? As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: It is not permissible to establish a second congregational Salah before the first one has been concluded. Once the first one

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is over, there is no harm for latecomers who missed the first congregational Salah to establish a second congregational Salah in the Masjid, and that is according to the most preponderant opinion of scholars. However, it is impermissible to take this as a habit, as some worshippers do by delaying Salah from its due time out of heedlessness and laziness, constantly offering second congregations unnecessarily. If it should become known about certain people that they constantly delay the Salah, they should be referred to the official authority and punished as a means of blocking any way leading to dissension.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 18856

Q 2: Sometimes, after the Imam leads people in one of the Five Obligatory Daily Prayers, the latecomers choose one of them to lead their prayer while the first Imam is still sitting in the Mihrab. What is the ruling on this matter?

A: It is permissible for the latecomers to perform congregational Prayer in the Masjid (Mosque) when they miss Salah with the Imam. The Prophet (peace be upon him) said, [﴿"Is there any man who may do good to this \(latecomer\) and pray with him, i.e. to get the reward of Congregational Salah?"﴾](#) Related by Ahmad and Abu Dawud.

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The second question of Fatwa no. 16369

Q 2: A man was offering Sunnah (supererogatory) Salah and the Iqamah (call to start the Prayer) for the obligatory Salah was given while performing the second Ruku` (bowing). Should he have interrupted Salah or completed it? And if he had interrupted his Salah, would he have been rewarded for it or not?

A: If the Iqamah for the obligatory Salah is announced while one is offering the last Ruku` or Sujud (prostration), one should complete it and then join the congregational Salah, and there is no need to interrupt it, as Allah (Exalted be He) says: [﴿and render not vain your deeds.﴾](#) However, if Iqamah is announced while one is at the beginning of the Sunnah (supererogatory) Prayer or in the second Rak`ah before offering Ruku`, then one should stop, as the Prophet (peace be upon him) said: [﴿When the prayer commences, then there is no prayer \(valid\), except the obligatory prayer.﴾](#) Related by Muslim. The minimum limit of Salah is one Rak`ah (unit of Prayer).

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The first question of Fatwa no. 18513

Q 1: If the Iqamah (call to start the Prayer) for the obligatory Salah (Prayer) is given while a worshipper is in the first Rak`ah of Tahiyat-ul-Masjid (two-unit-Prayer to greet the mosque),

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should the person end the Salah with or without giving Taslim?

A: There are many details related to this issue. If the Iqamah for the obligatory Salah is pronounced while the worshipper is still in the first Rak`ah of Sunnah (supererogatory) or in the middle of it, it should be ended without offering Taslim according to the most preponderant opinion of scholars. The Prophet (peace be upon him) said, [«When the prayer commences, then there is no prayer \(valid\) except the obligatory prayer.»](#) Compiled by Muslim in his Sahih. However, if the Iqamah is called while the worshipper is performing Ruku` (bowing) of the last Rak`ah or after that, then it is preferable to complete the Salah. This will not take much time, and will not cause him to miss joining the congregational Salah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fourth question of Fatwa no. 16053

Q: Most worshippers are of the opinion that if one joins the congregational Salah (Prayer) while worshippers are bowing, it is regarded as a complete Rak`ah, while others say that if one does not recite Al-Fatihah (opening Surah) in each Rak`ah, then the Salah is invalid.

A: Whoever joins the congregation while the Imam is performing Ruku` and bows with him, then they have caught that Rak`ah. Reciting Al-Fatihah is waived for them because the time for its recitation while standing has passed. This is supported with the Hadith narrated on the authority of [Abu Bakra Al-Thaqafi \(may Allah be pleased with him\)](#) that he reached the Prophet (peace be upon him) in the Masjid while he was bowing in prayer and he too bowed before joining the row. He mentioned what he had done

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to the Prophet and he (peace be upon him) said: May Allah increase your love for the good, but do not repeat it again (bowing in that manner). Related by Al-Bukhari and Abu Dawud. The Prophet (peace be upon him) did not order him to repeat Salah.

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Fatwa no. 16765

Q: if one joins Salah (Prayer) while the imam is performing Ruku' (Bowing), is this regarded as Rak'ah (unit of prayer) for him? If so, what is the ruling on Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) and recitation of Al-Fatihah (opening Surah) which are two pillars of Salah? Will they be waived for him?

A: Whoever joins (the Salah during) Ruku` (bowing) should say Takbirat-ul-Ihram while still standing then bow with the Imam. It is Mustahab (desirable) for him in this case to say Takbir for Ruku', and if he bows before the Imam rises, then he has caught the Rak`ah and the recitation of Surah Al-Fatihah is waived for him. When Abu Bakarah entered the Masjid and found the Prophet (peace be upon him) in the bowing position, he bowed with him before reaching the row and he did not order him to make up for it. This indicates that he had caught the Rak`ah and the recitation of Surah Al-Fatihah was waived for him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 19296

Q 3: You mentioned in your book: "Tuhfat Al-Ikhwan i.e., The Brothers Gift" third line P. 99, Whoever enters the Masjid (Mosque) and the Imam is performing Ruku` (bowing) should bow with him. The Rak`ah (unit of prayer) will count for him, and the recitation of Surah Al-Fatihah is waived for him. Will Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) be waived as Takbirat-ul-Ruku` will suffice? Or should one pronounce Takbirat-ul-Ruku` then bow?

A: It is obligatory upon whoever enters the Masjid (Mosque) while the Imam is performing Ruku` (bowing) to pronounce Takbirat-ul-Ihram while in the standing position. This Takbirah is one of the pillars of Salah, then he should pronounce Takbirat-ul-Ruku' which is an act of Sunnah in this position; however, there is no harm if one omits it.

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The second question of Fatwa no. 19326

Q 2: Attached to this letter is a copy of a Juristic treatise wherein the writer declares it permissible to perform Ruku` (bowing) before reaching the row. Moreover, he claims that this is in accordance with the Sunnah and cites some Athar (narrations from the Companions). He explained the prohibition indicated in the Hadith of Abu Bakrah (may Allah be pleased with him): [«May Allah increase your love for the good. But do not repeat it again \(bowing in that manner.\)»](#) as walking quickly to reach the row. I hope that Your Honor (may Allah save you) will look into this treatise and

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explain the preponderant opinion regarding the prohibition indicated in the Hadith.

A: Performing Ruku` (bowing) before reaching the row then walking in that position to join it contradicts the Sunnah and is forbidden, as reported in the Sahih (authentic) Hadith which is related by Al-Bukhari in his Sahih, the Book of Adhan (call to Prayer), the Chapter entitled "Bowling before reaching the row". [«It is authentically related on the authority of Abu Bakrah \(may Allah be pleased with him\) that he joined the Prophet while in the bowing position, so he bowed before reaching the row, and after the Salah was over the Prophet \(peace be upon him\) said, May Allah increase your love for the good, but do not repeat it again \(bowing in that way.\)»](#) This Hadith bears the proof that it is prohibited for one to do this, as expressed by the statement, "but do not repeat it again " Al-Hafizh ibn Hajar (may Allah have mercy on him) discussed this in Fath-ul-Bari Sharh Sahih Al-Bukhari: This means that you should not repeat what you did by walking quickly then performing Ruku` before reaching the row, and then walking in that position until joining the row" End Quote.

As for the Athar (narrations from the Companions) cited by the compiler of this treatise, some of them are Da`if (weak) and others are Shadh (narrated by a trustworthy narrator, not in line with the narration of other trustworthy narrators in terms of wording, chain of narrators, or both) as they contradict the Hadith of Abu Bakrah which is related in Sahih Al-Bukhari; not to mention that they come in contradiction with other Athar. The relied upon evidence here is what is authentically reported from the Prophet (peace be upon him). Moreover, the compiler of this treatise is not known to be of the knowledgeable scholars, and you should give more care with regards to reading the books of the trustworthy scholars.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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(Part No. 6; Page No. 221)

The first question of Fatwa no. 17661

Q 1: I heard some sheikhs giving the Fatwa that reciting Surah Al-Fatihah is necessary for the Rak`ah (unit of prayer) to count, while other sheikhs said that it is counted if one joins the Imam while performing Ruku' (bowing). What is the most preponderant opinion in this regard, supported by evidences and scholars' opinions? May Allah reward you with the best!

A: catching the Rak'ah is counted when joining Ruku' with the Imam, based upon the Hadith of Abu Bakrah (may Allah be pleased with him) that the Prophet (peace be upon him) told him when he bowed before reaching the row: [«May Allah increase your love for the good. But do not repeat it again \(bowing in that manner.\)»](#) And the Prophet (peace be upon him) did not order him to make up for the Rak`ah in which he did not recite Surah Al-Fatihah, and upon the generality of the Prophet's statement: [«Whoever attends one rak`ah \(in congregation\) is considered to have attended the entire prayer \(in congregation\).»](#) Compiled by Muslim in his Sahih. Therefore, whoever joins the Imam while offering Ruku`, then he has caught the Rak`ah. But if there was enough time for the Ma'mum (a person being led by an Imam in Prayer) to recite Surah Al-Fatihah, then he is obliged to do so, for the generality of the Prophet's statement: [«The prayer of whomever does not recite Surat Al-Fatihah is invalid»](#) He (peace be upon him) further said: [«Do you recite behind your Imam?» We said, "Yes, we do." He said, "Do not do that except in Surah Al-Fatihah; for there is no Salah for the one who does not recite it.»](#) Compiled by Imam Ahmad and others with a Sahih (authentic) Sanad (chain of narrators). The prophet (peace be upon him) was referring to the Jahri Salah (Prayer recited audibly).

As for the Sirri Salah (Prayer with inaudible recitation), it is permissible for one to recite along with Surah Al-Fatihah whatever Surahs one has memorized in the first and second Rak`ahs.

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The second question of Fatwa no. 16825

Q 2: I entered the Masjid (Mosque) while the Imam was performing Ruku` (bowing), and I pronounced Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer). But after doing so, the Imam stood erect before I pronounced takbir for Ruku'. Did I complete the Rak`ah (unit of prayer) or should I have repeated it after the Imam pronounced Taslim (salutation of peace ending the Prayer)?

A: If you did not offer Ruku` before the Imam stood, then you did not catch the Rak`ah; because the Rak`ah is not only counted by pronouncing Takbirat-ul-Ihram, but also by bowing before the Imam stands from Ruku`.

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The third question of Fatwa no. 18912

Q 3: If i caught up with the imam in the last Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer), should i join the congregational Salah or stay until he pronounces Taslim (salutation of peace ending the Prayer) and look for another congregation? If I join the congregational Salah, what is the ruling in this regard?

A: It is preferable to join the first congregation even if the Imam is sitting

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for the last Tashahud, unless you strongly think that a second congregation will be established after the first one is concluded, then there is no harm in waiting for it. Furthermore, if you joined the first congregation after the Imam raised his head from the last Ruku` and you heard that another congregation will be established after the current one, it is permissible for you to intend this Salah as Nafilah (supererogatory) Salah after which you join the second congregation.

However, if you caught up with a Rak`ah (or more) in the first congregation, it is impermissible on your part to divert your intention so as to offer Salah with the second congregation, because the first congregational Salah is preferable.

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The third question of Fatwa no. 17900

Q 3: What is the degree of authenticity concerning such sayings: If a person enters the Masjid (Mosque), and found the congregation performing the last Tashahhud (a recitation in the sitting position in the second / last unit of Prayer), he should join them and should not wait until a second congregation is established, for the sake of attaining the reward of offering Salah with a large number of people?

A: Whoever enters the Masjid to find the congregation offering Salah, he should join them in any part of Salah, for the Prophet (peace be upon him) said: [\(When the Iqamah \(call to start the Prayer\) has been pronounced for the Prayer, go walking to it in tranquility and dignity and do not make haste, and pray what you are in time for, and complete what you have missed.\)](#) It is also narrated from the Prophet (peace be upon him) that he said: [\(If any of you entered the Masjid to offer Salah,](#)

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[he should follow the Imam.\)](#) Related by Al-Tirmidhy.

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The sixth question of Fatwa no. 16053

Q 6: If I enter the Masjid (Mosque) and find the congregation offering the last Tashahhud (a recitation in the sitting position in the second / last unit of Prayer), should I join them and after the Imam offers Taslim (salutation of peace ending the Prayer) complete Salah (Prayer), or should I wait until he offers Taslim then offer Salah alone? What is the best way?

A: Whoever enters the Masjid (Mosque) while the Imam is offering the last Tashahhud, he should join him until the Salah is concluded. This is in accordance with the Hadith reported from the Prophet (peace be upon him) that he said, ("Whoever enters the Masjid while the congregation Salah is being offered, he should follow the Imam in what he does"). Related by Al-Tirmidhy. It is also reported in the authentically agreed upon Hadith that the Prophet (peace be upon him) said, [\(When you come to prayer, go with tranquility, and pray what you are in time for, and complete \(what you have missed\)\).](#) Therefore, if a person enters the Masjid while the Imam is offering Tashahhud, then he should do the same and after the Imam ends Salah, he should stand and offer the missed Rak`ahs (units of Prayer).

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The third question of Fatwa no. 18056

Q 3: If a person joins Salah (prayer) after the Imam has finished bowing or at the prostration of the last Rak'ah (unit of Prayer) or in the last Tashahhud (a recitation in the sitting position in the last unit of Prayer), should he wait for others to come and pray with them or join the Imam even if the congregational prayer is missed?

A: A latecomer realizes the reward of congregational Salah (prayer) when he catches up with one Rak'ah (unit of prayer) with the Imam. The Prophet (peace be upon him) said, [«Whoever catches one rak'ah \(in congregation\) will be considered to have caught the whole prayer.»](#) Related by Muslim in his Sahih. A full rak'ah (unit of prayer) is realized when a person catches up with Ruku' (bowing). However, when a Muslim arrives after the last bowing, it is better to join Salah with the Imam. The Prophet (peace be upon him) said, [«When you come to prayer, go with tranquility and pray what you catch up with, and complete what you miss.»](#) This Hadith is applied to joining Salah before and after the final Ruku'.

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The second question of Fatwa no. 16327

Q 2: If i say the Takbir (saying: "Allahu Akbar [Allah is the Greatest]") and join the congregational Salah (Prayer) during the final Tashahud (a recitation in the sitting position in the last unit of Prayer), should I complete what I missed or should I say the Taslim (salutation of peace ending the Prayer) with the Imam (the one who leads congregational Prayer) and offer the whole Salah again?

A: If you say the Takbir before the Imam says the Taslim, you should make up for what you missed after the Imam says the Taslim. This is because the Prophet (peace be upon him) said: [\(...and complete what you have missed.\)](#)

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Fatwa no. 17068

Q: If i join the congregational Salah (Prayer) at the final Tashahhud (a recitation in the sitting position in the last unit of Prayer), should i say the Taslim (salutation of peace ending the Prayer) with the imam (the one who leads the congregational Prayer), since I have not caught up with even one Rak`ah (unit of Prayer), then say Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) and start the Salah, or should I stand up and complete the missed Rak`ahs? If I should stand up to complete what I have missed, should I say Takbir (saying: "Allahu Akbar [Allah is the Greatest]") or not?

A: If you join the Imam during any part of the Salah, even at the final Tashahhud, and before the Imam says the Taslim, you should not say the Taslim with the Imam. Rather, you should stand up saying Takbir to continue what you have missed. This is because of the general meaning of the following Hadith in which the Prophet (peace be upon him) said: [\(Pray what you catch, and complete what you have missed.\)](#) (Related by the Six Hadith Compilers except Al-Tirmidhy). In another narration by

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Al-Nasa'iy and Ahmad, the Prophet (peace be upon him) said, "...so make up for what you have missed."

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Fatwa no. 15502

Q: I entered the Masjid (mosque) to offer Salah (Prayer), but I found that the Imam (the one who leads congregational Prayer) was reciting the final Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer). Do I have to pronounce Takbir (saying: "Allahu Akbar [Allah is the Greatest]") once or twice? Please advise. May Allah reward you.

A: If a Ma'mum (a person being led by an Imam in Prayer) joins congregational Salah while the Imam is reciting the final Tashahhud, he should pronounce Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) once while standing. However, it is better to pronounce a second Takbir before sitting for the final Tashahhud.

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The fourth question of Fatwa no. 14735

Q 4: If I caught up with the Imam in the last Rak'ah of 'Isha' (Night) Prayer, should I offer two Rak'ahs then sit to recite Tashahhud (a recitation in the sitting position in the second) then offer one more Rak'ah (unit of Prayer)? Should I recite the Fatihah only or recite a Surah along with the remaining Rak'ahs?

A: If you caught up with the Imam in a four-Rak'ah Salah (Prayer consisting of four units) such 'Isha' Prayer, you have to offer one Rak'ah in which you recite the Faithah and a Surah then sit to recite Tashahhud, then stand up

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and offer two Rak'ahs and recite the Fatihah in them, then sit to recite Tashahhud and offer Taslim (salutation of peace ending the Prayer).

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The second question of Fatwa no. 16647

Q 2: I joined the last Ruku' (bowing) in the final Rak'ah (unit of Prayer) of the Maghrib (Sunset) Prayer, and I recited the final Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer) with the Imam (the one who leads congregational Prayer). I then became confused whether I should recite Tashahhud after one or two Rak'ahs. What should I have done?

A: if a person arrives at the final Rak'ah of the Maghrib Prayer, he should join the Imam in it, and when the Imam pronounces Taslim (salutation of peace ending the Prayer), he should stand to offer another Rak'ah; sit to recite the first Tashahhud; stand to offer the third Rak'ah; sit to recite the final Tashahhud and then pronounce Taslim.

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The first question of Fatwa no. 14880

Q 1: A latecomer, who missed two Rak`ahs and wanted to join the congregational Salah (Prayer), hurried to catch up with the Imam

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and stood in the last row. Is this the best way to join the Salah?

A: If a person who misses part of the Salah enters the Masjid (mosque) and wants to catch up with the Imam, he should walk in tranquility and dignity until he reaches the row. He should then join the row and say Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer). Al-Bukhari and Muslim narrated on the authority of Abu Hurayrah (may Allah be pleased with him) who said, I heard the Prophet (peace be upon him) saying, [«When the Iqamah \(call to start the Prayer\) has been pronounced for prayer, do not go running to it, but go walking in tranquility and pray what you catch up with, and complete what you have missed.»](#)

Furthermore, Abu Bakrah once joined the Prophet (peace be upon him) while in the bowing position, so he bowed before reaching the row to catch Ruku'. After the Salah was over, he mentioned this act to the Prophet (peace be upon him) who said, [«May Allah increase your love for good but do not repeat it again \(bowing in that way.\)»](#) (Related by Al-Bukhari)

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The third question of Fatwa no. 18799

Q 3: A man joined the congregational Salah (Prayer) of Maghrib (Sunset) during the last Rak'ah (unit of Prayer); how should he complete his Salah after the Imam offers Taslim (salutation of peace ending the Prayer)? Should he recite audibly or inaudibly?

A: The worshipper who joins the congregational Salah of Maghrib during the last Rak'ah,

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should stand, after the Imam offers Taslim, and perform one Rak'ah in which he should recite audibly, then sit for Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer), which is considered the first Tashahhud for him because the one in which he joins the Imam is performed by way of following the Imam (the one who leads congregational Prayer). The concerned person should then offer the third Rak'ah in which he should recite Al-Fatihah inaudibly. The foregoing is based on the more correct of the two opinions maintained by the scholars, which holds that the parts of Salah that a latecomer catches up with the Imam are considered the beginning of his Salah, whereas the parts which he completes after the Taslim of the Imam are the last of his Salah. Afterwards, the person in question should sit for the last Tashahhud and then offer Taslim.

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The second question of Fatwa no. 16817

Q 2: It is common in our country that a person who misses two Rak`ahs of `Isha' (Night) Prayer should, after the Imam's Taslim (salutation of peace ending the Prayer), make up for them openly; namely, he recites Al-Fatihah and the Surah after it loudly. Is this act valid?

A: The most sound view is that what a latecomer to Salah catches up with the Imam is considered the first part of his Salah and what he makes up for after the Imam's Taslim is the last part. The Prophet (peace be upon him) said, ["...pray what you catch up with \(Imam\) and complete what you miss."](#) Another narration reads, "...pray what you catch up with (Imam) and complete what you miss." For making up for the missed parts implies the completion of these parts. Allah

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(Glorified be He) says, ["So when you have accomplished your Manâsik"](#) It means that Muslims are to complete the rituals. In other words, the verbs yaqdi, i.e. to make up for, and yutim, i.e. to complete or accomplish, convey the same meaning. Consequently, a person, who misses the first two Rak`ahs of `Isha' Prayer, does not have to recite the Surahs loudly when he makes up for the missed Rak`ahs. As mentioned before, these Rak`ahs are considered the last part of Salah and what he caught up with the Imam is the first part.

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Fatwa no. 18664

Q: Two men joined the congregational Salah (Prayer) of Maghrib (Sunset) during the first Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer), then they performed with the congregation the third Rak'ah (unit of Prayer) and recited the last Tashahhud. After the congregational Salah had ended, both of them offered the two missed Rak'ahs (units of Prayer), but one made a Tashahhud in between and the other did not. They disagreed after the Salah as each one claimed that he was right. Could you please clarify the matter? Moreover, if one of them was wrong; does this mean that his Salah was invalid and that he has to make up for it?

A: Anyone who joins the Imam (the one who leads congregational Prayer) in the last two Rak'ahs (units of Prayer) of a four-Rak'ah Salah (Prayer consisting of four units) should regard them the first of his Salah.

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After the Imam offers Taslim (salutation of peace ending the Prayer), he should stand to make up for the missed Rak'ahs and regard them as the second half of his Salah. Afterwards, he should sit for the last Tashahhud (a recitation in the sitting position in the last unit of Prayer) then offer Taslim. This is based on the Hadith in which the Prophet (peace be upon him) said: [“When the Iqamah \(call to start the Prayer\) has been pronounced, go walking in tranquility, and pray what you are in time for, and complete what you have missed.”](#) The last Tashahhud performed by the Imam is thus considered the first Tashahhud for the latecomers in question. On the other hand, whoever joins congregational Salah of Maghrib during the last Rak'ah, should pray one Rak'ah after the Taslim of the Imam, then should sit for the first Tashahhud. Afterwards, he should pray the third Rak'ah, then sit for the last Tashahhud and make Taslim. However, the person mentioned in the question who did not sit for Tashahhud in the first of the two missed Rak'ahs is not required to make up for it, because he was ignorant of the relevant Shar'y (Islamic legal) ruling.

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The fifth question of Fatwa no. 21672

Q 5: Should the person who catches up with the Imam in the last Rak'ah (unit of Prayer) of Maghrib (Sunset) Prayer offer the two missed Rak'ahs together or separate between them by sitting and reciting Tashahhud (a recitation in the sitting position in the second/last unit of Prayer)? Should the person who catches up with the Imam in the last Rak'ah of a four-Rak'ah Salah (Prayer consisting of four units) such as Zhuhr (Noon) Prayer, 'Asr (Afternoon) Prayer, or 'Isha' (Night) Prayer offer the missed Rak'ah first then sit for reciting Tashahhud before offering the other two Rak'ahs or he should offer the two Rak'ahs first then sit for reciting Tashahhud before offering the one remaining Rak'ah?

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We would like also to get your advice because this issue causes great controversy among people.

A: Anyone who catches up with the Imam in the last Rak'ah of Maghrib (Sunset) Prayer has to sit to recite the first Tashahhud after making up for the second missed Rak'ah, then sit to recite the last Tashahhud after making up for the third Rak'ah.

Anyone who catches up with the Imam in the last Rak'ah of a four-Rak'ah Salah (Prayer consisting of four units) has to sit to recite the first Tashahhud after making up for the second Rak'ah, then sit for the last Tashahhud after making up for the last two Rak'ahs.

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The first question of Fatwa no. 15898

Q 1: I went to the Masjid (mosque) to offer Zhuhr (Noon) Prayer but when I entered, I found that the congregational prayer had ended. What is preferable; to offer the supererogatory prayer first then the obligatory Prayer, or to offer the obligatory Prayer first then make up for the supererogatory prayer? Please, advise me in this regard. May Allah reward you!

A: If you enter the Masjid and find that Zhuhr (Noon) Prayer was offered, you should offer the four Rak'ah supererogatory prayer that is offered before Zhuhr Prayer, concluding every two Rak'ahs with Taslim (salutation of peace ending the prayer). This is reported in the Hadith narrated by `Aishah (may Allah be pleased with her) in this regard and recorded in Sahih Al-Bukhari. Then, if you find someone who has also missed the prayer, you should offer the prayer with him as a congregation, otherwise offer it individually. As for Iqamah (call to start prayer),

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it is recommended to pronounce it when you wish to perform Salah individually, or with another person. After offering the obligatory prayer you are required to offer the two supererogatory Rak'ahs that are performed after Zhuhr (Noon) Prayer. If you offer four Rak'ahs as a supererogatory prayer after Zhuhr, it is better. Moreover, if you enter the Masjid while worshippers are praying in congregation, you must join them and offer the supererogatory prayer that is performed before and after Zhuhr (Noon) Prayer after concluding the prayer.

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The tenth question of Fatwa no. 18612

Q 10: A man comes late to Salah (Prayer) and finds no one to stand with him in the second row, should he draw someone back from the first row or offer Salah individually? is it permissible to offer Salah in front of the imam when the Masjid (mosque) as well as its courtyard are full?

A: Firstly: if a person who offers Salah finds the row complete, he should wait for another person to stand beside him in the new row, and he has no right to draw someone back. If he can join the row or perform Salah to the right side of the Imam, he may do so.

Secondly: It is a Sunnah that a Ma'mum (a person being led by an Imam in Prayer) stand behind or to the right or left of the Imam when needed. If they offer Salah in front of him, their Salah will be invalid. The Prophet (peace be upon him) said: [\(The Imam is appointed only to be followed.\)](#) It is reported from the Prophet (peace be upon him) that he used to lead people in Salah and people offered Salah behind him. The Prophet (peace be upon him) said: [\(offer Salah as you have seen me praying.\)](#)

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The first question of Fatwa no. 13961

Q 1: Is it permissible for ma'mums (persons being led by an Imam in Prayer) to utter Taslim (salutation of peace ending the Prayer) loudly after the Imam? If not, please cite the evidence in support of this issue along with its source.

A: It is impermissible for the Ma'mums to raise their voices when reciting Takbir (Allahu Akbar [Allah is the Greatest]) when moving from one Rukn (Pillar) to another during Salah. Similarly, they should not do so when uttering Taslim together. Instead, they should recite Takbir and Taslim inaudibly following in the Salaf's (righteous predecessors) footsteps. Evidently, Takbir during Salah is a type of `Ibadah (worship) and `Ibadah is definitely Tawqifiy (bound by a religious text and not amenable to personal opinion). Thus, adding anything to it is an innovation. The Prophet (peace be upon him) warned against it stating, [\(Whoever introduces something into this affair of ours that is not of it, it is to be rejected.\)](#)

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The second question of Fatwa no. 20598

Q 2: A man offered the Fajr (Dawn) Prayer in congregation. After Salah (Prayer), he saw a man offering Salah alone. Is it permissible for him to offer Salah

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with that man out of charity after he has offered the Fajr Prayer?

A: It is permissible for a person who has offered the Fajr Prayer in congregation and then sees a man who missed the congregation to offer Salah with him so that the latter may earn the reward of congregational Salah, and it is considered a Nafilah (supererogatory prayer) for the former, even if it is offered at a time when it is not permissible to offer supererogatory Salah. This is because it is a Salah offered for a reason. The more correct of the two opinions of scholars is that it is permissible during the times when supererogatory Salah is prohibited, based on the general meaning of the Hadith of the Prophet (peace be upon him), [“If you both already offered Salah at your places and then you came to a Masjid \(mosque\) where congregational Salah is held, pray with them too, for it will be a Nafilah for you.”](#) (Related by Imam Ahmad and Ahl-ul-Sunan [Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah]) The Prophet (peace be upon him) also told a man who entered the Masjid after the end of Salah, [“Is there any man who may do charity to this \(man\) and offer Salah with him?”](#) (Related by Abu Dawud)

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The second and third questions of Fatwa no. 14869

Q 2: If I enter a Masjid (mosque) and find two people offering congregational Salah (Prayer), am I permitted to pull the Ma'mum (a person being led by an Imam in Prayer) to offer Salah beside me, or should I just direct the attention of the Imam (the one who leads congregational Prayer) to step forward? If there is no place for the Imam to step forward, am I permitted to pull the Ma'mum to stand beside me? Please advise, may Allah reward you with the best!

A: It is permissible for you to pull the Ma'mum to stand beside you behind the Imam. Another option is that the Imam can step forward so that you stand beside the Ma'mum.

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Q 3: If one enters the masjid (mosque) while the congregation is in prostration, must one recite Takbir (saying: "Allahu Akbar [Allah is the Greatest]) once and sit with Ma'mums (persons being led by an Imam in Prayer), or recite it twice, i.e. once for starting Salah and another for prostration, and sit with them? May Allah help Muslim scholars to do every good!

A: If one enters the masjid while the Imam is prostrating, one must recite, while standing, Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer), recite Takbir of prostration, and then sit with Ma'mums. After the Imam's Taslim, the latecomer should complete the Rak'ah missed, as the Rak'ah is valid only when joining the Imam during Ruku' (bowing) not sujud, i.e. prostration.

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Fatwa no. 14565

Q: We are working at the Balgorshy Passport Department, and we are located near a Masjid (mosque) which consists of two floors. There is a door in the place of our Department which we use to enter to the second floor of the Masjid. We offer Salah (Prayer) behind the Imam while being in the second floor of the Masjid although the first floor is so wide that there will be only one or two rows with the Imam on the first floor, and we form one or two rows on the second floor. We can see the Imam and those who offer Salah behind him from the gallery of the second floor of the Masjid.

Our question is: Is Salah in such a case valid or are we required to

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go down to the first floor in order to join the congregational Salah behind the Imam and complete the rows? Answer us, may Allah reward you with the best!

A: You should go down to the first floor to complete the rows and abide by the command of Allah's Messenger (peace be upon him), as related in the Hadith in which he (peace be upon him) said: [«Complete the rows, for I see you from behind my back.»](#) Moreover, it was authentically reported on the authority of Anas (may Allah be pleased with him) that Allah's Messenger (peace be upon him) said: [«Straighten your rows as the straightening of rows is an essential \(matter\) for performing \(a perfect and correct\) prayer.»](#)

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Fatwa no. 15297

Q: If I am standing in the first row in a large Masjid (mosque) in which

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there are about twenty rows of people offering Salah (Prayer) and it happens that I remember not being in a state of Wudu' (ablution), which definitely invalidates my Salah, what should I do in this case? Should I stop offering Salah and pass between all these rows, bearing in mind that the Masjid has no doors except in the northern side at the end of it?

A: If the reality is as you have mentioned and it is difficult for you to leave your place before the Imam (the one who leads congregational Prayer) says the Taslim (salutation of peace ending the Prayer), there is no harm if you remain in your place without following the Imam until the latter says the Taslim. When he finishes, you can then go for 'Wudu' and repeat your Salah.

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The first question of Fatwa no. 16904

Q 1: An Imam led people in Salah and after the end of Salah another group came to offer Salah. There was someone from the first group who was still offering Supererogatory Salah. When he finished Salah, he crossed through the second congregation; is this correct?

A: if people need to leave the Masjid (mosque) while other people are offering Salah, there is no harm in exiting from the middle of the row which blocks the way if there is no other path. If a person finds a path to the right or the left, he should exit from there in order not to disturb those who are offering Salah.

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Fatwa no. 21567

Q: I am a teacher in one of the institutes for teaching the memorization of the Noble Qur'an and a teacher at Al-Uthmaniyah Masjid, in Uhud District, Al-Madinah Al-Munawwarah. There are two sessions for Qur'an memorization in this Masjid; one inside the Masjid and the other on the roof. My question is:

Is it permissible for the students attending the session on the roof to perform Salah on the roof following the Imam who leads the congregation inside the masjid? Note that the students are completely separated from the Imam and the congregation and cannot see the Imam or the congregation. Moreover, there is enough room for them inside the Masjid where they can perform Salah. I asked the Imam to advise the teacher to allow the students to perform Salah inside the Masjid. However, he argued that the students are still children and they disturb people inside the Masjid while running up and down stairs. However, it is evident that some of them are pubescent.

As such, should we advise him to discipline the students and have them perform Salah inside the Masjid, or should he keep the younger ones on the roof and send those that have reached puberty

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to join Salah in the Masjid? Should he have them pray inside the Masjid to be a good example encouraging them to perform Salah in the Masjid? Please, enlighten us. May Allah reward you!

A: Whoever attends the Masjid must join the congregational Salah behind the Imam filling the rows in succession and leaving no space. The reason you mentioned in the question is not a legal excuse for performing Salah on the Masjid roof. Rather, they should be disciplined and educated about the etiquette of being in the Masjid. Monitoring them until they do it well is strongly required.

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The second question of Fatwa no. 18426

Q 2: I own a farm which is three kilometers away from town. Sometimes, I have to stay on the farm until after the Adhan (call to Prayer) and, thus, offer Salah (Prayer) at the farm. At other times when I am on my way home, I find the Masjid (mosque) of the town still announcing the Iqamah (call to start the Prayer). Will the Salah I offered on the farm be valid in this case or should I enter the Masjid and repeat the Salah in congregation since I caught up to it on my way? It is worth mentioning that the Imam (the one who leads congregational Prayer) sometimes comes late to the Masjid and

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the Iqamah is announced by another person after waiting for the Imam's arrival.

A: If you have already offered Salah on your farm or on your way home and then you arrived at your town and found the people still offering Salah, you should not repeat the Salah unless you enter the Masjid while the Salah is being established. In this case, you should join the congregation and it will be a Nafilah (supererogatory) for you. This is because the Prophet (peace be upon him) ordered a person who offered Salah on his way and then entered the Masjid while the Salah was being established, to join the congregation and that it would be a Nafilah for him.

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The ninth question of Fatwa no. 19446

Q 9: if the imam begins to recite the Qur'an before i finish saying Du`a'-ul-istiftah (opening supplication when starting the Prayer), should I say it secretly or just stay quiet and listen to his recitation? What is the ruling if I am reciting an Ayah and the Imam bows down, should I bow down with him even if I did not complete the Ayah or should I finish it first?

A: When the Imam starts reciting, the Ma'mum (a person being led by an Imam in Prayer) must listen and should not say Du`a'-ul-Istiftah. When the Imam bows down, the Ma'mum must follow him even if he has not completed Al-Fatihah. The Prophet (peace be upon him) said: [\(The Imam is appointed so that he should be followed, so do not be at variance with him. Recite Takbir when he recites it; bow down when he bows down...\)](#) The authenticity of this Hadith is unanimously agreed upon.

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The first question of Fatwa no. 17849

Q 1: My wife and I were traveling by way of Tariq Al-Sahil Al-Layth. When it was time for Maghrib (Sunset) Prayer, I stopped my car by the side of the road, made the Iqamah (call to start the Prayer), and started to pray behind my car. As I was reciting Al-Fatihah, a car load of people - I do not know how many passengers there were - stopped behind me. Though I heard such passengers making Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) to pray as Ma'mums (persons being led by an Imam in Prayer) behind me, Satan whispered to me that dangers are widespread nowadays so I interrupted the Salah (Prayer), got quickly into my car and drove away, and left these people standing. I did so because I feared that such people might inflict any harm on my wife and myself. Could you please tell me what is the ruling on the foregoing?

A: You are mistaken for interrupting the Salah because of the Waswasah (insinuating or obsessive thoughts instigated by Satan) you had. This caused you to think bad of people who thought good of you and aligned themselves behind you to be led by you in Salah. You should have thought well of your Muslim brothers and completed the Salah you started. Such people acted correctly when they joined the Salah with you taking you as their Imam (the one who leads congregational Prayer), so that you all could receive the reward for congregational Salah. Now, you have to make Tawbah (repentance to Allah) for this and make up for the concerned Salah, if you have not already done so.

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Fatwa no. 17694

Q 1: A person entered the Masjid (mosque) to offer Maghrib (Sunset) Prayer and found a congregation offering Salah (Prayer). After finishing Salah, he found that they were offering `Isha' Prayer combined with Maghrib Prayer in advance. Is his Salah valid taking into account that he offered four Rak`ahs? Or should he sit for the last Tashahud after the Imam stands for the fourth Rak`ah and wait for him to end Salah?

A: It is obligatory upon a person who offers Maghrib Prayer behind an Imam who is offering `Isha' Prayer to wait for him in the third Rak`ah until he offers the fourth Rak`ah and ends Salah. He may also intend to separate from him in the third Rak`ah by sitting, making Tashahud and ending Salah. If he completes four Rak`ahs with the Imam forgetfully and did not change his intention to `Isha' Prayer, his Salah will be valid but he should offer Sujud Al-Sahw (Prostration of Forgetfulness) if he knew this before or after Salam (Final salutation of ending Salah) before the passage of a long time.

Q 2: What is the ruling on a person who entered the Masjid to offer Maghrib (Sunset) Prayer and found a congregation offering Salah? He joined them and afterwards, he realized that he caught up with the Imam in

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the second Rak`ah of `Isha' (Night) Prayer. By doing this, he offered one Rak`ah then sat for the first Tashahud then offered two Rak`ahs with the Imam; is his Salah of Maghrib valid? Is it permissible for him to offer `Isha' Prayer individually because the people at the Masjid (mosque) had already offered `Isha' Prayer combined with Maghrib?

A: When a latecomer offers Maghrib Prayer behind an Imam who is offering `Isha' Prayer, his Salah is valid and it is permissible for him to offer `Isha' afterwards because this excuse is made for him as well as the people of the Masjid.

Q 3: When a person enters a Masjid and finds a congregation offering Salat-ul-Tarawih (Voluntary night Salah performed in Ramadan) and he had not performed `Isha' (Night) Prayer, can he join them with the intention of offering `Isha' and then complete the remaining two Rak`ahs?

A: It is permissible to offer `Isha' Prayer behind an Imam who is offering Salat-ul-Tarawih. When the Imam ends his Salah, the latecomer has to complete `Isha' Prayer. It was reported on the authority of Mu`adh (may Allah be pleased with him) that he used to offer `Isha' Prayer with the Prophet (peace be upon him) then go back to his people to lead them in that Salah, as it is supererogatory for him and obligatory for them. The Prophet (peace be upon him) approved of his action. The Prophet (peace be upon him) offered other types of Salah in which he led a group of people in two Rak`ahs and led another group in another two Rak`ahs which was supererogatory for him and obligatory for them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!



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Fatwa no. 15914

Q: The Imam (leader of congregational Prayer) made Sujud-ul-Tilawah (Prostration of Recitation) but the people offering Salah behind him did not pay attention to that. Then some of them made Ruku' (bowing) without following the Imam in Sujud-ul-Tilawah and did not know until the Imam rose from the prostration pose, thus they added a Ruku' to Salah. What is the ruling on that?

A: If the reality is as mentioned, the wrongly-made Ruku' of some people offering Salah behind the Imam, when the Imam made Sujud-ul-Tilawah, is insignificant; they have to follow their Imam. So, if they can follow him in Sujud-ul-Tilawah, they should do so. Otherwise, they should follow him in standing then Ruku', and their Salah is valid.

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The first and second questions of Fatwa no. 14236

Q 1: When the Imam says "Allahu Akbar" (Allah is the Greatest) some people say "'Azza wa Jall" (may He be exalted) then say takbir (saying, "Allahu Akbar" [Allah is the Greatest])" for commencing Salah (Prayer). Is this permissible?

A: The Ma'mum (a person being led by an Imam in Prayer) should say Takbir after the Imam when he says Takbir. This was authentically reported from the Prophet (peace be upon him) and his Companions (may Allah be pleased with them). It is not permitted for a person who is offering Salah behind an Imam to say that before saying Takbir since the Companions

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and Salaf (righteous predecessors) of the Muslim Ummah did not do so.

Q 2: What is the ruling on delaying offering 'Isha' (Night) Prayer for a group who are constantly together? Is it preferable to delay it or not?

A: Muslims should offer prayer in congregation in Masjids (mosques). If the Imam delays Salah for a legal benefit provided that the time of the Salah does not expire, the follower of the Imam is to wait for the Imam to offer Salah with him.

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Women's Salah

The first question of Fatwa no. 19478

Q 1: Please clarify how a Muslim woman should perform Salah? Is there any difference in the manner of offering Salah between men and women?

A: There is no difference in the manner of offering Salah between men and women. However, a woman should cover all her body except for her face, unless in the presence of non-Mahram (not a spouse or an unmarriageable relative). The Prophet (peace be upon him) said, [﴿"Pray as you have seen me praying."﴾](#) This includes men and women. Allah (Glorified be He) states, [﴿Indeed in the Messenger of Allâh \(Muhammad صلى الله عليه وسلم\) you have a good example to follow﴾](#).

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Fatwa no. 18286

Q: What is the ruling on a woman offering Salah (Prayer) without fully covering her body?

A: All a woman's body is 'Awrah (private parts of the body that must be covered in public), except for her face during Salah, if she is not seen by non-Mahrams (not a spouse or unmarriageable relatives). Otherwise she has to cover her face as well. This is according to the authentically reported Hadith from the Prophet (peace be upon him) that he said:

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﴿A woman is 'Awrah (i.e. that which should be covered)...﴾ (Related by Al-Tirmidhy) It is also authentically reported from the Prophet (peace be upon him) that he said: ﴿Allah does not accept the Salah of a menstruant (i.e., an adult woman) unless (she covers her head) with a head-cover.﴾ (Related by Abu Dawud, Al-Tirmidhy, and Ibn Majah) Consequently, a woman's Salah without covering herself in the mentioned manner is not valid.

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The third question of Fatwa no. 19413

Q 3: If part of a woman's clothing falls onto the spot where she prostrates, should she remove it or prostrate over it? It is worth mentioning that a woman wears a loose garment during Salah (Prayer) that covers her whole body from head to feet. It is, thus, very likely for part of the clothing to fall when she goes down for prostration. Is there anything wrong with this, especially that she prefers to prostrate over it if she is offering Salah on coarse floor, for example?

A: if part of a woman's clothing falls onto the spot where she prostrates and she prostrates over it, there is nothing wrong with this on the condition that nothing of her body is revealed.

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The third question of Fatwa no. 17973

Q 3: My mother sometimes offers Salah (Prayer) in my room, but part of her foot might be revealed, and sometimes also part of her hair is showing. What is the ruling on her Salah? Is it valid? May Allah reward you with Jannah (Paradise).

A: One of the conditions of the validity of Salah is covering the 'Awrah (private parts of the body that must be covered in public). All of the woman's body is 'Awrah during Salah, except her face if there are no non-Mahrams (not a spouse or an unmarriageable relative) present. If a woman offers Salah while part of her hair or her foot is revealed, her Salah is not valid, as its conditions are not met.

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The first question of Fatwa no. 21139

Q1: When it is time of Salah (Prayer) and I am in the presence of non-Mahrams (not a spouse or unmarriageable relatives), I keep my face veiled and keep wearing the gloves and socks during Salah and when I prostrate I keep my face veil down; because raising the veil causes me to make many moves in Salah and I keep wearing the gloves and socks. Is my Sujud (prostration) in this description valid?

A: What you do in your Salah in the presence of non-Mahrams,

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such as your covering your face and hands even in the Sujud (prostration) pose, is obligatory for you; because it is not permissible for a woman to uncover any part of her body in front of non-Mahrams, neither in Salah nor otherwise.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 14496

Q 2: Is it permissible that a woman wears socks while she is performing Salah (Prayer)?

A: Yes, it is permissible for a woman to wear socks while she is performing Salah.

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The third question of Fatwa no. 17383

Q 3: How can women pray with men? Is it permissible for women to do Iqamah (call to start the Prayer) loudly? In addition, how can women reply loudly saying, "Amen"?

A: It is permissible for women to be led in Salah (Prayer) by men. However, a female Ma'mum (a person being led by an Imam in Prayer) should stand behind her male Imam (the one who leads congregational Prayer).

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Moreover, it is impermissible for a woman to do Iqamah as the latter is something which is peculiar to men. Finally, in such a congregational Salah; a woman should say, "Amen" in a low voice that can only be heard by herself.

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The fifth question of Fatwa no. 17594

Q 5: I spend most of my time in the Masjid (mosque) of our district whenever I do not have lectures in the university. All my neighbors and acquaintances know this about me. This is not out of pride. The problem is that they tell me "your home" referring to the Masjid, or say about me "she is at home". Does this saying contradict calling the Masjid "the House of Allah"? Does saying "your home", as I spend a lot of time there, have any negative connotation in Shari'ah (Islamic law)?

A: women's Salah at home is better than in the Masjid, as they are required to cover up and keep away from men. The Prophet (peace be upon him) said, [\("Do not forbid the female servants of Allah from \(going to\) the Masjids of Allah. Yet, their houses are better for them."\)](#) Sitting at home is better for you than going out and sitting in the Masjid.

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(Part No. 6; Page No. 253)

The first question of Fatwa no. 19813

Q 1: We are a group of female students in the student residence. Is it permissible for us to offer Salah (Prayer) being led by one of us in the Jahri Salah (prayer recited aloud) and say "Ameen" after her? It should be taken into consideration that we are not heard by men. Please, give us the answer substantiated by Qur'anic Ayahs, Hadiths and the sayings of Muslim scholars as much as possible.

A: It is permissible for women to offer Salah (Prayer) in congregation while the female Imam stands amidst them. Moreover, there is no harm if she recites the Qur'an in Jahri Salah loudly as long as she is not heard by men. The Prophet (peace be upon him) ordered Um Waraqah to lead her household. As for saying "Ameen" it takes the same ruling.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 20450

Q: We would like to know your opinion on the issue of offering congregational Salah (Prayer) at a school for girls. Salah in this school presents a problem because of the small area of the school, for it is a small rented house in which there are no empty rooms suitable for offering Salah. We have dedicated a very small room that does not suffice the 300 students. It is worth mentioning that this room is next to the bathrooms and sometimes cockroaches and other insects creep into it. That is why congregational Salah is offered

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in the small school yard on mats. However, this open yard is exposed to scorching weather during the summer and extremely cold weather during the winter, which may also be accompanied by rainfall and this definitely impedes the performance of Salah. Moreover, there are not enough bathrooms that suffice the Wudu' (ablution) of this large number of students; there are only five toilets and four basins. Consequently, the bathroom is crowded at the time of Wudu' and the students face much difficulty when taking off their shoes and socks; this leads to the spread of a very bad smell during Wudu' and Salah. Since there are strict rules concerning this matter, some students may offer Salah without performing Wudu' or without completing their Wudu', although the instructors are keen on observing the students. Moreover, some students are neglectful when offering Salah, either in their clothing or by speaking during Salah. As a result, the instructors may utter general remarks to direct the attention of the neglectful students. However, this causes the other students to lose their Khushu` (the heart being attuned to the act of worship) in Salah because of trying to listen to the instructions given and understand them. We believe that such instructions cannot be delayed until after finishing Salah, because of their importance. Also, we cannot address each student individually because of their large numbers.

Accordingly, we believe that the school is not suitable to offer congregational Salah therein. We fear that we might be sinful because of the way and circumstances in which Salah is offered at school.

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Your Eminence, is it permissible for the students to offer Salah in their houses, for this will bring good and blessings to us all? Please advise, may Allah reward you with the best!

A: It is permissible for a student who is unable to offer Salah at school to offer it at her home when she leaves the school on the condition of not delaying the Salah past its due time. This is because offering congregational Salah is not obligatory for women. However, you should look for a building that is spacious enough to accommodate all the students and enable them to offer Salah at its due time without difficulty. It would be better if they offer Salah in several places at school or in one place but in shifts. As for the instructions given to students during Salah, this does not affect the Salah of the students but the voice must not be loud so that it would not distract the students offering Salah.



The second question of Fatwa no. 16329

Q: What is the ruling on the woman who cannot offer Jumu'ah (Friday) Prayer in the Masjid (mosque)? Should she offer it at home as two Rak'ahs (units of Prayer) or four Rak'ahs?

A: It is better for a woman to offer Salah in her house. This is according to the Hadith of the Prophet (peace be upon him): [“...yet their houses are better for them.”](#) because a woman is a source of Fitnah (temptation) and her going out exposes her to Fitnah, but if she goes to the Masjid to offer Congregational Salah behind the Imam (the one who leads congregational Prayer), her Salah will be valid and it will suffice instead of offering Zhuhr (Noon) Prayer.

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If a woman offers Zhuhr at home, she has to offer a four-Rak'ah Salah (Prayer consisting of four units) and not Jumu'ah Prayer. Otherwise, it will not be sufficient for her instead of Zhuhr (Noon) Prayer.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 14837

Q 1: is it permissible for a woman to stand beside her husband during Salah (Prayer) and not behind him?

A: It is not permissible for a woman to stand beside her husband during Salah; rather, she should stand behind him. This is supported by the following Hadith, which was related by Muslim in his Sahih (authentic) Book of Hadith on the authority of Anas who reported: [\(The Messenger of Allah \(peace be upon him\) led him and his mother or his aunt in Salah and he made him stand on his right side and made the woman stand behind them.\)](#) If it is permissible for women to stand beside men during Salah, the Messenger of Allah (peace be upon him) would have made the woman stand behind him and made Anas stand beside her, but he did not and this indicated the reprehensibility of this.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 19175

Q: The Muslim community in New Zealand, in its capital Wellington, is about to begin a project for the construction of

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the Masjid of Wellington, the capital city of New Zealand. The Masjid will accommodate up to 955 people. Among the questions raised during the last discussion to sign the first stage of the project is: Is it possible to have men perform Salah on the entire ground floor of the Masjid, and reserve the second floor for women to perform Salah? Some said that Salah on the second floor is dangerous for the kids and that this act goes against the Sunnah. They are of the view that women should stand behind the children on the same floor where men are present. They had a problem with performing Salah while women are above them standing over their heads in the same Masjid. It should be noted that we are able to build the Masjid as one floor allocating the back area for women.

Please give us your recommendations based on the Sunnah, so that we may act accordingly.

A: The manner which complies with the Sunnah is that the Masjid be established on the ground level where everyone, males and females, can perform Salah, such that the women pray behind the men. It is better and more convenient for all.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 18065

Q: We have a Masjid Jami' (the large mosque where Jumu`ah [Friday] Prayers are held) in our district in which Jumu`ah (Friday) Prayer and the Five Obligatory Daily Prayers are offered. Some women attend Jumu`ah Prayer with us as well as Tarawih (special supererogatory night Prayer in Ramadan). We have established a special place for them inside the Masjid (Mosque) which is separated with a wooden barrier, so as to prevent free intermixing (of men and women) and to block all avenues of evil. Furthermore, the Masjid has attached microphones which allow them to listen clearly to the Khutbah (sermon) of the Imam (the one who leads congregational Prayer).

However, the Khatib (preacher) of the Masjid said that it is impermissible to establish such a barrier inside the Masjid which would prevent women from seeing the Imam; otherwise, it should be transparent for the previous purpose (seeing the Imam). Please advise in this regard.

A: There is no harm in using a barrier to separate men from women in the Masjid, as the necessity may demand so. Moreover, it is not a must that women should see the Imam or those being led by the Imam in Prayer as long as they are inside the Masjid and can clearly listen to the Imam's voice. But the barrier should have holes through which they can see those praying to imitate them while offering Salah (Prayer) in case the microphone was down.

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The second question of Fatwa no. 19325

Q 2: All praise be to Allah Alone; many Masjids (mosques) have spread recently especially by highways and public places. These Masjids are built in a way that separates women's Musallas (praying places) from the main parts of the concerned Masjids. Some of these women's Musallas are even built in the courtyard of the Masjids to the extent that female worshipers cannot see the end of the men's rows. Moreover, women may not hear the Takbir (saying: "Allahu Akbar [Allah is the Greatest]") said by the Imam (the one who leads congregational Prayer) unless speakers are used. Is it thus, permissible for women to pray in such Musallas? Is it better for them to pray in such rooms with the congregation or to pray alone? May Allah reward you with the best for the help you provide us with.

A: If the Musalla allocated for women is located inside the rail of the Masjid, it will be permissible for female worshipers to follow the Imam in Salah just by hearing his voice, whether the women hear the Imam directly or through speakers, and whether they can see the Imam or not.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18157

Q: A benevolent person built a Masjid (mosque) under my supervision. The Masjid was built as follows:

- 1- The front part of the Masjid is roofed and it is fifteen meters in length and twenty meters across.
- 2- The courtyard of the Masjid is just behind its front part and it is twenty meters in length and ten meters across.
- 3- The women's Musalla (praying place) is just behind the courtyard of the Masjid and it is thirteen meters in length and five meters across. In addition, there is a women's toilet which is located to the corner of the Masjid and adjacent to the women's Musalla. The Musalla has a special entryway. All the foregoing is surrounded by the external fence of the Masjid.

It may be worth mentioning that the men's toilet is detached and located outside the Masjid. My question is whether it is permissible for women to pray in their Musalla referred to above, even though there is a separative area between it and the front part of the Masjid where the men pray? It may also be worth mentioning that this separative area is the courtyard of the Masjid which is located inside the latter's rail and which is used sometimes as a place for performing Salah during the summer or on Fridays because of the large number of worshipers. Please provide us with your beneficial answer as the Masjid in question is now in the finishing phase.

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A: It is permissible for women to pray in the Musalla allocated for them even if a large area separates them and the men's rows provided that their Musalla is situated inside the Masjid and that the women can hear the Takbir (saying: "Allahu Akbar [Allah is the Greatest]"). It is worth mentioning that performing Salah in the concerned room is more protective for women and blocks the means to free intermixing (of men and women).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The seventh question of Fatwa no. 19136

Q 7: if the Mu'adhin (caller to prayer) pronounces Adhan (call to prayer) in the Masjid (mosque), can we, as women, offer Salah (prayer) at home immediately after he finishes the Adhan or should we wait until he performs iqamah (call to start prayer)?

A: It is permissible for women at home to offer Salah immediately after the Adhan is finished as long as the time of Salah has become due. They should not wait until the Iqamah is pronounced in the Masjid.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fourth question of Fatwa no. 19136

Q 4: We are a group of women, and by Allah's Grace, I have memorized some Surahs of the Qur'an. Is it permissible for me to lead a group of women in Salah, as I have read that this is impermissible?

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A: It is permissible for a woman to lead other women in Congregational Prayer. However, this should be done without pronouncing the Adhan (call for Prayer) or Iqamah (call to start the Prayer) as this is reserved for men. A female Imam should stand in the middle of the first row.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 18507

Q: I am a university girl student. The time of Salah (Prayer) comes while I am at the university. If I am the Imam (the one who leads congregational Prayer), girls that offer Salah with me might be wearing revealing or tight clothes, and they stand in unorganized rows where they leave spaces between their feet.

First, based on this, is it better to lead them in Salah or offer Salah alone?

Second, the Adhan (call to Prayer) is not announced in the place where we offer Salah in the faculty, nor are the Five Obligatory Daily Prayers or the Jumu'ah (Friday) Prayer offered there. It is not affiliated to the Musalla (praying place) of men. Can we call it a Masjid (mosque)?

Third, can we offer two congregations at the same time?

A: It is permissible for women to offer congregational Salah and one of them may stand in the middle of the first row to lead them in Salah.

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They should organize the rows exactly like men. They have to arrange themselves in compact rows and fill in the gaps exactly like the rows of men. They do not have to announce the Adhan or the Iqamah (call to start the Prayer). It is permissible to establish a second congregation if the place is narrow or some of the people miss the congregational Salah. It is known that a woman should cover all her body in Salah, except her face if there are no Ajanib (men lawful for the woman to marry) present. If there are Ajanib, she should cover her face.

You should advise them concerning their negligence and violations of the Islamic dress code, and you will be greatly rewarded for this, as says the Hadith of the Prophet (peace be upon him), [“One who guides to something good has a reward similar to that of its doer.”](#) Enjoining good and forbidding evil is a duty, for Allah (Exalted be He) says, [“The believers, men and women, are Auliya' \(helpers, supporters, friends, protectors\) of one another; they enjoin \(on the people\) Al-Ma'rûf \(i.e. Islâmic Monotheism and all that Islâm orders one to do\), and forbid \(people\) from Al-Munkar \(i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden\)”](#) May Allah guide you, grant you more knowledge and make you beneficial to Muslims.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The sixth question of Fatwa no. 17900

Q 6: Does the saying of the Prophet (peace be upon him), [\(The best rows for men](#)

[\(Part No. 6; Page No. 264\)](#)

are the first rows, and the worst ones are the last ones, **and the best rows for women are the last ones and the worst ones for them are the first ones.**) mean that women should start their rows from the end of the Masjid (mosque) and when the first row becomes complete the following one starts in front of it and they continue in this way?

A: The meaning of the Hadith is that if women are offering Salah (Prayer) in lines behind men, the best line is the last one for it is more veiled from men. However, if women are already veiled, such as being in a separate place, the first row for them is, like men, the best one owing to the absence of the prohibiting cause.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 19836

Q: I work as an Imam (the one who leads congregational Prayer) at the `Abdullah ibn Mas`ud Masjid in Al-Khafjy city, in the Eastern Region. The Masjid has been expanded due to the increasing number of worshippers and to serve the needs of the area. However, there is an abundance of problems and objections to some issues. We, therefore, ask your opinion on the problematic issue pertaining to constructing a Musalla for women. This Musalla is detached from the internal building of the Masjid, yet lies within the Masjid wall. Some said that the Musalla building must be connected to the internal building of the Masjid.

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If we do so, we will incur a higher cost. Another problem is that during Ramadan some people want to include the women's Musalla where they perform Tarawih (special supererogatory night Prayer in Ramadan) inside the internal building of the Masjid. Some insist that it should be performed in the separate Musalla assigned for women, mentioned above. Kindly, find attached a copy of a handwritten sketch which illustrates the internal building of the Masjid and the site of the actual women's Musalla on the first page and the suggested replacement on the second page. We hope that you will enlighten us, may Allah reward you! May Allah's Peace and Blessings be upon our Prophet Muhammad, all his family and Companions!

A: There is nothing wrong if the women's Musalla is built within the boundaries of the Masjid. In this case it is not necessary for women to see the Imam or a Ma'mum (a person being led by an Imam in Prayer). Hearing the Imam's voice over the microphones is enough for them to follow the Imam.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 19112

Q: In recent years, benevolent people have begun building Musallas (places for Prayer)

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annexed to the Masjids (Mosques) and surrounded by one fence. Sometimes they are three or four meters away from the Masjids. People offer all the Salahs in these Musallas except for Jumu`ah (Friday) Prayer as the number of people who attend the Jumu`ah Prayer is greater. In these Musallas, women offer Tarawih (special supererogatory night Prayer in Ramadan), Maghrib (Sunset) Prayer, and `Isha' (Night) Prayer and attend lectures. They listen to the sheikhs over the loudspeakers. is it permissible for women to offer congregational Salah in these Musallas, even though the imam is in the Masjid and the women can only hear him over loudspeakers, but cannot see him or any of those praying behind him? We would appreciate your answer, may Allah guide you!

A: The Salah of women behind the Imam is valid, if the Musalla is inside the Masjid and they can hear his voice when he pronounces Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) even if they cannot see him or the followers. However, if the Musalla is not inside or is separated from the Masjid by a passageway or the like, it is not permissible for them to follow the Imam.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 19767

Q: I live in a villa adjacent to the Masjid (mosque) from its southern direction.

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i prepared the attached courtyard of the villa to offer the obligatory Salah as well as Salat-ul-Tarawih (Voluntary night Salah performed in Ramadan) there. i and the women who visit me follow the imam of the Masjid where we hear his voice through the loudspeakers. We also installed a special loudspeaker for the house attached by a wire. Sometimes, I offer Salah individually inside the villa led by the Imam whose voice I hear over the loudspeakers.

My question is: Is offering Salah individually after the Imam permissible whether inside the villa or in the courtyard attached to the Masjid? Some people have caused me to doubt this; could you kindly advise? May Allah reward you!

A: Your Salah behind the Imam in the manner which you described is invalid, unless you are able to see the Imam or at least the followers. Your Musalla (praying place) is away from the Masjid, so it is not permissible to follow him except if the conditions we mentioned exist.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 17223

Q: We have a Masjid (mosque) in Al-Badi`ah District, but it has no place for women to offer Salah (Prayer). During the blessed month of Ramadan,

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we close the street on the left of the Masjid and put up tents in it for women to perform Salah (prayer) in. However there is a great deal of dispute concerning the permissibility of offering Salah in this place.

We hope that Your Honor will give us a Fatwa in this regard and to illustrate whether it is permissible to close streets for women to offer Salah therein or not? May Allah reward and protect you!

A: After studying your question, the Committee decided that it is not permissible to offer Salah in the place you referred to owing to the fact that it is outside the Masjid and separated from it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 19812

Q 2: There is a fenced piece of land beside the Masjid (mosque) in our neighborhood where one room is built for women to perform Salah during Ramadan as illustrated in this sketch. Is it permissible to offer Salah there behind the Imam where the Imam is not seen nor those who are performing Salah behind him and Salah is followed through the loudspeakers?

A: It is not permissible for women to offer Salah in the mentioned place because it is outside the Masjid and they can not see the Imam or those who offer Salah behind him.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 21597

Q: Is it permissible for women, in the congregational and Jumu`ah (Friday) Prayer, to follow the Imam (the one who leads congregational Prayer) by hearing his voice from microphones without either seeing him or the Ma'mums (persons being led by an Imam in Prayer)? If so, does it apply to the two following situations?

The first situation is where the women perform Salah in the smaller Masjid which has recently been attached to the larger one. The two Masjids are separated by a house, and the larger one is allocated for men.

The second situation is where the women perform Salah in a hall in the back area of the Masjid. This hall is separated from the men's hall by rooms and other halls of the Masjid.

A: Regarding the first situation, it is impermissible, due to the house which separates the women from the Masjid, for them to follow the Imam who leads people in the said Masjid.

As for the second situation, it is permissible for women to follow the Imam if they are able to hear his voice. The things separating them from the Imam have no effect because they are part of the Masjid.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Imamah

The third question of Fatwa no. 17332

Q 3: Who is the most entitled to be an Imam (the one who leads congregational Prayer)?

A: the person most entitled to Imamah is the most learned reciter of the Book of Allah, a person who knows how to perform Salah perfectly, the most learned of the Sunnah, whoever migrated first and then the eldest. The Prophet (peace be upon him) said: [\(The one who is most versed in Allah's Book should act as an Imam for the people, but if they are equally versed in reciting it, then the one who is the most knowledgeable in Sunnah...\)](#) .

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question in Fatwa no. 21367

Q 1: What is your opinion regarding a group of inhabitants of the desert who gather to offer the Tarawih prayers (special supererogatory night Prayer in Ramadan) behind an illiterate Imam, whereas there are people among them who hold educational certificates but they do not allow them to lead them in Salah (prayer)? They are neighbors and their number ranges from five to ten people. Also, they perform Salat-ul-Istisqa' (Prayer for rain) in the desert behind this illiterate Imam. What is the ruling on this? May Allah reward you with the best!

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A: According to the Sunnah, a well versed person in the Qur'an and one who knows the Fiqh of Salah (Prayer) is to be the Imam in Salah whether he can read and write or not. If there is no reciter or knowledgeable person, the best of the people present, in his Iman (Faith), is to lead the Salah. If all the attendants are at the same level of illiteracy, it is permissible for any of them to lead them in Salah. Allah (Exalted be He) says: [«So keep your duty to Allāh and fear Him as much as you can»](#) Moreover, the Prophet (peace be upon him) said: [«If I give a command, do it as much as you can.»](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 17348

Q: The Messenger of Allah (peace be upon him) said in a long Hadith: “The most versed in reciting the Book of Allah should lead the people in Salah.” What is the ruling then if a regular imam leads the Jumu'ah (Friday) Prayer and congregational Salah (Prayer) in the presence of someone who is more versed in the Holy Qur'an than him? Is such a person, who is more versed in the Qur'an, to be asked to act as an Imam; and this should be the followed rule: whenever we find one more versed in reciting the Book of Allah he should be made the Imam? What is the criterion regulating this issue?

A: If the Imam is appointed by an official authority or he is chosen by the majority people of the Masjid to act as such and he is able to lead the Salah according to the Shar'y (Islamic legal) way, it is impermissible that another should contend for the Imamate (leading people in Salah) with him, even if they are more knowledgeable than the appointed Imam. This is because the Prophet (peace be upon him) said at the end of the Hadith quoted above: “A man should not lead another in Salah while in his (the latter's) place of authority.”

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As the regular Imam is the one who has authority, he should lead the Salah to fulfill his official duty, even in the presence of one more versed in reciting the Qur'an, to block the means to anarchy and disagreement. Only if this Imam permits another qualified person to act as an Imam, will it be permissible for the person concerned to do so. Finally, you have to be keen to understand the Sunnah (whatever is reported from the Prophet) with neither excessiveness nor negligence and consult reliable scholars before proceeding with anything of which you do not have enough knowledge.

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The second question of Fatwa no. 18772

Q2: In our country there are some employees especially appointed to make the call to Prayer; they sometimes lead people in Salah (Prayer) when the Imam (the one who leads congregational Prayer) is not in the Masjid but they do not learn the Holy Qur'an by heart well. Most ordinary people who pray behind them know the Qur'an by heart. When any of those ordinary people proceed to lead people in Salah, they go against them and say they are the ones appointed for leading people in Salah in the Masjid and it is the government that had appointed them to lead people in Salah. What is the ruling on an Imam who leads people in Salah while they do not want him to?

A: If the mentioned people do not make Lahn (incorrect recitation due to mispronunciation of letters or grammatical mistakes) when reciting the Qur'an in a way that changes the meaning and are appointed by the Muslim rulers, and if when other people proceed to lead people in Salah this will cause division among the people offering Salah, there is nothing wrong in offering Salah behind them,

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even if other people are better in the recitation of the Qur'an than them. This is so in order to prevent division and achieve unity.

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The second question of Fatwa no. 20035

Q 2: Is it permissible to lead people in Salah (Prayer) without mastering Tajwid (the art of properly reciting the Qur'an), although I have memorized the whole Qur'an?

A: If there is another person who has better knowledge of the rules of Shari'ah (Islamic law) and is more well-versed in the Qur'an, he is more entitled to the Imamah (leadership of congregational Salah) than you. If there is no other person, you may lead them in Salah; but you have to exert your efforts in learning the rules of Salah as well as religion in general through the available means in order to benefit yourself, your family and your neighbors. The Prophet (peace be upon him) said: [“If Allah wants to do good to a person, He makes them knowledgeable in the religion.”](#)

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The fourth question of Fatwa no. 19048

Q 4: The Prophet (peace be upon him) said, (The one who is most versed in Allah's Book should lead the people in Salah (Prayer).) Does this refer to the person who recites the Qur'an the best, knows Tajwid (art of Qur'anic recitation) best or memorizes the Qur'an best?

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A: the saying of the Prophet (peace be upon him), (The one who is most versed in Allah's Book should lead the people in Salah) refers to the person who recites the Qur'an best, pronounces Tartil (slow recitation of the Qur'an) best, and also to the one who memorizes the Qur'an best. The person who recites the Qur'an best, pronounces Tartil best and memorizes the Qur'an best is the one who deserves to be an Imam (the one who leads people in congregational Prayer), especially if he is knowledgeable about Salah.

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The first question of Fatwa no. 19926

Q 1: I am an eighteen-year-old young man. Sometimes, people choose me to lead them in congregational Salah (Prayer), as I have a good voice in recitation. I heard that one of the minor signs of the Last Hour is choosing a man as an Imam (the one who leads congregational Prayer) for his melodious voice in recitation, even if he is the least of them in knowledge of Fiqh (Islamic jurisprudence). I have studied some of the rulings of Tajwid (art of properly reciting the Qur'an), and I am more knowledgeable about the Qur'an than anyone else in the Masjid (mosque). When this situation occurred to me more than once, I intended to come late after the Iqamah (call to start the Prayer), so that someone else would lead the people in Salah. Thus, I miss the Sunnah (supererogatory) Salah and some Rak'ahs (units of Prayer) of the congregational Salah. Am I considered a sinner? Please advise.

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A: If you are the most well-versed in Qur'an, it is an honorable act to lead the people in congregational Salah; it corresponds to the Sunnah (whatever is reported from the Prophet); and you will be rewarded for it. So, you should not refrain from it and deprive yourself from the reward, and you should not come late for the reason you mentioned.

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Fatwa no. 19869

Q: There is a young man who is Multazim (practicing Muslim) - we suppose him to be so and Allah will hold him to account. he says that the Salah (Prayer) of an Imam (leader of congregational Prayer) who receives a salary from the government is considered to be invalid and it is not correct to perform Salah behind him. This young man says that he performs Salah at home, acting upon what Imam Ahmad (may Allah be merciful to him) and Al-Shafi'y said about Salah in congregation being Sunnah (supererogatory act of worship following the example of the Prophet). I hope that you will help to clear up this doubt through a Fatwa (legal opinion issued by a qualified Muslim scholar). And may Allah reward you!

A: There is nothing wrong in an Imam receiving a salary from Bayt-ul-Mal (the Muslim treasury), because this is one of the Shar'y (Islamically lawful) spending channels serving the Muslims' interests. The person who declares it to be Makruh (reprehensible) to perform Salah behind him does not have a legitimate Islamic evidence for this claim. It is not permissible to abandon congregational Salah under the pretext that some scholars regard congregational Salah as Sunnah; because this is a less correct view and the authentic evidence indicates otherwise. One such evidence is the saying of the Prophet (peace be upon him): ["Anyone who hears the Call \(the Adhan\) and does not respond, there is no Salah for him, unless he has a lawful excuse."](#) (Related by Ibn Majah

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and Al-Daraqutny with an authentic Isnad [chain of narrators]) Ibn 'Abbas (may Allah be pleased with them) was asked, "What is a lawful excuse?" He said, "Fear or illness." Muslim also related in his "Sahih (Book of Authentic Hadith)" on the authority of Abu Hurayrah (may Allah be pleased with him): ["A blind man came to the Prophet \(peace be upon him\) and said, 'O Messenger of Allah! I have no one to guide me to the Masjid,' and he asked the Messenger of Allah \(peace be upon him\) to give him a Rukhsah \(concession\) allowing him to pray in his home and he allowed him that, then when he turned away he \(peace be upon him\) called him back and said, 'Can you hear the Call to Salah?' He said, 'Yes.' He \(peace be upon him\) said, 'Then respond \(to it\).'"](#) There are many other Hadith to the same effect.

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The fourth question of Fatwa no. 15922

Q 4: An Imam (the one who leads congregational Prayer) of a Masjid (mosque) leads people in Jumu`ah (Friday) Prayer, the Two `Eid Prayers and other Salahs (prayers). the Masjid he is in charge of lies in the desert, and people do not gather in this Masjid except to offer Jumu`ah (Friday) Prayer. Is there any sin on this Imam if he does not offer the obligatory Salah (Prayer) with them on the other days? It is worth mentioning that the Imam offers the obligatory prayers in a Masjid near his house, and there are about ten people who are neighbors of that Masjid but they do not offer Salah; how should they be treated?

A: The regular Imam should lead the people during all the Salahs in the Masjid that he is in charge of, regardless of the number of the people offering Salah behind him, even if it is very small. Moreover, he is sinful if he does not attend the obligatory Salah in his Masjid. The Imam should command people to

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offer Salah in the Masjid and warn them against abandoning this. Those people might have wrongly understood that he abandons offering Salah in the Masjid so they imitated him.

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The second question of Fatwa no. 18818

Q 2: People say that when the regular Imam falls sick or travels abroad, it is not permissible for anyone to lead people in Salah without his permission, even if there is a scholar or someone who can lead people in Salah correctly. Once, the regular Imam did not arrive to perform Jumu`ah (Friday) Prayer and someone, who graduated from a religious school, wanted to lead people in Salah, but some people prevented him from doing so and said: It is not permissible for anyone to lead people in Jumu`ah (Friday) Prayer until the regular Imam gives him permission. When the regular Imam was asked about this, he kept silent and did not answer. So people offered Zhuhr (Noon) Prayer individually. The number of those who offered Salah was numerous; is this permissible?

A: it is not permissible to lead people in Salah in a Masjid that has a regular imam except with his permission or in a case of necessity. If he is late, there is no harm to advance someone who is entitled to Imamah to lead people in Jumu`ah (Friday) Prayer.

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When the Prophet (peace be upon him) was late, Abu Bakr led the people in Salah. Also, [When the Prophet \(peace be upon him\) was late in Fajr \(Dawn\) Prayer in the Battle of Tabuk, `Abdul-Rahman ibn `Awf \(may Allah be pleased with him\) led people in Salah. When the Prophet \(peace be upon him\) arrived, he found that `Abdul-Rahman had led them in the first Rak`ah. He \(`Abdul-Rahman\) wanted to step back but the Prophet \(peace be upon him\) pointed to him to complete his Salah. The Prophet \(peace be upon him\) offered the second Rak`ah behind him then offered the missed Rak`ah after Salam \(end of prayer\).](#) Related by Muslim in his Sahih (book of sound Hadiths).

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The first question of Fatwa no. 17572

Q 1: What are the matters which the Imam takes responsibility for on behalf of the ma'mums (persons being led by an Imam in Salah)?

A: Scholars mentioned that an Imam takes the responsibility of the following on behalf of the Ma'mums:

1. **The recitation:** for Allah says, ﴿So, when the Qur'ân is recited, listen to it, and be silent that you may receive mercy. [i.e. during the compulsory congregational prayers when the Imâm (of a mosque) is leading the prayer (except Sûrat Al-Fâtihah), and also when he is delivering the Friday-prayer Khutbah]. (Tafsir At-Tabari).﴾ Imam Ahmad (may

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Allah have mercy on him) said, "Scholars unanimously agreed that this Ayah was revealed concerning recitation in Salah." The Prophet (peace be upon him) is reported to have said, ﴿Whoever is praying behind an Imam, the recitation of the Imam is enough for him.﴾ (Related by Imam Ahmad in the book called, "Al-Masa'il" which contains reports that were narrated by his son `Abdullah). It is Wajib (obligatory) upon the Ma'mum to recite Surah Al-Fatihah in Sirri Salah (Prayer with subvocal recitation) and when the Imam pauses in Jahri Salah (Prayer recited out loud). According to the Hadith Sahih and in order to reconcile the scholars' differences over this issue, if the Imam does not pause, the Ma'mum must recite Surah Al-Fatihah and then listen to him.

2. **Sujud-ul-Sahw (Prostration of Forgetfulness):** According to the majority of scholars, when the Ma'mum is offering Salah behind the Imam from the beginning. When being led by the Prophet (peace be upon him), sometimes the Sahabah (Companions of the Prophet) used to be distracted, but they did not perform Sujud-ul-Sahw which they would have had to offer had they been praying individually. It was not transmitted that anyone of them offered Sujud-ul-Sahw after the Prophet (peace be upon him) pronounced Taslim (salutation of peace ending the Prayer). If this were permissible, they would have done so and it would have been transmitted.

3. **Sujud-ul-Tilawah (Prostration of Recitation):** If the Imam does not perform Sujud-ul-Tilawah when reciting an Ayah, the Ma'mum should not do so. This is because if the Ma'mum performs Sujud-ul-Tilawah, he would be contradicting the Imam and therefore, his Salah becomes invalid.

4. **Sutrah (barrier placed in front of a person praying):** The Sutrah which is placed in front of the Imam is the Sutrah for those who are praying behind him. The Prophet (peace be upon him) used to lead the Sahabah in Salah while placing a Sutrah in front of him, but he did not order them to place a Sutrah in front of them. This is recorded in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim). Al-Bukhari (may Allah have mercy on him)

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has a chapter in his "Sahih (Book of Authentic Hadith)" dedicated to "Sutrat-ul-Imam Sutrah li man khalfahu (the Sutrah of the Imam is enough for those who are behind him)."

5. **Qunut (supplication recited while standing after bowing in the last unit of Prayer):**

When the Imam says Du`a' Al-Qunut, the Ma'mum should say, "Amen" only.

6. The first part of the Tashahhud (a recitation in the sitting position in the second unit of Prayer): This is in case the Imam precedes the Ma'mum with a Rak`ah (unit of prayer) in a four-Rak`ah Salah (Prayer consisting of four units).

**7. Saying, "Sami`a Allahu liman hamidah [Allah listens to him who praises Him]":** For the Prophet (peace be upon him) said, [﴿When he \(the Imam\) says, "Sami`a Allahu liman hamidah", you should say, "Allahumma Rabbana wa laka Al-Hamd \[Our Lord! All praise is due to You Alone\]", so that Allah listens to you.﴾](#) (Related by Muslim on the authority of Abu Musa Al-Ash`ari (may Allah be pleased with him). In addition, there are other Hadith to the same effect.

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Fatwa no. 20210

Q: Is it permissible for a lisper who pronounces the Arabic letter "س" (Sin) as "ث" (Tha) to lead the people in congregational Salah (Prayer), especially when he reads "النفس" (Al-Nafs) as "النفث" (Al-Nafth)?

A: It is not permissible for someone who has a lisp and does not recite Al-Fatihah (Opening Chapter of the Qur'an) properly to lead others in congregational Salah, unless they also have a lisp. This is because he cannot recite Al-Fatihah correctly, which is one of the pillars of Salah. However, if he can recite Al-Fatihah properly, there is no objection to appointing him as an Imam (the one who leads congregational Prayer).

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However, it is better to appoint someone else who can recite the Qur'an properly.

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The second question of Fatwa no. 18912

Q 2: I was once late for the 'Isha' (Night) Prayer, and I arrived after the 'Iqamah (call to start the Prayer), even though I am the Imam (the one who leads congregational Prayer) of the Masjid (mosque). I found that the Imam who led the people cannot recite Al-Fatihah, and the Qur'an in general, properly, so I did not offer Salah (Prayer) behind him. Another time, I offered Salah behind an Imam who cannot recite the Qur'an properly, so I was going to interrupt the Salah and continue it on my own. What is the ruling on both cases? Please advise.

A: If the Imam whom you offered Salah behind committed Lahn (incorrect recitation due to mispronunciation of letters or grammatical mistakes) when reciting Al-Fatihah in a way that distorts the meaning, such as changing the diacritical marks of the words, by pronouncing, for example, the letter "ك" (Kaf) in the word (إِيَّاكَ) with the sound Kasrah (vowel point that sounds like "i") or the letter "ت" (Ta) in (أَنْعَمْتَ عَلَيْهِمْ) with the sound Dammah (vowel point that sounds like "u") or Kasrah, it is impermissible for him to be an Imam, unless the Ma'mums (people being led by an Imam in Prayer) pronounce the same way as him, and only those like him may offer Salah behind him. Even if the Lahn he committed does not change the meaning, he should not be made the Imam if there is someone who can recite better than him, but the Salah offered led by him counts as sufficient in this case.

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The third question of Fatwa no. 21368

Q 3: Some Imams (the leaders of people in congregational Prayer) and also the people who offer Salah (Prayer) behind them cannot recite Al-Fatihah properly. They might read "Iyyak Na`bud" instead of "Iyyaka Na`budu", "Ahdina Al-Sirat Al-Mustaqim" instead of "Ihdina Al-Sirat Al-Mustaqim", "An`amtu `Alayhim" instead of "An`amta `Alayhim", and such examples that change the meaning. We would like to inquire about the ruling on the Salah of those Imams and the people behind them, especially if there is another Imam who can recite Al-Fatihah properly.

A: It is impermissible for a person who recites Al-fatihah improperly in a way that distorts the meaning to be an Imam, as reciting Al-Fatihah properly is one of the pillars of Salah.

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The second question of Fatwa no. 20181

Q 2: A Ma'mum (a person being led by an Imam in Prayer) prayed behind an Imam (the one who leads congregational Prayer) who made a slight Lahn (incorrect recitation due to mispronunciation of letters or grammatical mistakes) that did not change the meaning of the ayah while he was reciting al-Fatihah. Nevertheless, when the Ma'mum heard the Lahn committed by the Imam he interrupted his Salah (Prayer) and went to pray in another Masjid (mosque).

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What is the ruling on the foregoing?

A: If the reality is as mentioned in the question, that the committed Lahn does not change the meaning, this does not invalidate the Salah and it is impermissible for the Ma'mum to interrupt his Salah because of it. What this brother did is impermissible.

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The second question of Fatwa no. 21569

Q 2: is it permissible for the imam (the one who leads congregational Prayer) to entrust a young boy to lead the people in Salah (Prayer), even if this young boy memorizes part of the Qur'an?

A: If anything prevents the regular Imam from going to his Masjid (mosque) and leading the Salah, he is required to deputize a person who is qualified for being an Imam in terms of recitation of the Qur'an and knowledge of Fiqh (Islamic jurisprudence), even if this person is younger or older than the regular Imam. This is because the criterion in this case is correct recitation and knowledge of the rulings of Tajwid (art of Qur'anic recitation) and Salah.

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The seventh question of Fatwa no. 18805

Q 7: What is the ruling on letting an 11 year-old-child be the Imam (the one who leads congregational Prayer) if they have memorized more Surahs (chapters of the Qur'an) than the others?

A: There is nothing wrong in discerning children being the imam if among those who are present with them they are the ones who can best recite the Qur'an or memorize more of the Qur'an, according to the report related by Al-Bukhari in his Sahih (Book of Authentic Hadith) on the authority of 'Amr ibn Salamah (may Allah be pleased with him) that the Prophet (peace be upon him) said, ["When the time for Salah becomes due, one of you should pronounce the Adhan \(call for Prayer\), and the one who has \(memorizes\) more of the Qur'an should lead you in Salah."](#) ('Amr ibn Salamah said), "So they looked and did not find anyone who memorizes more of the Qur'an than I. So they made me lead them in Salah, when I was a six or seven-year-old boy."

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Fatwa no. 19181

Q: What is the ruling on offering Salah behind an Imam (the one who leads congregational Prayer) who makes amulets and another one who supplicates to the pious believing that they can bring benefit and ward off harm?

A: It is permissible to perform Salah behind the Imam who makes amulets containing Ayahs of the Qur'an, supplications, Allah's Names and Attributes, etc.

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However, it is impermissible, according to the preponderant view, to write such amulets containing such things because of the general Hadith that prohibit wearing them. They are prohibited as a precautionary measure to block the means leading to Shirk (associating others in worship with Allah) and because they may be desecrated when wearing them on entering the bathroom. Consequently, when a better Imam who does not write these amulets is available, you are recommended to offer Salah behind him. If this Imam writes the amulets containing things other than the Qur'an and Allah's Names and Attributes, it is impermissible to offer Salah behind him. Wearing these amulets containing unlawful things involves minor, or perhaps major Shirk (associating others in worship with Allah) depending on the writer's intention based on the general Hadith in which the Prophet (peace be upon him) stated, [«\(Unlawful\) Ruqyahs, charms and love-potions are \(acts of\) Shirk.»](#) (Related by Imam Ahmad in Al-Musnad and by Abu Dawud in the Sunan.) The Prophet (peace be upon him) also stated, [«If someone ties an amulet, Allah will not accomplish his affairs for him and if someone ties a cowrie shell, Allah will not protect him.»](#) Another narration reads, [«Whoever wears an amulet commits an act of Shirk.»](#) This Imam should be advised about the ruling on his act which goes against monotheism. Perhaps he may repent to Allah (Glorified be He).

As for the Imam who calls on the pious instead of Allah, thinking that they mediate between people and Allah bringing benefits and removing harm, it is impermissible to offer Salah behind him and any Salah performed behind him is null and void. This is even more so when such a person supplicates, slaughters animals or makes vows for the sake of the pious.

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Beseeching anyone other than Allah thinking that they can bring benefit or ward off harm is a form of major Shirk. This form of seeking help is an act of worship that is not permissible to offer to anyone other than Allah. Such Imam, while in this state, should not lead people in Salah.

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Fatwa no. 19009

Q: Dear Shaykh, we are writing to request a Fatwa (legal opinion issued by a qualified Muslim scholar) about a matter that many Muslims suffer over the city of Jilak in France. On the 27th of Ramadan, in 1994, the Muslim committee decided to close the Masjid (mosque) due to a misunderstanding between us and them. The matter remained the same until 'Eid-ul-Adha (the Festival of the Sacrifice), when the Masjid was opened again and we performed Salat-ul-'Eid (the Festival Prayer) there. After around three months, the group that had separated from the Masjid decided to hire a hall to perform the Five Obligatory Daily Prayers. Few days after that, the regular Imam came to the main Masjid and contacted us, asking to return to the Masjid. He promised that he would be with us and the other group equally. Despite all these attempts, we have not returned to the Masjid. It is worth mentioning that the Masjid is never a quarter full; only 40 people at most perform Salah there and the area of the Masjid is enough for 100 people or more. A little while afterwards, we brought an Imam to lead us in the daily obligatory Salah and also the Jumu'ah (Friday) Prayer in the place we hired.

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However, after a while, we discovered that the Imam we brought writes what he calls: "Cure for people" (i.e. amulets), and takes fees for this.

The question is: Is it permissible to perform Salah behind a person who writes amulets and preservers? Is it permissible to perform congregational Salah in the place that we hired, despite there being Al-Masjid Al-Jami' (the large mosque where Jumu'ah [Friday] Prayers are held) that is not full on Friday. Many people are still asking us to return to Al-Masjid Al-Jami'. As-salamu 'alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: You should gather together in the Masjid to perform the Five Daily Prayers and also the Jumu'ah (Friday) Prayer, as much as you can, because the Religion of Islam encourages union and performance of Salah in congregation.

As for the Imam who writes amulets, if he is writing in them from the Qur'an and permissible Du'a' (supplication), performing Salah behind him is valid, but he should be advised to stop writing these amulets, because the sound opinion is that this is not permissible. If he writes in these amulets any words relating to Shirk (associating others with Allah in His Divinity or worship) or meaningless words (gibberish), it is not permissible to perform Salah behind him and it is not permissible to leave him as the Imam for the Masjid; you should remove him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, and his family and Companions!

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Fatwa no. 16460

Q: I live in a social care center and I suffer paralysis that forces me to offer Salah (Prayer) on a wheelchair. There is a Masjid (mosque) in the center but those who lead the Salah are people who adopt Sufi beliefs, such as believing in the ability of the dead to harm and benefit, etc. We fear that their beliefs might be tantamount to Shirk (associating others with Allah in His Divinity or worship). However, there is no one to act as an Imam (the one who leads congregational Salah) except such people. Is it permissible to offer Salah behind them? If not, is it permissible for a disabled person who uses a wheelchair and wears a urine bag, because he cannot control his urination, to lead the Salah? The Ma'mums (persons being led by an Imam in Prayer) would also be disabled people, a group of Indians who cannot recite the Qur'an well, and a group of Sufis. Please advise in detail.

A: If you are certain that those who lead the Salah adopt beliefs entailing Shirk, such as supplicating to people other than Allah or beseeching someone other than Allah, it is not permissible to offer Salah behind them. In this case, you are required to offer congregational Salah led by an Imam who should be the best amongst you in terms of reciting the Qur'an and completing the pillars of Salah as much as he can. Allah (Exalted be He) says: [﴿So keep your duty to Allāh and fear Him as much as you can﴾](#) The Prophet (peace be upon him) said to a sick person: [﴿Offer Salah while standing; if you cannot do this, offer it while sitting; if you cannot do this, offer it while lying on your side; and if you cannot even do that, then offer Salah while lying on your back.﴾](#) If the people who sometimes act as Imams adopt no beliefs entailing Shirk, but they only

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commit some Bid`ahs (innovations in religion), it is valid to offer Salah behind them until a more qualified Imam leads the Salah.

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Second question of Fatwa no. 16855

Q 2: My brother lives in a village that has only one Masjid (mosque). The point is that the people of this village along with their Imam (the one who leads congregational Prayer) indulge in acts of major Shirk (associating others with Allah in His Divinity or worship), such as offering sacrifices for people other than Allah, seeking help from people other than Allah, and making Du`a' (Supplication) to people other than Allah. Is it permissible to perform the congregational Salah (Prayer) with them and behind their Imam?

A: salah which is performed behind an Imam who makes Du`a' to other than Allah or seeks their help, or offers sacrifices to other than Allah is invalid. This is because such an Imam is considered a Mushrik (one who associates others with Allah in His Divinity or worship) whose Salah is invalid, and so is the Salah of his Ma'mums (persons being led by an Imam in Prayer).

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The first question of Fatwa no. 16326

Q 1: Many Imams of our Masjids (mosques) follow the Tijany Tariqah (a Sufi order). The students said that it is impermissible to follow an Imam who adheres to this order. Is this correct?

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A: Every Muslim is obliged to follow the Qur'an and Sunnah and to imitate the Messenger (peace be upon him), the scholars who follow his Sunnah, and those who apply the teachings of the Qur'an and Sunnah. You are prohibited to follow and imitate heretics who follow Sufi orders. Furthermore, it is impermissible to offer Salah behind them if they commit Shirk, in deeds and words, such as supplicating or slaughtering animals for the sake of anyone other than Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Tenth question of Fatwa no. 19479

Q 10: What is the ruling on offering Salah behind a Shi`ite who belongs to Rafidah (a Shi`ah group denying the caliphates of Abu Bakr Al-Siddiq and `Umar ibn Al-Khattab and making accusations against them and many other Companions of the Prophet)?

A: Salah which is offered behind a Mu'tadi` (one who introduces innovations in religion) of a Mukaffirah (major sin whose perpetration lead to disbelief) practice is invalid. An example for the foregoing is one who seeks help from someone other than Allah, makes Du`a' (Supplication) to someone other than Allah, offers sacrifices to someone other than Allah, believes that the Qur'an is incomplete, defames the Mother of the Believers `Aishah (may Allah be pleased with her), reveres `Aly (may Allah be pleased with him) or any other person of Ahl-ul-Bayt (members of the Prophet's extended Muslim family) excessively, makes Du`a' to them instead of Allah, or slanders the Sahabah (Companions of the Prophet, may Allah be pleased with them all).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 17788

Q 1: We were once sitting in the Masjid (mosque) when a man came and asked us where to find a charlatan. We reproached him for asking about such superstitions. However, the Imam (the one who leads congregational Prayer) of the Masjid told the man, "Do not pay attention to these people; they do not know anything. Go search for a charlatan, as Allah helps the one who depends on material causes." What do you think of the saying of this Imam?

A: a person who thinks acts of swindle, sorcery and divining are permissible is impermissible to be taken as an Imam, as he is considered an apostate from Islam, and the Salah (Prayer) of an apostate is not valid, according to Allah's saying, [﴿But if they had joined in worship others with Allāh, all that they used to do would have been of no benefit to them.﴾](#) Sorcery, swindle and divining is considered Shirk (associating others in worship with Allah), as they entail seeking the help of someone other than Allah, whether Jinn (creatures created from fire) or devils.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 16682

Q: Is it permissible for a Muslim woman to lead her husband and sons in Salah (Prayer), whether or not she is more knowledgeable religiously than them? Please explain this to me.

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A: It is not permissible for a woman to lead men in Salah. This is asserted according to the Four Madh-habs (the Four Schools of Jurisprudence: Hanafy, Maliky, Shafi'y, and Hanbaly). It has never been known in the life of Muslims in their practicing of Islam that a woman led a man or men in Salah, acting upon the general meaning of the Hadith narrated by Abu Bakrah (may Allah be pleased with him), who reported that the Prophet (peace be upon him) said, [“Never will succeed such a people who place a woman in charge of their affairs.”](#) (Agreed upon by Al-Bukhari and Muslim) Leadership in Salah is certainly one of the greatest charged responsibilities and forms of 'Ibadah (worship) that is based on Tawqif (a religious text and not personal opinion) and pursuance of the Prophet's example. If a woman leads a man in Salah, his Salah is not valid.

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The third question of Fatwa no. 18911

Q 3: What is the wisdom for women to clap and men to say Tasbih (saying: "Subhan Allah [Glory be to Allah]") when an imam (the one who leads the congregational Prayer) makes an error due to forgetfulness in congregational Salah (Prayer), since a woman's voice is not considered to be part of her 'Awrah (should be concealed and not displayed in public)?

A: The wisdom behind prescribing clapping for women if an Imam makes an error is that their voices may be a Fitnah (temptation) to some people, so women were commanded to clap their hands to avoid this.

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Fatwa no. 19454

Q: Next to my house is a Masjid (mosque) whose imam (the one who leads congregational Prayer) prays while sitting on a chair and using a table as he is unable to make Ruku` (bowing) or Sujud (prostration) on the floor because of a pain in his knees. It may be worth mentioning that some of the Ma'mums (persons being led by an Imam in Prayer) who pray behind the concerned Imam know some parts of the Qur'an by heart. Is it thus permissible for me to perform Salah (Prayer) behind him?

A: In case that such an Imam is permanently unable to stand for Salah and make Sujud on the floor, Salah which is performed behind him by Ma'mums who are physically fit is invalid. Moreover, it is impermissible for the concerned Imam to lead the Salah as he is unable to perform some of its Rukns (integrals). Consequently, the Imam in question has to be substituted by another one who is able to perform all the Rukns of Salah.

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Fatwa no. 19079

Q: I have been suffering from a problem for 4 years, since I was involved in a car accident that paralyzed my left arm and caused a weakness in my left side. I have a BA in the Arabic language, have memorized many parts of the Qur'an, and recite Al-Fatihah and as much as I can from the Qur'an. Will my leading of people in Salah (Prayer) be on the same level as that of a healthy man?

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A: If your paralysis prevents you from performing the standing, the Ruku' (bowing), the Sujud (prostration) on the seven parts of body, the sitting, or any of the other pillars or conditions of the Salah, it will not be correct for anyone to perform Salah behind you, except for someone like you. It is obligatory on you not to offer to be an Imam (one who leads others in congregational Prayer), as you can not perform the pillars and conditions of Salah. If, however, your paralysis does not prevent you from what has been mentioned, a Salah performed behind you will be correct.

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Fatwa no. 15711

The Imam of the Masjid (mosque) suffered a certain disease and then his leg was amputated. Now, he comes to the Masjid by car and sits on a wheelchair which he moves by pushing its wheels. He leads the Ma'mums (persons being led by an Imam in Prayer) by gesture while sitting on the wheelchair. Is it permissible for him to lead people in Salah although there are others who recite the Qur'an better than this disabled Imam?

A: It is permissible to offer Salah behind an Imam who is sitting due to an illness that is expected to be cured. However, it is not permissible to offer Salah behind a lame person whose disability is incurable, for he is permanently unable to do one of the main pillars of Salah i.e. he cannot stand up.

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The congregation should ask for appointing another Imam to lead them in Salah.

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The first question of Fatwa no. 17323

Q 1: The Masjid (mosque) where I offer Salah (Prayer) has a regular Imam who has become sick and cannot stand up. There is disagreement among people about how to offer Salah behind him. Some people believe that the regular Imam should lead the Salah sitting and the Ma'mums (persons being led by an Imam in Prayer) should offer Salah sitting as well. They take as evidence the following Hadith: [\(The Imam is appointed only to be followed...\)](#) at the end of which the Prophet (peace be upon him) said: [\(If he performs Salah sitting, you should all perform Salah sitting.\)](#) Other people claim that this above-mentioned Hadith was abrogated when the Prophet (peace be upon him) led the people in Salah during his fatal illness while sitting.

What is the ruling on this?

A: If the regular Imam is afflicted with a curable disease that makes him unable to stand and he starts leading the people in Salah while sitting, the Ma'mums should offer Salah sitting as well. This is because the Prophet (peace be upon him) said: [\(The Imam is appointed only to be followed...\)](#) until his saying: [\(If he performs Salah sitting, you should all perform Salah sitting.\)](#) As for the event of the Prophet (peace be upon him) leading the people in Salah while sitting during his fatal illness, this took place when Abu Bakr (may Allah be pleased with him) started leading the people in Salah while standing and then the Prophet (peace be upon him) came and - while seated - continued leading the Salah. This event proves that if the Imam has already started Salah while standing and then he falls ill and has to sit down during Salah,

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the Ma'mums should continue their Salah while standing. However, a group of religious scholars stated that since the Sahabah (Companions of the Prophet) offered Salah behind the Prophet (peace be upon him) during his fatal illness while standing, then it is permissible to offer Salah behind a seated Imam while standing. Other texts of Hadith prove that it is better to sit behind a seated Imam. Both opinions are respected and there is no harm in this In sha'a-Allah (if Allah wills).

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The eighth question of Fatwa no. 18762

Q 8: some Imams (those who lead people in Prayer) appoint a deputy to lead the people in salah (Prayer) when they travel, and the man who is appointed shaves his beard. Is it permissible for those who shave their beards to lead people in Salah?

A: It is not permissible for an Imam to appoint someone as a deputy for them who commits sins publicly, such as shaving the beard or smoking, because the Imam should be a good example and a custodian. It is, therefore, obligatory that outward signs of righteousness and uprightness appear on him.

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The first question of Fatwa no. 16648

Q 1: Is it permissible to offer Salah (Prayer) behind an Imam (the one who leads congregational Prayer) whose wives do not wear Hijab (veil) nor are Islamically dressed despite his knowledge of such an obligation? And is it permissible to offer Salah behind an Imam whose garment reaches below his ankles?

A: An Imam who might commit some apparent sins should be advised to repent from them; otherwise he should be replaced with a more pious Imam, if possible. However, offering Salah behind the said Imam is valid In sha'a-Allah (if Allah wills).

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Third question of Fatwa no. 19248

Q 3: Is it permissible for a person who indulged in involuntary manslaughter to act as a regular Imam (the one who leads congregational Prayer)?

A: It is permissible for whoever indulged in involuntary manslaughter to act as an imam as he is not considered sinful. However, it is *Wajib* (obligatory) on him to offer a *Kaffarah* (expiation) which is to free a slave, or if he is unable to do so; to observe *Sawm* (Fast) for two successive months. Besides, the *Diyah* (blood money) of the deceased has to be paid by the extended family of the killer if the inheritors of the deceased claim it.

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Fatwa no. 14835

Q: I am the Imam (one who leads the people in Prayer) of a Masjid (mosque) in a village in Morocco and I would like Your Eminence to give me a general definition of the prerequisites for acting as an Imam. As I am unmarried, is my position as an Iman lacking or not? Is it permissible for me to lead the people in Al-Jumu'ah (Friday) Prayer?

A: It is permissible for an unmarried man to be an Imam and the Salah will not be deficient. It is also permissible for you to lead the people in Jumu'ah (Friday) Prayer and deliver the Friday Khutbah (sermon), according to the Hadith on the authority of Ibn Mas'ud (may Allah be pleased with him) who narrated that the Messenger of Allah (peace be upon him) said, [“The most versed in reciting the Book of Allah should lead the people in Salah. If they are equally versed in recitation, then the one who is most knowledgeable about the Sunnah. If they are equally knowledgeable about the Sunnah, then the earliest to undertake Hijrah \(Migration from Makkah to Madinah\). If they are equal in terms of Hijrah, then the earliest to embrace Islam.”](#) According to another narration, [“then the oldest in age.”](#) (Related by Muslim, Abu Dawud, and Al-Tirmidhy)

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The second question of Fatwa no. 20320

Q 2: What is the ruling on whoever discerned the ritual impurity of the Imam (the one who leads congregational Prayer) behind whom he offers Salah (Prayer)? What should he do?

A: If a Ma'mum (a person being led by an Imam in Prayer) knew before offering Salah (Prayer) that the Imam was ritually impure, it is not permissible

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for him to offer Salah behind him. The same applies if he knew of that matter while offering Salah and the Imam did not make someone else succeed him to lead people in the remainder of the Salah, as Taharah (ritual purification) is a prerequisite for the validity of Salah. Thus, he should repeat Salah if he offered it behind the said Imam. However, if the Ma'mum (a person being led by an Imam in Prayer) did not know of that matter until Salah was concluded, his Salah is valid and there is no need for him to repeat it.

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The sixth question of Fatwa no. 21368

Q 6: A Ma'mum (person being led by an Imam in Prayer) joined 'Asr (Afternoon) Prayer during the fourth Rak'ah (unit of Prayer) then another man came and started praying behind him. Is it thus permissible for the first praying person to change his intention from being a Ma'mum to being an Imam (the one who leads congregational Prayer)?

A: It is permissible for whoever misses congregational Salah (Prayer) and cannot find anybody else to start a new congregation with, to pray (as a Ma'mum) behind a person who is making up for the Rak'ahs (units of Prayer) that they missed after the Taslim (salutation of peace ending the Prayer) of the Imam. Proof for the foregoing is that the Prophet (peace be upon him) was offering Salah during the night and Ibn 'Abbas came and prayed behind him. Moreover, offering Salah in congregation is more rewarded.

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The second question of Fatwa no. 20879

Q 2: if someone enters the Masjid (mosque) after the end of Salah (Prayer) and finds one of the Ma'mums (people being led by an imam in congregational Prayer) completing his Salah, should he offer Salah behind that person and make him the imam after he was a Ma'mum, by standing to his right and tapping on his shoulder to inform him that he has joined Salah with him? Please advise concerning the Ma'mum being an Imam (the one who leads congregational Prayer) and offering two congregations at the same time in the Masjid.

A: It is permissible for a person who enters the Masjid after the end of Salah to offer Salah behind one of the Ma'mums who have joined part of the Salah with the Imam. In this case, the one who was the Ma'mum is now the Imam, according to the most authentic of the opinions of scholars. However, it is impermissible to hold a second congregation before the first congregation is finished. If a person enters the Masjid and finds a congregation, he should join them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 14695

Q 2: After performing the obligatory 'Isha Salah (Night Prayer), an Imam did us a favor and led our congregation in Salah and another group of people

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joined the Salah. When they knew that the person leading us in Salah had already performed the obligatory Prayer and was leading us just to do us good, they repeated their Salah. However, we did not repeat it. Is the Salah we performed with this Imam valid or not? What is the ruling on the people who repeated the Salah?

A: It is permissible for anyone who performed the obligatory prayer to lead a congregation who have not yet performed the obligatory prayer. In this case, the Salah will be Nafilah (supererogatory) for the Imam and obligatory for the congregation. It is reported by Muslim in his Sahih on the authority of Jabir ibn `Abdullah that Mu`adh used to offer Salah with the Prophet (peace be upon him) and then return to his people to lead their congregation in the same Salah. Furthermore, Abu Dawud and others narrated that when the Prophet (peace be upon him) saw a man who missed the congregational Prayer, he said, [\(Is there any man who may do good with this \(man\) and pray along with him?\)](#) Accordingly, it is permissible for a person who offers Nafilah to pray behind an Imam who offers the obligatory Salah and vice versa. Therefore, you are not required to repeat the Salah you performed behind this Imam. Likewise, the group that joined your congregation are not required to repeat it.

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The second question of Fatwa no. 15435

Q 2: I entered the Masjid (Mosque) to offer Zhuhr (Noon) Prayer to find a man offering the two Rak`ahs after Zhuhr (Noon) Prayer and I wanted to offer the obligatory Salah (prayer). Is it permissible

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for me to join him in Salah, or not?

A: It is permissible according to the most correct opinions of the scholars for whoever enters the Masjid after the congregation is over and finds a man offering Sunnah (supererogatory) Salah to join him with the intention of offering the obligatory Salah. This is because Mu`adh (may Allah be pleased with him) used to offer Salah with the Prophet (peace be upon him) then he used to go to lead his people in Salah which is the obligatory Salah for them, whereas it is Nafilah (supererogatory) on his part. The Prophet (peace be upon him) allowed him to do so.

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The third question of Fatwa no. 17953

Q 3: Is it permissible for a Muslim intending to perform an obligatory Salah to be led by someone who is performing a Sunnah Ratibah (supererogatory Prayer performed on a regular basis) or other Salah (Prayer)? Please answer this in detail. And what is the ruling on performing Salah behind minors or smokers?

A: The sound scholarly opinion is that there is nothing wrong in performing an obligatory Salah led by someone performing a supererogatory Salah. This is based on the story of Mu'adh (may Allah be pleased with him) who used to perform Salah with the Prophet (peace be upon him) and then go to lead his people in offering that Salah. There is also nothing wrong in performing Salah behind discerning children, according to the sound scholarly opinion. This is based on the story of 'Amr ibn Salamah who used to lead his people in Salah when he was a young boy. There is nothing wrong in performing Salah behind Muslims who smoke or perform other acts of disobedience, according to the sounder scholarly opinion. However, if it is possible to perform Salah behind other people who are upright, that would be better. Smokers and those who commit sins publicly should not be appointed as Imams, because they would be

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bad examples to others.

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Fatwa no. 18659

Q: One day I was late for Fajr (Dawn) Prayer. I went to Al-Masjid Al-Jami` (the large mosque where Jumu`ah [Friday] Prayers are held) but I did not find any people to start a new congregational Salah (Prayer) with. I only found a man making up for Sunnah Qabliyyah (supererogatory Prayer performed before an obligatory Prayer) of Fajr Prayer so I prayed with him. The point is that such a man did not recite in Jahr (loud voice). Is this correct or does the concerned man have to recite in Jahr though he was praying a Sunnah (supererogatory act of worship following the example of the Prophet)? Besides, do I have to perform the same Salah again because such a man did not read in Jahr?

A: What you have done is permissible for it is generally allowed for whoever prays obligatory Salah to pray as a Ma'mum behind someone who is praying a Nafilah (supererogatory) one. Proof for the foregoing is that Mu`adh (may Allah be pleased with him) would pray firstly as a Ma'mum behind the Prophet (peace be upon him) then he would pray the same obligatory Salah as an Imam for his people which would count for him as a Nafilah Prayer. On the other hand, the fact that the man you prayed behind did not recite in Jahr does not change the ruling mentioned above as reciting in Jahr is Sunnah (a commendable act) in Fajr and all Salahs (Prayers) which are performed at night.

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The second question of Fatwa no. 20441

Q 2: A man entered the Masjid (mosque) and started to perform Tahiyat-ul-Masjid (two-unit-Prayer to greet the mosque).

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Another man came and joined him performing an obligatory Salah (Prayer), making the first man an Imam (the one who leads congregational Prayer) and the second a Ma'mum (a person being led by an Imam in Prayer). After the Imam had finished the two Rak'ahs (units of Salah) of Tahiyat-ul-Masjid he offered the Taslim (salutation of peace ending the Prayer), and the Ma'mum stood to complete his Salah (Prayer). The one who had been the Imam then went on to perform the obligatory Salah behind the second man who had been the Ma'mum; so the Imam and the Ma'mum changed places. Is this permissible?

A: It is valid for one performing an obligatory Salah to be led in praying by one performing a supererogatory Salah and vice versa. This is because Mu'adh (may Allah be pleased with him) used to perform Salah with the Prophet (peace be upon him) and then go back and lead his people in offering the same Salah, as reported in the Hadith agreed upon by Al-Bukhari and Muslim. The Prophet (peace be upon him) also once saw a man praying alone, so he (peace be upon him) said, [﴿Is there no man who will act charitably towards this \(man\) and pray with him?﴾](#) (Related by Abu Dawud, Al-Tirmidhy and Ahmad)

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The first question of Fatwa no. 19318

Q 1: While we were offering Tarawih (special supererogatory night Prayer in Ramadan) in congregation in the Masjid (mosque), another congregation for the `Isha' (Night) Prayer was established. This distracted us and we could not focus on Tarawih until the `Isha' Prayer finished. What should be done in a similar case? Should those who had missed the `Isha' Prayer join the congregation of the Tarawih but with the intention of offering `Isha'? Should they wait until the Tarawih Prayer is finished and start offering the `Isha'? Is it correct to establish a congregation for the `Isha' Prayer while the Tarawih is already established?

A: If a person misses the `Isha' Prayer and there is another congregation offering the

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Tarawih, this person has the choice of either offering the `Isha' prayer individually or with another group who has also missed the `Isha' Prayer, or to join the congregation of the Tarawih Prayer but with the intention of offering the `Isha'. In the latter case, the Ma'mum (the person being led by an Imam in Prayer) should stand up after the Imam says the Taslim (salutation of peace ending the Prayer) and continue their Salah. This is because the soundest opinion of the scholars' two opinions assumes the validity of Salah of a person offering Faridah (obligatory) Prayer behind an Imam (the one who leads congregational Prayer) offering a Nafilah (supererogatory) Prayer.

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The second question of Fatwa no. 20054

Q 2: It is established that if a person who is on a journey offers Salah behind a resident Imam (the one who leads congregational Prayer), he has to complete his Salah with that Imam, so as to avoid differences in intentions. Yet, if a person is offering the obligatory Salah behind one who is offering a Nafilah (supererogatory) one, is this valid with the differences in intentions? Similarly, how could a person offering Zhuhr (Noon) Prayer perform Salah behind someone who is offering `Asr (Afternoon) Prayer although they have different intentions? Please advise.

A: it is permissible for a person offering the obligatory Salah to be led by a person offering a supererogatory Salah, and vice versa. This is not similar to the prohibition related to making different things than that of the Imam, for the many evidences permitting that, such as the story of Mu`adh who used to lead his people in the `Isha' (Night) Salah after having offered the same Salah with the Messenger of Allah (peace be upon him). Similarly, the Prophet led the other group of his Sahabah (Companions of the Prophet) in performing two Rak`ahs of Salat Al-Khawf (Prayer in Times of Fear) after he led the first group and pronounced Taslim (salutation of peace ending the Prayer).

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Fatwa no. 20826

Q: I performed the Maghrib (Sunset) Prayer and then I stood performing the supererogatory Salah (Prayer) after it when someone came and joined me in the Salah. I would like to ask about how I can indicate to someone praying beside me that there is another congregation, so their Salah will not be nullified and to let them know that I am performing a supererogatory Salah.

A: It is permissible for that person who was offering an obligatory Salah to be led by you in praying while you were offering supererogatory Salah, according to the more correct of the two opinions maintained by the scholars. anyone who is joined by another while offering supererogatory Salah should not prevent them. The Salah of the person who joined you is valid. This is substantiated by the Hadith reporting that: [\(Ibn 'Abbas \(may Allah be pleased with them both\) came to the Messenger of Allah \(peace be upon him\) while he was performing Salah alone at night and stood to his left. The Prophet \(peace be upon him\) moved Ibn 'Abbas to his right and led him in Salah.\)](#) It is also authentically reported that Mu'adh (may Allah be pleased with him) used to perform 'Isha' (Night) Prayer with the Messenger of Allah (peace be upon him) and then go and lead his people in offering this Salah. This Hadith is agreed upon by both Al-Bukhari and Muslim. Mu'adh's second Salah was a supererogatory Salah for him, but the Salah of those who followed him was an obligatory Salah. The Prophet (peace be upon him) did not disapprove of this, which indicates that it is permissible.

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The first question of Fatwa no. 14167

Q 1: Having arrived late to the Masjid (Mosque), I joined the Imam during the Sujud (Prostration) of the last Rak`ah (unit of prayer) of Maghrib (Sunset) Prayer. I stood on the left side of the row, while some who were offering Salah on my right missed one or two Rak`ah. When the Imam pronounced Taslim (salutation of peace ending the Prayer), I led them in Salah. Is this valid? Some of them sat and pronounced Taslim after the first Rak`ah and others sat for the first Tashahhud (a recitation in the sitting position after the second Rak`ah) then stood to complete the Salah? What should the Imam and the Ma'mums (persons being led by an Imam in Prayer) do in such case?

A 1: When a worshipper who arrives late and misses some units of Salah becomes the Imam, he should make up for the units that he missed. Other latecomers who join him should also make up for the units that they missed behind him until he ends Salah with Taslim. Then, they must rise to make up for the remaining units that they missed after the Imam pronounces Taslim.

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The third question of Fatwa no. 14358

Q 3: Someone stood up to make up for the Rak'ahs (units of Prayer) they had missed with the congregation; is it permissible for latecomers to the Salah (Prayer) to join someone who is making up for missed Rak'ahs and make them the Imam (the one who leads congregational Prayer) for the same obligatory Salah?

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A: it is permissible for someone who is standing to make up for the missed Rak'ahs to lead others who join them in their remaining Rak'ahs and for them to make up for what they missed also. The person who is leading should know about the others and indicate that they are aware that they are the Imam by raising their voice in the Takbir (i.e. saying Allahu-Akbar), recitation, or by other means. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, and his family and Companions!

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Second question of Fatwa no. 20029

Q 2: What should the Ma'mums (persons being led by an Imam in Prayer) do if the Imam (the one who leads congregational Prayer) falls down during the salah (Prayer)? Should they give aid to him or do they have to proceed with the Salah and let only one of them help the Imam?

A: If an Imam is unable to complete the Salah because he fainted etc.; one of the Ma'mums is to step forward to act as an Imam and continue the Salah as what happened in the story of `Umar (may Allah be pleased with him). On the other hand, if the first Imam needs help; it will be permissible for one or more Ma'mum to relieve him provided that they make up for their Salah later on.

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(Part No. 6; Page No. 310)

The first question of Fatwa no. 20526

Q 1: One day, one of our colleagues led us in Zhuhr (Noon) Prayer in the workplace. He offered the Salah so quickly that we could not finish reciting Surah Al-Fatihah except during Ruku' (bowing) in more than one Rak'ah. Is the salah performed in this manner valid? What is the ruling on the Imam who offers Salah hastily without the least serene reflection?

A: Your Salah is valid, if he recited Al-Fatihah. However, the Imam should offer Salah in a state of tranquility to let the people led by him do the pillars and obligations of Salah. He should not hasten in such a way that causes him and other people to offer Salah improperly.

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The first question of Fatwa no. 19687

Q 1: If someone is offering Salah behind an Imam (the one who leads congregational Prayer) and the Imam precedes him with the Sujud (prostration) or Ruku' (bowing), and it is not possible for the Ma'mum (person being led by an Imam in Prayer) to perform that Sujud except alone, is their Salah valid and accepted or void because they were unable to follow the Imam, even though it was not done deliberately?

A: First: It is obligatory upon the Imam to perform the Salah calmly and consider the Ma'mums (persons being led by an Imam in Prayer), so they can perform the pillars of the Salah and its obligations, such as the standing,

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Ruku' and Sujud.

Second: a Ma'mum should follow the Imam and not fall behind him or delay in performing the obligations with the Imam. If they catch up with the Imam when he is performing the Ruku' or Sujud, the obligation is to say: "Subhana Rabbiya Al-'Adhim (Glory be to my Lord, the Most Great)" once during the Ruku' and: "Subhana Rabbiya Al-'Ala (Glory be to my Lord, the Most High)" once during the Sujud. The Ma'mum should then follow the Imam and their Salah will be valid.

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The second question of Fatwa no. 16843

Q 2: Some Muslims do not offer the Jumu`ah (Friday) Prayer, the Two `Eid Prayers, or the Tarawih (special supererogatory night Prayer in Ramadan) in this Masjid (mosque) and go to other Masjids to offer Salah (Prayer) there. This is because the two Imams of the Masjid are not well versed in Hadith and do not memorize the Qur'an. Both, the Arab Imam and the Turkish one, were taught the Arabic language in non-religious schools. Are those who have stopped offering Salah in this Masjid and offer it elsewhere sinners?

A: It is better for muslims to offer Salah behind an Imam who is qualified for this job, whether he is the Imam of a Masjid next to their houses or of any other Masjid as long as going to this other Masjid does not result in any harm, such as

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a feeling of discomfort on the part of the Imam of the nearby Masjid or his followers because of them leaving their Masjid to another.

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Fatwa no. 18872

Q: What is meant by Niyet-ul-Mufaraka (intention of leaving the imam), i.e. stopping following the imam (the one who leads congregational Prayer) and praying individually? What are its pertinent cases in which it is permissible? Please, present your direction and advice regarding this.

A: Niyet-ul-Mufaraka or praying individually refers to the case when the person praying starts Salah with the Imam, then intends leaving him to complete it alone. This is permissible if there is an excuse, such as the Imam's unusual prolonging of his Salah in a way that causes difficulty to the diseased or the elderly or for those who fear the loss of their money or anything that invalidates the Salah. This is due to what is narrated by Jabir (may Allah be pleased with him) that he said: [\(Mu`adh used to offer `Isha' \(Night\) Prayer with the Prophet and then go to lead his people in prayer. Once he led the people in prayer and recited Surat-al-Baqara. A man left \(the row of the praying people\) and offered \(light\) prayer \(separately\) and went away. When Mu'adh came to know about it, he said. "He \(that man\) is a hypocrite. When the man heard that, he said: I am not a hypocrite, so he came to the Prophet and told him of what happened, whereupon the Prophet \(peace be upon him\) called Mu'adh and said twice, "O Mu'adh! You are putting the people to trials? O Mu'adh! You are putting the people to trials? Recite Surah such-and-such. He said: "And surahs of Al-Burooj, Al-Lail \(By the night as it envelops\),](#)

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[Al-Tariq \(By the heaven, and At-Tariq \(the night-comer, i.e. the bright star\) and Al-Ghashiya \(Has there come to you the narration of the overwhelming \(i.e. the Day of Resurrection\)."\)](#) (Agreed upon by Al-Bukhari and Muslim). The Prophet (peace be upon him) did not order that man to repeat his Salah or disapprove of what he did. This indicates the permissibility of the Ma'mum leaving the Imam for an excuse as mentioned. Yet, if the Ma'mum left the congregation with no excuse or need, this is not permissible and his Salah is Batil (null and void).

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Second question of Fatwa no. 19080

Q 2: is a latecomer who makes up for the Rak`ahs (units of Prayer) that he missed regarded as someone who prays alone and thus he has to have a Sutra (barrier placed in front of a person praying) etc.? Or is he to complete his Salah (Prayer) on the grounds that he is in congregational Salah in which he follows the Imam (the one who leads congregational Prayer) and thus he does not have to use a Sutra, bearing in mind that the Prophet (peace be upon him) said: [\(The Imam is appointed only to be followed; so when he recites Takbir \(saying: "Allahu Akbar \[Allah is the Greatest\]"\), you should also recite that.\)](#)

A: A person catches up with the congregational Salah when they pray one Rak`ah (unit of Prayer) or more with the Imam. On the other hand, such a person continues to be a Ma'mum (a person being led by an Imam in Prayer) even when they make up for the Rak`ahs that they missed for there is still a connection between them and their Imam. Consequently, the Sutra of the Imam is sufficient for the concerned latecomer.

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The first question of Fatwa no. 17649

Q 1: there is a regular Imam in our village who does not recite the Qur'an well. He turns confirmation into denial, changes the diacritics, and replaces some letters with others. In addition to this, he performs the Sirri Salah (Prayer with subvocal recitation) so quickly that the Ma'mums (people being led by the Imam in Prayer) may not be able to complete the recitation of Surah Al-Fatihah in the last two Rak'as. When I go to perform Salah (Prayer) in one of the neighboring Masjids (mosques), I notice that my father is not happy, but he does not know the mistakes that this Imam commits. This Masjid is next to our house and my father comes to my house to remind me of the Salah before he goes to the Masjid. I hope you will explain the ruling on performing Salah behind this Imam and whether I am sinful if I do not listen to my father and I go to perform Salah in another Masjid.

A: There is no harm in going to a Masjid where the Imam recites the Qur'an well and this will not be considered as a disobedience to your father, because you are seeking to perfect your Salah and do it properly, and you are not harming your father by doing this. You should advise your father and explain to him your reasons. You should also inform those responsible for the Imam, so they can advise and direct him.

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The first question of Fatwa no. 18066

Q 9: Is it permissible to offer Salah on something that is 3 cm higher than the ground?

A: There is no harm if the Imam stands slightly higher than the Ma'mums (persons being led by an Imam in Prayer) when necessary. The Prophet (peace be upon him) once ascended the minbar (pulpit) during Salah to teach people how to offer it properly.

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Straightening the rows of Salah

Fatwa no. 16310

Q: It is narrated by Anas that (The Prophet (peace be upon him) used to face us before saying Takbir and say: Set your lines straight and be mild to one another!) (Related by Al-Bukhari and Muslim). Both Al-Bukhari and Muslim also reported that the Prophet (peace be upon him) said, (Straighten your rows, for straightening the row is a part of the perfection of the Prayer.) Furthermore, Al-Nu`man ibn Bashir narrated, (The Prophet (peace be upon him) used to straighten the rows as one would set an arrow upright until he thought that we got and understood his act. One day, he turned his face to us when he saw a man whose chest was protruding out from the row. Thereupon, he said: Straighten your rows or Allah would create dissension amongst you.) Related by the Five Compilers of Hadith (Imams Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah). See, Fiqh Al-Sunnah, p. 215.

Please, explain these Hadiths so that we can explain them to the Ma'mums (the persons led by an Imam in Prayer). May Allah reward you!

A: As shown in the reports mentioned above, the Prophet (peace be upon him) emphasized the necessity of straightening the rows. the Imam has to face the Ma'mums and order them to straighten and consolidate the rows. Thus, the Ma'mums should form their rows and be close to each other, fill in the gaps and leave no room for the devil. They also have to complete the rows one after another respectively to establish the salah and perfect it. Furthermore, forming the rows during Salah in the manner mentioned above resembles the rows of the Pure Angels in Heaven.

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As a matter of fact, the Prophet (peace be upon him) warned those who violate this direction of straightening rows that Allah may create dissension amongst them. May Allah relieve us and grant us safety and success to do what pleases Him.

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Fatwa no. 18919

Q: Two people argued about how the rows of those offering Salah (Prayer) in congregation should be straightened. One of them said that the Ma'mums (persons being led by an Imam in Prayer) must place their toes on the line drawn in the Masjid (mosque) while standing up and align their knees with each other when sitting down for Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer), no matter how different the length of their limbs are. The other person said that the Ma'mums should level their heels and shoulders when standing up. As for sitting down, the shoulders should be aligned together no matter whether the knees are on the same level or not because the moving limbs are not the same in length. Because both opinions are personally inferred, we hope you would illustrate the Shar`y (Islamically acceptable) and correct way that should be followed when standing and sitting down during Salah so that this issue would be clarified to them. May Allah reward you with the best and guide you to what He likes and that which pleases Him.

A: It is sunnah (supererogatory act of worship following the example of the Prophet) to straighten rows when offering salah and to arrange the rows

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beside each other. All the Ma'mums should observe this and the Imam (the one who leads congregational Prayer) must urge the Ma'mums before starting Salah to straighten their rows and correct any misalignment in them, as the Messenger (peace be upon him) used to do. It was authentically reported from Simak ibn Harb that he heard Al-Nu`man ibn Bashir saying: [\(Allah's Messenger \(peace be upon him\) used to straighten our rows as if he were straightening an arrow until he saw that we had learnt it from him. One day, he came out, stood up \(for Salah\) and was about to say "Allahu Akbar, i.e. Allah is the Greatest" \(to start Salah\) when he saw a man whose chest was bulging out from the row, so he said: Servants of Allah, straighten your rows or Allah would create dissension amongst you.\)](#) (Related by Imam Muslim in his Sahih (authentic) Book of Hadith, volume 4, page 157 - Sharh Al-Nawawiy; and Imam Ahmad in his Musnad (Hadith compilation), volume 4, page 272). In another narration, it was reported: [\(Allah's Messenger \(peace be upon him\) used to straighten the row \(in Salah\) and make it as straight as an arrow or a spear.\)](#) Refer to Musnad Imam Ahmad, volume 4, page 277. The Hadith was also related by Al-Nasa'iy in his Sunan.

Also, on the authority of Anas who reported that the Prophet (peace be upon him) said: [\(Straighten your rows as the straightening of rows is essential for a perfect and correct Salah.\)](#) In another narration, he said: [\(Establish rows in Salah, for the making of a row \(straight\) is one of the merits of Salah.\)](#) (Related by Al-Bukhari and Muslim and the quoted wording was by Al-Bukhari (volume 1, page 177) and Imam Ahmad in his Musnad (volume 2, page 314 and volume 3, page 122))

Moreover, Imam Muslim related in his Sahih, volume 4, page 156 - Sharh Al-Nawawiy - on the authority of Anas ibn Malik who reported that the Messenger of Allah (peace be upon him) said:

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«Straighten your rows, for the straightening of a row is a part of the perfection of Salah.» The same wording was related by Imam Ahmad in volume 3, page 254.

On the authority of Salim ibn Abu Al-Ja`d who reported that he heard Al-Nu`man ibn Bashir saying that the Prophet (peace be upon him) said: «Either you straighten your rows or Allah will cause inversion among your faces.» (Related by Al-Bukhari and Muslim and the quoted wording was by Al-Bukhari in his Sahih, volume 1, page 176)

Furthermore, on the authority of Anas who reported that the Prophet (peace be upon him) said: «Straighten your rows, for I see you from behind my back.» We used to stick our shoulders and feet to each other. (Related by Al-Bukhari and Muslim and the quoted wording was by Al-Bukhari in his Sahih, volume 1, page 177)

Muslims should fear Allah and apply this Sunnah as much as possible. However, they should be cautious lest this may result in harming other people offering Salah, especially if the row is already crowded. It is possible that being preoccupied with observing this Sunnah may affect the Khushu` (the heart being attuned to the act of worship) of the Ma'mums and harm them. The objective is to straighten the row as much as possible. The Hadiths mentioned above are enough to illustrate this meaning. All the Ma'mums should be keen on aligning their heels and shoulders but not the knees, as was authentically reported from the Prophet (peace be upon him).

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The seventh question of Fatwa no. 17880

Q 7: According to the Hanbaly Madh-hab (School of Jurisprudence), it is wajib (obligatory) upon those offering congregational Salah to straighten the rows by standing shoulder-to-shoulder and toe-to-toe. On the other hand, the Maliky Madh-hab maintains that this is only recommended, not obligatory.

A: The Prophet (peace be upon him) ordered people to stand shoulder-to-shoulder and toe-to-toe. Therefore, those who are offering Salah should stand closely leaving no gap between them. This may come true by standing closely to each other, shoulder-to-shoulder and heel-to-heel with no gap left in between, not by standing with legs wide apart even if toes are close to each other.

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The second question of Fatwa no. 14880

Q 2: Although people differ in their heights, some people claim that the knees of the people offering Salah (Prayer) should be on the same level during Ruku' (bowing); others claim that their foreheads should be on the same level during Sujud (prostration); and others claim that their ankles should be on the same level.

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What is the opinion that conforms to the rulings of Salah?

A: alignment in Salah is between the heels and the shoulders, according to what was related by Al-Bukhari in his Sahih (authentic) Book of Hadith, in the chapter entitled "Standing heel to heel and shoulder to shoulder in Salah", on the authority of Anas that he said, "Each of us would stand with his shoulder against his neighbour's shoulder and his foot against his foot." It was also related by Abu Dawud in the chapter entitled "Aligning the rows" that the Messenger of Allah (peace be upon him) said, ["Straighten the rows, keep your shoulders in line with one another, close the gaps, be pliable \(movable\) in the hands of your brethren."](#) Ibn Hajar said in "Al-Fath" that Ibn Khuzaymah and Al-Hakim ranked it as Sahih. During sitting in Salah, alignment is not made by the knees, as people differ in their heights, but it should be with the shoulders and the heels as previously mentioned.

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The second question of Fatwa no. 20121

Q 2: When the Imam (the one who leads congregational Prayer) orders those who offer Salah (Prayer) behind him to straighten the rows, should this be done by alignment of the toes or the heels?

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A: straightening the rows is fulfilled by lining up the heels, and lining up the shoulders. This is indicated by the Sahih (authentic) Hadiths of the Prophet (peace be upon him).

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The fourth question of Fatwa no. 17998

Q 4: Is it necessary in Salah (Prayer) to align the knees of people in the sitting between the two Sujuds (prostrations)?

A: The original ruling authentically established in Sunnah (whatever is reported from the Prophet) is adjusting the row by aligning the shoulders and heels before beginning the Salah and straightening the row.

It is not required to align the knees, as people differ in their heights.

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Fatwa no. 18049

Q: I heard the Imam (the one who leads congregational Prayer) of our Masjid (mosque) saying that the Hadith which states,

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﴿Allah confers blessing upon those who are on the right sides of the rows, and His angels (ask Him to do so).﴾ is Da'if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators) and cannot be used as evidence, and that is why rows in congregational Salah (Prayer) start from the middle.

A: This Hadith was related by Abu Dawud with a Hasan Isnad (good chain of narration) from the Hadith reported by 'Aishah (may Allah be pleased with her). Al-Hafizh ibn Hajar ranked the Isnad of the Hadith as Hasan in the version that states, "the right sides of the rows" in his book "Al-Fath" (2/213). The Hadith indicates the merit of standing to the right side of the rows in Salah, which was authentically reported in other than this Hadith. It was related by Abu Dawud and Al-Nasa'y with a Sahih (authentic) Isnad, on the authority of Al-Bara' ibn 'Azib (may Allah be pleased with him) that he said, ﴿When we offered Salah behind the Prophet (peace be upon him), we liked to be on his right side.﴾ The narration of Abu Dawud adds, ﴿...so that he (peace be upon him) would turn his face towards us.﴾ This is included in the preference of the right side in everything. It is reported in the Two Sahih Books of Hadith (i.e. Al-Bukhari and Muslim), on the authority of 'Aishah (may Allah be pleased with her) that she said, ﴿The Prophet (peace be upon him) used to like starting by the right side in wearing his shoes, combing his hair, purifying himself and in all his affairs.﴾

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Fatwa no. 13981

Q: When the second row begins to form during Salah (Prayer) some people start the row from behind the Imam (the one who leads congregational Prayer) while some others start it from the right side. This causes disagreement among worshippers. Could you please advise us regarding the foregoing?

A: when the first row is completed, it is prescribed for the Ma'mum (a person being led by an Imam in Prayer) to start the second row from the middle from behind the Imam. However, a Ma'mum should not pray alone in one row.

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The first, second and fourth questions of Fatwa no. 19447

Q 1: is the command in the following Hadith: ("Let those (standing) near to me of you (in congregational prayer) be the mature and the wise.") for obligation or desirability?

A: As for the saying of the Prophet (peace be upon him): ("Let those (standing) near to me of you (in congregational prayer) be the mature and the wise."), it is for desirability and not for obligation.

Q 2: What is the proof on straightening the rows (during Salah) and is the Hadith stated for desirability or obligation. What about the following Sahih (authentic) Hadith: ("Either you straighten your rows or Allah will cause conflict between your hearts.") Is this threat in return for leaving a Sunnah or for leaving an obligatory act?

A: The proof on straightening the rows (during Salah) is mentioned in the saying of the Prophet (peace be upon him): ("Either you straighten

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your rows or Allah will cause conflict between your hearts.") The threat is in return for leaving an obligatory act because the desirable acts do not entail punishment for those who do not do them.

Q 4: can undiscerning children complete the rows, especially the first because Fuqaha' (Muslim jurists) (may Allah be Merciful with them) arranged the types of people mentioned in the following Hadith: ("Let those (standing) near to me of you (in congregational prayer) be the mature and the wise.") into four types as you know. Could you kindly advise? May Allah reward you!

A: Salah of undiscerning children is not valid, so it is not proper to place them in the row and they are not counted as filling in the gaps of the rows.

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Fatwa no. 20916

Q: When some people enter the Masjid (mosque) now to perform Salah (Prayer) and they see a completed row, whether there is a gap between the people who are performing Salah or not and whether there is another row or not, they push a large number of people aside to make a place for themselves in the row, which as you can imagine distracts many people. What is the ruling on someone who does this? We hope that you will offer advice and guidance to them and the congregation so they will be careful about filling the gaps. May Allah reward you.

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A: If there is a gap in a row, it is permissible to do what was mentioned, as the congregation had neglected the Sunnah (supererogatory act of worship following the example of the Prophet) of filling gaps and empty spaces in the rows. However, if there is no gap in the row, dislodging people who are performing Salah and disturbing them will cause harm, so it is not permissible.

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Fatwa no. 20411

Q: Some elders offer Salah (Prayer) in one row at the back of our Masjid (mosque) though there are incomplete rows in the front of the Masjid. The point is that I get confused when I sometimes come late for the Salah (Prayer) as I do not know whether should I pass in front of the concerned elders. Could you please tell me whether the foregoing case is an exception to the prohibition of passing in front of a praying person? Provide us with your beneficial answer please. May Allah be merciful to you.

A: It is prescribed for the Ma'mums (persons being led by an Imam in Prayer) to tighten the rows and not to leave big spaces between them. However, if there is a big space between one row and the other; it will be permissible for a person to pass in front of such a row to fill in a free space in one of the incomplete rows. This is because the Sutra (barrier placed in front of a person praying) of the Imam (the one who leads congregational Prayer) acts as a Sutra for those offering Salah behind him.

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Fatwa no. 14111

Q: Some Imams (those who lead congregational Prayer), when giving the Iqamah (call to start the Prayer), stand facing the Mihrab (a niche in the wall of a mosque indicating the direction for Prayer) and say, "Straighten up and be straight! Pray like one bidding farewell! Attend with your heart your Salah (prayer) and show submissive humility in it! Truly, a servant shall only have from their Salah what they are fully conscious of!" Actually, they say more than I mentioned; adding or excluding some words. Is it permissible for them to make this long exhortation when establishing the Salah? We hope that after reading the above, that you will advise us on this, mentioning the evidence, and may Allah assist you and grant you success!

A: First: it is Mashru' (Islamically acceptable) for an imam to say: "Straighten up and be straight," as it was authentically reported that the Messenger of Allah (peace be upon him) said, [\("Straighten your rows, for straightening the row is part of perfecting the Salah"\)](#) It was narrated in "Sunnan Abu Dawud" that, when establishing the Salah, the Messenger of Allah (peace be upon him) would turn to his right and say: [\("Straighten up! Straighten your rows!"\)](#) and then he would turn to his left and say, [\("Straighten up! Straighten your rows!"\)](#) Another narration reads, [\("Complete the front row, then the one that comes next, and if there is any incompleteness, let it be in the last row."\)](#) The Hadith narrated by Muslim reads, [\("Straighten the row in Salah, for straightening the row is part of performing the Salah well."\)](#) In the Hadith narrated by Abu Dawud, [\("Straighten the rows, keep your shoulders in line with one another, close the gaps, be pliable \(movable\) in the hands of your brethren, do not leave any gaps for Satan. Anyone who joins a row, Allah will join him \(to His Mercy\); and anyone who severs a row, Allah will sever him \(from His Mercy\)."\)](#)

Second: as for the exhortation that the Imam offers before Takbirat-ul-Ihram (saying: "allahu akbar [allah is the Greatest]" upon starting Prayer) namely his saying:

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"Pray like one bidding farewell! Attend with your heart your Salah (prayer) and show submissive humility in it!" and the like, this is not Mashru'; rather, it is Bid'ah (innovation in religion).

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The second question of Fatwa no. 16744

Q 2: one of the Imams (those who lead the congregational Prayer) in a Masjid (mosque), when he is straightening the rows, usually says, "Allah does not look at a crooked row." Is this a Sahih (authentic) Hadith?

A: The expression: "Allah does not look at a crooked row," is commonly used when aligning the rows. However, there is no basis for such words being attributed to the Prophet (peace be upon him) and it is not lawful to say them to align the rows. It is enough to say what was authentically reported from the Prophet (peace be upon him), such as his saying, [\("Straighten up and straighten your rows."\)](#) and other such sayings of his.

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Fatwa no. 19578

Q: I want to provide our Masjid (mosque) with new carpets. I heard that it is not permissible to offer Salah (Prayer) amidst columns, so I intend to avoid fixing a row between columns.

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What is the ruling on offering Salah between columns? Moreover, when we want to repair the Masjid, someone told us that one of the seekers of knowledge said that offering Salah inside the Mihrab (a praying place or a private room) is not permissible or is Makruh (reprehensible). Is this correct?

A: It is Makruh to offer Salah amidst columns that interrupt rows of praying people except for an urgent need such as if the people inside the Masjid are so many to the extent that they are compelled to offer Salah between columns.

In addition, it is Makruh for the Imam to offer Salah inside the Mihrab since most of those who offer Salah behind him do not see him and so cannot follow him in prayer. But, this does not mean that it is not permissible to construct Mihrabs or it is not permissible to repair the Masjid.

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The sixth question of Fatwa no. 20977

Q 6: What is the ruling on those who offer Salah (Prayer) between the columns of a Masjid (mosque) without a need whether ignorantly or knowingly?

A: offering Salah between the columns of a Masjid is Makruh (reprehensible) if they interrupt the rows without need. However, if there is a need such as if the Masjid is small, offering Salah will not be Makruh as well as if they do not interrupt the rows.

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The first question of Fatwa no. 20167

Q 1: This year, 1418 A.H., I performed Hajj to the Sacred House as a guide. I exerted my best to make the pilgrims who traveled with me on the bus, perform perfect Hajj (pilgrimage) without sin, disobedience or dispute, giving them the noble image of the place and showing them the concern of those who provide assistance for the pilgrims. Unfortunately, there were some notes which I should refer to in order to feel tranquil and secure; which is mostly, mixture between men and women during Salah in the Sacred House. I searched for a place to offer Jumu'ah (Friday) Prayer but I did not find any except with a woman beside me or in front of me which forced me to offer Salah in another Masjid in Makkah; could you kindly advise?

A: It is permissible during the days of intense crowdedness to offer Salah in Al-Masjid Al-Haram (the Sacred Mosque in Makkah) even if there are women standing beside men or in front of them in rows out of necessity. Men should lower their gaze and not come into contact with the bodies of women as much as they can.

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The second question of Fatwa no. 15455

Q 2: If there are two people performing Salah together; one is an Imam and the other is a Ma'mum (a person being led by an Imam), is it permissible for the Imam to advance and the Ma'mum to stay behind when a third person joins them?

A: According to the Sunnah (whatever is reported from the Prophet), the Imam should stand in front of the Ma'mums when the congregation consists of three persons or more. The Prophet (peace be upon him) made Jabir and Jabar stand behind him when he led them in Salah. He (peace be upon him) also made Anas and the orphan stand behind him when he led them in Salah. However, the Prophet (peace be upon him) ordered that if the Ma'mum is one person, he should stand to the right of the Imam.

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The third question of Fatwa no. 18066

Q 4: We offer some of the obligatory Salahs (Prayer) in a hall that can contain four rows with the Imam standing in the middle of the first row, while the people offering Salah (Prayer) stand to his right and left. Is this permissible? Please, illustrate this for us. May Allah reward you with the best!

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A: According to the Sunnah (whatever is reported from the Prophet), the Imam should stand in front of the Ma'mums (a person being led by an Imam in Prayer) but it is permissible for him to stand in the middle of the first row if the place is narrow according to what is reported to be done by Ibn Mas'ud (may Allah be pleased with him).

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The first question of Fatwa no. 15435

Q 1: If I enter the Masjid (mosque) and I find two people offering the Faridah (obligatory prayer) in congregation, will it be permissible for me to draw the Ma'mum (person being led by an Imam in Prayer) backward gently to pray next to me or it will be sufficient for me to just indicate to the Imam (the one who leads congregational Prayer) that I joined the Salah? Besides, if there is no space for the Imam to step forward; will it be permissible for me to draw the Ma'mum backward to pray with me? Please provide me with your beneficial answer. May Allah reward you with the best.

A: if you find two people offering a congregational obligatory Salah and you like to join them, you along with the Ma'mum are to step backward and pray behind the Imam (the one who leads congregational Prayer). However, it is also permissible that the Imam steps forward and you both keep your place behind him. Proof for the foregoing is the Hadith related by Muslim and Abu Dawud to the effect that the Prophet (peace be upon him) directed the two Sahabys (Companions of the Prophet) Jabir and Jabbar to pray behind him.

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The third question of Fatwa no. 20181

Q 3: If some people stood to the right side of the Imam to offer their Salah because of the crowd, do they take the same ruling as those standing in the first row, or not?

A: There is nothing wrong in standing to the right side of the Imam while offering salah in the case of the narrowness of the place.

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The second question of Fatwa no. 19503

Q 2: is it permissible for young boys to offer Salah (Prayer) in the first row behind the Imam in congregational Salah? Kindly give us the legal opinion concerning this controversial issue. May Allah save you.

A: It is authentically reported in the Sunnah (whatever is reported from the Prophet) that it is a priority that the people of knowledge and piety should stand in the first row while offering Salah behind the Imam, as they are more worthy than others of honoring. Furthermore, the Imam might need someone to replace him for any reason, and as such, a knowledgeable person should substitute him in this case. In addition to that, they are more eligible to correct any mistake the Imam might commit while reciting or forgetting certain Ayahs and the like, which others may not notice. There are many Hadiths that indicate that, as it has been authentically reported in Sahih Muslim and others on the authority of 'Abdullah ibn Mas'ud (may Allah be pleased with him) that the Prophet (peace be upon him)

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said: ﴿Let those (standing) near to me of you (in congregational prayer) be the mature and the wise, then those next to them, then those next to them.﴾ It is also authentically reported from the Hadith of Anas ibn Malik (may Allah be pleased with him) that he said: ﴿The Messenger of Allah (peace be upon him) loved that the Muhajirun (Emigrants from Makkah to Madinah) and the Ansar (Helpers, inhabitants of Madinah who supported the Prophet) should stand behind him in Salah so that they would learn from him.﴾ (Related by Ahmad and Ahl-ul-Sunan [authors of Hadith compilations classified by jurisprudential themes] except for Abu Dawud through a good Sanad [chain of narrators])

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The first question of Fatwa no. 16837

**Q 1: Is it permissible to include a child in the middle of the row during Salah (Prayer)?
What is the ruling on the Salah offered by those standing beside him?**

A: If the child is percipient i.e. a seven-year-old child or more, he should be ordered to offer Salah. It is permissible for him to stand in the row of prayers to offer Salah with the congregation, for his Salah is valid. When Ibn 'Abbas was a little boy, he stood beside the Prophet (peace be upon him) to offer Tahajjud (optional late night Prayer).

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The second question of Fatwa no. 17533

Q 2: a man leads some boys who have not reached 12 years of age in Salah (Prayer) so where should he stand among them?

A: It is prescribed by Shari'ah (Islamic law) that the group of men who are offering Salah (prayer) should stand behind the Imam (the one who leads congregational Prayer). The discerning boys take the same ruling of men in this regard.

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Fatwa no. 16651

Q: Please, give us the legal opinion in respect to bringing children to Masjids (Mosques)? Indeed, this is a controversial issue widely disputed between the Imam and the Ma'mums (persons being led by an Imam in Prayer). Their opinions may be cited as follows:

Firstly: Some Imams are of the opinion that:

- 1- Salah is not obligatory upon children who are under the age of seven. Therefore, they should not be admitted to the Masjids before they are seven years old. When the children stand in the rows, they do not fill their positions and then gaps are left for devils to pass through.**
- 2- As for the children who are over the age of seven and before adulthood, it is better for them**

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to stand at the ends of the rows or in the last row, especially those who do not perform Wudu' or Salah properly and those who may disturb other people.

- 3- During the lifetime of the Prophet (peace be upon him), the elders used to stand in the first rows. Children would stand in the succeeding rows and finally women would stand in the back rows.**

- 4- Allowing children to enter the Masjids would encourage them to stand in the first row directly behind the Imam. Thus, the first row becomes uneven. This does not go in conformity with the instructions of the Messenger of Allah (peace be upon him), ["Let the wise and sagacious men be directly behind me \(in congregational prayer\)."](#) Please, give a concise interpretation of this Hadith.**

Secondly, some parents say:

- 1- We want to accustom our children who are under the age of seven to attend the Congregational Salah in Masjids. Some also say, "our parents used to bring us to the Masjid once we could distinguish the right hand from the left one."**
- 2- We cannot leave our children in the back rows lest they should play or quarrel with one another.**
- 3- If a child comes earlier than an elderly person and sits even directly behind the Imam, he is worthier of sitting in the place that he reached first. The Hadith, ["Let the wise and sagacious men be directly behind me \(in congregational prayer\)"](#) lends support to the children, not against them.**
- 4- Most Masjids whose Imams are scholars or**

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religious students allow children to enter the Masjids. This means that they have evidence for this behavior.

Please, provide us with a written answer, so that we can circulate it and end all disagreements. May Allah guide you to every good and truth and grant you success!

A: It is permissible for the fathers or the mothers to take their children with them to the Masjids, if they are afraid for them. This happened during the lifetime of the Prophet (peace be upon him). However, they should be taught not to play or disturb those who are offering Salah. On the other hand, children who are seven years old or more should be ordered to perform Wudu' and Salah (prayer) to become accustomed to offering Salah. Moreover, a child and his parent will both be rewarded for that. Furthermore, it is permissible for children to stand in the rows and it causes no misalignment as claimed by the questioner, because their Salah is valid. Children used to stand beside the elders behind the Prophet (peace be upon him).

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The first question of Fatwa no. 20107

Q 1: As teachers in primary schools, we are obliged to stand in the rows of students during salah to straighten them. More than a few times, we direct the students while they are offering Salah.

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For example, we may say, "look downwards to the place of your prostration", "do not look around", "do not move", etc.

A: There is nothing wrong with standing among the rows of students during Salah to control and prevent them from playing and distracting one another, as it serves the purpose of their offering Salah rightly. However, the teachers standing among the students should not interrupt the rows. In their direction of the students they should speak in a low voice so that they may not distract the others in their Salah. Moreover, the teachers monitoring the students should offer Salah in congregation at its due time.

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Following the Imam in Salah

Fatwa no. 20281

Q: I work as an Imam (the one who leads congregational Prayer) of a Masjid (mosque). However, owing to the large number of people offering Salah (prayer) in the Masjid, it cannot encompass all of them although it was recently reconstructed in 1416 A.H. at the expense of the country, may Allah protect and support it!

I want to know about some people who do not find a place inside the Masjid so they offer Salah in the neighboring street. Moreover, the rows inside the Masjid are not connected with those outside the Masjid. Thus, what is the right action with those people? Should we prevent them from offering Salah in the street? May Allah protect and support you!

A: if the Masjid does not encompass the praying people during Jumu'ah (Friday) Prayer or other Salahs, it is permissible for these people to offer Salah outside the Masjid on the condition that they can see the Imam or some of those who offer Salah behind him and can hear the Takbir (saying: "Allahu Akbar [Allah is the Greatest]") so that they can follow the Imam.

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The third question of Fatwa no. 18855

Q 3: Our Masjid (mosque) has a main prayer hall and a subsidiary hall which is only opened when needed.

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The point is that on one of the nights of Ramadan the electrical current cut during 'Isha' (Night) Prayer. Consequently, people who were praying in the subsidiary hall did not hear the Takbir (saying: "Allahu Akbar [Allah is the Greatest]") of the Imam (the one who leads congregational Prayer). This apart from not seeing the other Ma'mums (people being led by an Imam in Prayer), because of the relatively far distance between the two halls, so one of the Ma'mums stepped forward to act as an Imam for the rest of the Salah (Prayer). Nevertheless, one of the worshipers then said that the Ma'mums had to complete their Salah individually. Could you please tell us what is the correct action in such a case.

A: if the speaker accidentally stops working, the Ma'mums who are far from the imam are to complete their Salah individually, each completes it on their own. However, it is also permissible for one of them to step forward to act as an Imam for the rest of the Salah.

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The third question of Fatwa no. 17785

Q 3: One Friday, female worshipers and myself listened to the Khutbah (sermon) then prayed the first Rak'ah (unit of Prayer) of Jumu'ah (Friday) Prayer. Nevertheless, the speaker accidentally stopped working and we could not hear the rest of the Salah (Prayer) as the women's Musalla (praying place) is far from men's. What should we do in such cases? Do we have to complete the Salah individually or do we have to start the same Salah from the very beginning?

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A: If the speakers stop working and the Ma'mums (persons being led by an Imam in Prayer) can no longer hear the Imam (the one who leads congregational Prayer) after praying one Rak'ah of Jumu'ah Prayer, they are to complete their Salah individually for they are unable to follow the Imam as they neither see him nor see those who are behind him. However, if the Ma'mums can neither hear or see the Imam, or any of the Ma'mums behind him, before praying one full Rak'ah with Imam, they are to start performing Zhuhr (Noon) Prayer, if its time is due.

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The fourth question of Fatwa no. 16575

Q 4: Is Congregational Salah (Prayer) valid, if there is a wall that separates the congregation of men from that of women?

A: It is Makruh (reprehensible) to offer Salah between barriers such as columns and walls unless it is necessary, e.g. the place is narrow; in this case it becomes permissible and no longer Makruh. Moreover, it is permissible for women to pray behind men, if they are in the same Masjid (Mosque) or the same house and are able to hear the Imam.

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Fatwa no. 17069

Q: Is it permissible for a person who lives in Nigeria to offer Tarawih (special supererogatory night Prayer in Ramadan) behind the Imam (the one who leads congregational Prayer) of Al-Haram in Makkah Al-Mukarramah i.e. the Sacred Mosque of Mecca following the Salah transmitted through television e.g. placing the TV set in front of him to the direction of the Qiblah (direction faced for Prayer towards the Ka'bah), for it is possible to hear and see the acts of the Imam? Indeed, the time of Tarawih in Makkah coincides with a time when it is permissible to offer supererogatory Salah in Nigeria. May Allah preserve you!

A: It is impermissible to offer Salah (Prayer) behind the Imam of Al-Masjid Al-Haram (the Sacred Mosque of Makkah) or of any other Masjid using television. according to the legal rulings, the congregational Salah should be led by an Imam while the Ma'mums (people being led by an Imam in Prayer) stand behind him in connected rows. This is the practice of the Sahabah (Companions of the Prophet) while offering Salah behind the Prophet (peace be upon him).

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The sixth question of Fatwa no. 18612

Q 6: Is it permissible to follow an Imam (the one who leads congregational Prayer) during Salah (Prayer) transmitted by radio from Al-Haram Al-Makky i.e. the Sacred Mosque of Makkah? For example, following him in Tarawih Prayers (special supererogatory night Prayer performed during the month of Ramadan) or Jumu'ah (Friday) Prayer.

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This may happen when I am in a non-Islamic country far from the Kingdom of Saudi Arabia where there are neither congregational prayer nor Jumu'ah prayers or in an Islamic country.

A: It is not valid for you to offer obligatory or supererogatory Salah following the Imam of Al-Haram while you are in India depending on live broadcasting. This is because the Imam is to lead only those who offer Salah behind him inside or outside the Masjid (mosque), if the rows keep connected and successive behind him. However, your case is not like that.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Breaking Salah

Fatwa no. 13998

All Praise is due to Allah alone, and peace and blessings be upon the last Prophet.

The Permanent Committee for Scholarly Research and Ifta' has studied the question which was referred to His Eminence, the General Mufti by His Eminence, the General Manager of the departments of Religious Affairs of the armed forces, No. 2/10/ 2499 on 14/7/1411 A.H. which was submitted to the Committee by the General Secretariat of the Council of Senior Scholars No. 3195 on 15/7/1411 A.H. His Eminence asked a question mentioned in the letter of the President of the Religious Affairs in the northern and eastern base of king 'Abdul-'Aziz which reads as follows:

We would like to inform you that we had several questions from the army men of the base concerning the taken measures during the red alert which happens from time to time while people are offering Salah, whether in congregations in the Masjid (mosque) or on a ship or individually like women or offering supererogatory Salah. How should we complete Salah? Should we break Salah? If a person breaks his Salah, should they repeat it or resume from the point at which they broke Salah or should they continue their Salah

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while hiding in a secure place or while going to the required place whether on a ship or office according to the type of their mission. If the matter requires only wearing a mask, can they wear it during Salah?

So we submit these questions hoping that you send them to the Shar'y (Islamic legal) concerned bodies to answer them. I hope that the answers will be inclusive and quick because of the importance of the matter. As-salamu 'alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!).

After the Committee had studied the question, it answered as follows:

First, all the people who are not in war and not in danger have to complete Salah at hearing the sirens or alarms because of the lack of danger in most cases.

Second, those who are in locations of danger such as those on ships, airports, military bases and those who are facing the enemy have to take the necessary measures of precaution and confrontation at hearing sirens and alarms because of Allah's Saying: ﴿O you who believe! Take your precautions﴾ They have to repeat the entire Salah when the state of danger ends, if it is an obligatory Salah. As for the voluntary Salah, there is no need to repeat it.

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Third, whoever needs to wear a mask during Salah, he may wear it during Salah and there is no

narm in doing so.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 19773

All Praise be to Allah, Alone, and peace and blessings be upon the last Prophet.

The Permanent Committee for Scholarly Research and Ifta' had read the letter received from his Eminence the General Mufty (Islamic scholar qualified to issue legal opinions) from the Director of Religious Affairs Department at the Civil Defense that was sent to the Committee from the General Secretariat of the Council of Senior Scholars no. (3937) on 5/7/1418 A.H.

The inquirer had asked several questions, and after the committee had studied them, it answered as follows:

The first question: What is the ruling on hearing the alarm of the civil defense while offering Salah (Prayer)? In this case, how can one leave Salah if this is permissible? Should a person continue to offer the Salah or perform it again? After a person accomplishes their task, how should they act?

The answer: If the soldiers hear the sound of the alarm of the civil defense during the Salah,

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if there is an absolute danger to people or money, they should not continue offering Salah, for they should break the Salah, ward off the danger, then after accomplishing that, they should perform their Salah again, for the first Salah was nullified by their breaking it. Whereas on hearing the alarm, provided that there is no danger, they should continue offering their Salah without breaking it, for Allah (Exalted be He) says: [\(and render not vain your deeds.\)](#) .

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 19901

Q 2: I work as a night guard and sometimes when the Adhan (call to Prayer) of Fajr (Dawn) Prayer is announced, I cannot leave my place or move anywhere. Also, I cannot perform the Ruku' (bowing) and Sujud (prostration) movements of the Salah (Prayer). Am I permitted to perform Salah by gesturing with my eyes, as in the case of a sick person? What should I do to perform Salah on time?

A: It is obligatory upon you to perform Salah as Allah commanded fully with its Ruku' and Sujud. It is not permissible for you to perform Salah by gesturing with your eyes or abandon any of the obligatory acts of Salah. if an accident related to your work happens during praying and cannot be averted except through ending your Salah, it will be permissible

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for you to interrupt it, then repeat it after the accident is over.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 18451

Q 2: if the baby cries or is choking while i am performing Salah (Prayer) beside it, is it permissible for me to end my Salah and pick it up or hold it and continue my Salah?

A: There is nothing to prevent you from holding a child while performing Salah, because the Prophet (peace be upon him) used to hold his granddaughter Umamah, the daughter of his daughter Zaynab, while performing Salah. However, it is not permissible to end your Salah for this purpose, unless the condition of the child becomes dangerous and it needs to be rescued.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Performing Salah alone

Fatwa no. 20369

Q: A man was performing Salah (Prayer) in congregation, standing alone behind a row. Another man joined him in the row after he had performed the first Rak'ah (unit of Prayer).

My question is: Should the man who performed Salah behind the row repeat the first Rak'ah or is his Salah valid?

A: Anyone who performs one Rak'ah or more with the Imam (the one who leads congregational prayer) while standing alone behind a row in congregational Salah and no man or discerning child aligns with him, his Salah is invalid. This is based on the general meaning of the saying of the Prophet (peace be upon him), ["There is no Salah for the one who prays alone behind the row."](#) [\(The Messenger of Allah \(peace be upon him\) saw a man performing Salah alone behind the row and ordered him to repeat the Salah.\)](#) (Related by Imam Ahmad Al-Tirmidhy - who judged it to be Hadith Hasan [a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish] - and Ibn Majah, through a trustworthy Sanad [chain of narrators]) However, if a man performs Salah standing alone behind a row and another man or even a discerning child joins him before the Imam performs the first Sujud (prostration) of the Rak'ah that he was joined in, his Salah will be valid, as he will not be alone in this situation.

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Accordingly, the Salah of a man who performs a complete Rak'ah with the Imam standing alone behind a row before another person joins him is invalid, based on the two Hadith quoted above. Also, as the Rak'ah he performed while standing alone is invalid, it is not permissible to base the rest of Salah upon it and it will be obligatory on him to repeat the whole Salah from the beginning.

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The second question of Fatwa no. 18447

Q 1: What is the ruling on performing Salah (prayer) alone behind a row when there is no gap in the row? Should one perform the Salah standing alone behind the row or pull someone back from the row in front?

A: If someone joins Salah and the row is full, they should try to find a place in the row. If it is not possible, they should stand to the right of the Imam. If this is also not possible, they should wait until someone comes to form a new row with them. It is not permissible to pray alone behind the row, because the Prophet (peace be upon him) said, [﴿There is no Salah for the one who prays alone behind the row.﴾](#) [﴿The Messenger of Allah \(peace be upon him\) saw a man performing Salah alone behind the row and ordered him to repeat the Salah.﴾](#)

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The fourth question of Fatwa no. 17299

Q 4: Upon entering the Masjid (mosque), I may find no space in the row; shall I begin a new row or what should I do?

A: If you enter the Masjid after the Iqamah (call to start the Prayer) has been announced and find that rows are complete, you should wait until another latecomer comes to begin a new row together. You may also try to find a space in any row or stand directly beside the Imam to the right side. However, it is impermissible to offer Salah alone behind the row. The Prophet (peace be upon him) prohibited us to do so.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18582

Q: I am a young Muslim man who used to pray the congregational Salah (Prayer) in the Masjid (mosque) while in Egypt, all praise be to Allah. As my legs are damaged, I used to perform Salah in the first row while sitting on a chair, as the people in Egypt would help me to do so. I then moved to Abu Dhabi

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and, as I cannot perform Salah standing, I brought a chair to the Masjid, but this caused a problem. I was unable to find a place in the first or second row, because the Masjid was crowded or sometimes because I was late in arriving. So I put the chair in a fixed place in one of the sides of the Masjid and the other worshippers have gotten used to leaving that space and chair for me. However, I pray behind the rows, is my case included in the prohibition of praying alone behind the rows?

A: You must perform the Salah with the congregation as far as it lies in your power, by placing the chair on which you pray by the end of the last row you find. it is not permissible to perform Salah alone behind the rows, because the Prophet (peace be upon him) said, [“There is no Salah for the one who prays alone behind the row.”](#) (Related by Ibn Hibban)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Conveying what the Imam says

The sixth question of Fatwa no. 18148

Q 6: This is a controversial issue. When the Imam (one who leads congregational Prayer) pronounces Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer), the one who conveys his words raises his voice so that all the Ma'mums (people being led by an Imam in Prayer) hear him during Ruku` (bowing), Sujud (prostration) and all the movements of Salah. Many people who belong to Ahl-ul-Sunnah group (those adhering to the Sunnah) in other cities disapprove of this and claim it is a Bid`ah (innovation in religion). They quote what was mentioned in the book entitled "Fiqh Al-Sunnah", that it is Mustahab (desirable) in case of necessity. However, if the congregation hears the Imam, it is a reprehensible Bid`ah. They also quoted what was mentioned in the book entitled "Majmu` Al-Fatawa", that conveying what the Imam says took place only twice in the era of the Messenger of Allah (peace be upon him), and both were for a reason. We do not have this book here in Lagos, so the Imam of Ahl-ul-Sunnah in Lagos says that he does not agree to the claim that conveying what the Imam says is a Bid`ah based on the following reasons:

First, what is mentioned in "Fiqh Al-Sunnah" is that it is a reprehensible Bid`ah if the voice of the Imam reaches the congregation, as this ruling is agreed upon by the Imams (initiator of a School of Jurisprudence), not according to the saying of the Messenger of Allah (peace be upon him).

Second, it is mentioned in "Majmu` Al-Fatawa" that this took place only twice in the era of the Messenger of Allah (peace be upon him). Did he (peace be upon him)

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say then it is a Bid`ah? If he had said so, we would have accepted this. Otherwise, how can it be?

Third, if conveying what the Imam says is reprehensible, why is it done in Al-Haramayn Al-Sharifayn (the Two Sacred Mosques: the Sacred Mosque in Makkah and the Prophet's Mosque in Madinah), although everyone in the Haram hears the Imam? Here in Lagos we hear the Maghrib (Sunset) Prayer everyday on the radio via "Nida' Al-Islam" radio station, and the `Isha' (Night) Prayer via "Al-Qur'an Al-Karim" radio station, and we hear the voices of both the Imam and the one who conveys what he says to the congregation.

Here in Nigeria most of the Masjids (mosques) convey what the Imam says to the congregation. Should we accept what they do or tell them it is a Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect)?

A: It is permissible to convey what the Imam says to the congregation in case of necessity, such as when the congregation is too large and they cannot hear the Takbir of the Imam, so that they

perform Ruku`, Sujud and Taslim (salutation of peace ending the Prayer) according to him. When the Prophet (peace be upon him) led the people in Salah (Prayer) in his last illness, Abu Bakr Al-Siddiq (may Allah be pleased with him) conveyed what he said to the congregation, as his voice (peace be upon him) was too weak due to his illness and the people could not hear him.

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The manner of Salah for people with legal excuses

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salah of the sick

Fatwa no. 15916

Q: I am suffering from severe rheumatism that I am unable to move my body or even my hands. Likewise, I cannot eat, drink, or do Ghusl (ritual bath), Wudu' (ablution), or Tayammum (dry ablution with clean earth). It came to my knowledge that the obligation of Salah (Prayer) cannot be waived under any condition. Therefore, what should I do?

A: It is true that a Muslim is not exempted from the obligation of Salah as long as they are in a stable, sane state of mind. However, they may offer it according to their ability. Allah (Exalted be He) says, ﴿So keep your duty to Allāh and fear Him as much as you can﴾. As for your inability to perform Wudu' or Tayammum by yourself, you have two cases: (I) You may have someone to help you do Wudu' or Tayammum if you fear harm due to using water. The person helping you should strike both palms on the dust and wipe your face and hands therewith. Then you must offer Salah, because this is an obligation on you. (II) If you cannot find anyone to help you do Wudu' or Tayammum you may offer Salah according to your condition without Wudu' or Tayammum. In either case, you must not abandon Salah. When the Prophet (peace be upon him) was asked about the Salah of the sick, he (peace be upon him) said, ﴿Offer Salah standing and if you cannot, then sitting; and if you cannot, then lying on your side.﴾ (Related by Al-Bukhari in his Sahih [Authentic Book of Hadith])

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It is also related by Al-Nasa'y through a trustworthy Isnad (chain of narrators) with the addition: ﴿...and if you cannot, then lying on your back.﴾ Allah (Exalted be He) says, ﴿And if you are ill, or on a journey﴾ Up to His saying, ﴿perform Tayammum with clean earth and rub therewith your faces and hands (Tayammum).﴾

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The third question of Fatwa no. 16340

Q 3: Is it permissible for a sick person and the like to shorten a four-Rak'ah Salah (Prayer consisting of four units) just as the case of a traveler? How should a sick person offer Salah?

A: Only a traveler is permitted to shorten Salah. It is not permissible for a patient to shorten Salah; rather, they should offer Salah in full in a manner that suits their condition. If they cannot stand during Salah, they can offer Salah sitting and make gestures with their head for Ruku' (bowing). If they cannot perform Sujud (prostration) on the ground, they should make gestures for Sujud, but they must be lower than those for their Ruku'. If they cannot offer Salah in a sitting posture, they can lie on their side and direct their face to the Qiblah (direction faced for Prayer towards the Ka'bah). If this is not possible, they can lie on their back, direct their feet to the Qiblah, and make gestures with their head for Ruku' and Sujud. Moreover, a sick person can combine the two Salahs; by combining, for example, the Zhuhr (Noon) and 'Asr (Afternoon) Prayers at the time of one of them or the Maghrib (Sunset) and 'Isha' (Night) Prayers at the time of one of them, if they need to do so.

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The third question of Fatwa no. 18804

Q 3: Is it permissible for a pregnant woman to observe Sawm (Fasting)? How can she do Ruku' (bowing) in Salah (Prayer) when her belly gets bigger?

A: A pregnant woman must observe Sawm, unless she fears harm for herself or her pregnancy. In this case, she is permitted not to observe Sawm and to make up for the missed days later on. But if non-observance of Sawm is due to fear for her pregnancy, then she has to make up for the missed days and also feed a needy person for every day not fasted. Sujud (prostration) to the ground is obligatory, but if she cannot perform it, it is sufficient for her to make a gesture with her head indicative of Sujud (prostration) while she is sitting.

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The fourth question of Fatwa no. 17282

Q 4: A man performed surgery on his knees, after which, it has become hard for him to stand or perform Sujud (prostration) during the congregational Salah unless he stands in the corner of the Masjid (Mosque) having no one on his left hand side. Moreover, if he offers Salah in the middle of the row, he tends to sit on a chair and uses a table

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on which he offers Sujud.

The question is: Is it permissible for him to pray alone when congregational Salah is held in case he has not his chair and table? Is offering the congregational Salah while sitting on this chair and using this table permissible?

A: anyone who is unable to stand while offering Salah should offer it sitting, either on the ground or on a chair if it is easier. Moreover, they may offer Ruku' (bowing) and Sujud by gesturing in the air, and let the Sujud be lower than the Ruku' if they cannot offer it on the ground. However, it is impermissible for a person to offer Sujud on a table and a cushion, for the Hadith related by Al-Bayhaqy and classed as Sahih (authentic) by Al-Hakim on the authority of Jabir (may Allah be pleased with him) who said: [“The Prophet \(peace be upon him\) visited an ill man, and he saw him offering Salah \(prayer\) on a cushion. The Prophet \(peace be upon him\) then threw it away and said: ‘Pray on the ground if you can, otherwise, make a gesture, and let your Sujud \(prostration\) be lower than your Ruku' \(bowing\).’”](#) (Related by Al-Bayhaqy and classed as Sahih by Abu Hatim)

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Fatwa no. 20271

Q: I am a 19 year old girl and suffer epileptic seizures sometimes while sitting down or standing up. When I sleep for eight hours a day, such seizures do not come for one week

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or one month. My questions are:

1- Am I permitted to perform Salah (Prayer) while sitting since falling down often causes wounds in my face and parts of my body?

2- Is it considered a necessity if I sleep late at night for eight hours and miss the time of the Salah? Am I excused in this case? It should be noted that I left my studies because I remain awake until I perform Fajr (Dawn) Prayer on its due time, then resume my sleep until Zhuhr (Noon) Prayer. Moreover, the conditions of my family do not help me adjust my sleeping hours.

A: if you are not able to perform Salah while you are standing, you are allowed to perform it while you are sitting. In a Hadith narrated on the authority of 'Imran ibn Husayn (may Allah be pleased with them both) the Prophet (peace be upon him) said to him: ["Offer Salah standing and if you cannot, then sitting; and if you cannot, then lying on your side."](#) However, it is obligatory upon you to perform Salah at its due time. Allah (Exalted be He) says: ["Verily, As-Salât \(the prayer\) is enjoined on the believers at fixed hours."](#)

When you go to bed, take the proper means that help you get up for Salah.

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The third question of Fatwa no. 20109

Q 3: After my sickness, i cannot stand for a long time to offer Salah (Prayer); is it permissible for me to offer Salah in a sitting position? It is worth mentioning that I am 26 years old age and when I stand to offer the congregational Salah, I find people, who are over the age of sixty, offering Salah beside me. So how can I offer Salah in a sitting position and what will the standing people by my side say about me? What should I do in Salat-ul-Tarawih (special supererogatory night Prayer in Ramadan) and Qiyam-ul-Layl (standing for optional Prayer at night)? Can the sick offer Qiyam-ul-Layl and supererogatory Salah while they cannot offer it standing? Will you advise me? Please supplicate to Allah to cure me.

A: If you cannot offer the obligatory Salah while standing or this causes you pain in your body, there is no blame on you if you offer Salah in a sitting position because Allah (Exalted be He) says: [\(So keep your duty to Allâh and fear Him as much as you can\)](#) The Prophet (peace be upon him) also said to one of his Companions (who was sick): [\(“Offer Salah standing and if you cannot, then sitting; and if you cannot, then lying on your side.”\)](#) (Related by Al-Bukhari)

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As for the supererogatory Salah, the matter is flexible and there is no need to offer it standing even if a person is able to stand, but standing is better. The sick is like the healthy people, it is Mustahab (desirable) for them to perform the supererogatory Salah and the voluntary acts of worship which they are capable of.

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Fatwa no. 19310

Q 1: what is the ruling on laziness in offering the Fajr (Dawn) Prayer and delaying it due to illness? Would this be considered a sin and an act of hypocrisy?

A: If it is easier for a sick person to delay Salah (Prayer) a little after the beginning of its prescribed time, there is no blame in this. In fact, they are permitted to combine the Zhuhr (Noon) and 'Asr (Afternoon) Prayers and the Maghrib (Sunset) and 'Isha' (Night) Prayers at the time of one of them if it is difficult for them to offer each Salah alone at its prescribed time. This is one of the Favors granted by Allah to His Servants, making things easy for them; all praise is due to Him.

Q 2: is it permissible for a sick person to offer Salah in a sitting position due to pain in his leg? It is worth mentioning that he can offer Salah while standing but he would suffer great pain because of this.

A: A sick person is permitted to offer Salah in a sitting position if it is difficult for them to stand and if standing causes them pain. This is because the Prophet (peace be upon him) said: ["Offer Salah standing and if you cannot, then sitting;](#)

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[and if you cannot, then lying on your side."](#) (Related by Al-Bukhari) Al-Nasa'y added with an authentic Sanad (chain of narrators): ["...and if you cannot, then lying on your back."](#)

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The first question of Fatwa no. 16731

Q 1: One of my legs is paralyzed and so I walk and perform Salah (Prayer) leaning on a stick. What is the ruling on offering Salah like this? Please advise.

A: Your Salah is valid, In sha'a-Allah (if Allah wills). The Prophet (peace be upon him) is authentically reported to have said, [\("Pray standing, and if you cannot, then sitting."\)](#) standing is one of the pillars of salah for those able to do so without help or with the help of something like a stick.

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The second question of Fatwa no. 18588

Q 2: For a long period of time I have been performing all daily obligatory five Salahs (Prayers) while sitting. Is this valid? Give me a Fatwa (legal opinion), may Allah reward you well, on whether to observe Sawm (Fast) or offer Fidyah (ransom) and on performing Salah while sitting, may Allah bless you!

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A: standing when able to do so is one of the pillars of salah without which Salah will not be valid. However, if you are unable to stand, it will be permissible for you to offer Salah while sitting. To this effect, the Prophet (peace be upon him) said to 'Imran ibn Husayn (may Allah be pleased with him): **“Offer Salah standing and if you cannot, then sitting; and if you cannot, then lying on your side.”** (Related by Al-Bukhari and others) It is also related by Al-Nasa'y through a trustworthy Isnad (chain of narrators) with the addition: **“...and if you cannot, then lying on your back.”** If you can sometimes stand, you will then have to do so, because Allah (Glorified be He) says: **“So keep your duty to Allâh and fear Him as much as you can”** In the same regard, the Prophet (peace be upon him) said: **“When I command you to do something, do of it as much as you can .”** (Related by Al-Bukhari and Muslim on the authority of Abu Hurayrah [may Allah be pleased with him])

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The first question of Fatwa no. 20055

Q 1: My father became unable to perform Salah (Prayer) in the perfect manner as he had rheumatic pains in view of his old age. I then provided him with a chair to offer Salah while sitting on and placed it in the first row bearing in mind that my father comes to the Masjid (mosque) early. However, some Muslim brothers took the chair back to the second or third row on the pretext that it is impermissible to place a chair in the first row and thus he has to go back.

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Anyway, controversy arose on the issue. Please, inform me about the truth of the matter.

A: a patient should offer Salah according to their ability whether standing, sitting, lying on their side or lying on their back while their feet are directed to the Qiblah (direction of Salah). In such cases, they have to move their heads down signaling Ruku' (bowing) and lower signaling Sujud (prostration). It is also unobjectionable to offer Salah while sitting on a chair if it is difficult to sit on the ground. It is also unobjectionable to place such a chair in the first row which causes no break in the row. Moreover, Muslim brothers have to deal kindly with such a person and give him a suitable vacancy in the row. However, if it is infeasible, the chair should be placed at the edge of the row so as to avert dispute.

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The second question of Fatwa no. 19133

Q 2: If a patient is unable to offer Salah (Prayer) on the ground, is it permissible for them to offer it in bed?

A : it is permissible for a patient to pray on their bed facing the Qiblah (direction faced for Prayer towards the Ka'bah) as long as they are unable to stand, for the Prophet (peace be upon him) said in case of the sick: [\("Offer Salah standing and if you cannot, then sitting; and if you cannot, then lying on your side."\)](#)

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Fatwa no. 18536

Q 1: I am a seventy five year old man and my knees pain me that I can not make normal Sujud (prostration) on the floor. I can not bend my knees so I sometimes sit on a chair and do Sujud with the Imam (the one who leads congregational Prayer). When the Imam sits between the two Sujuds (prostrations) or for making Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer), I sit on the chair. When he stands up I do so with him and when he makes Sujud I make so with him. Do I pray correctly? If not, what do I have to do? Provide me with your beneficial answer please. May Allah keep and safeguard you.

A: Due to the excuse which is mentioned in the question, it is permissible for you to sit on the chair while you are making Tashahhud and between the two Sujuds.

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The second question of Fatwa no. 19870

Q 2: I suffer from kidney failure, I go to the hospital three times a week to undergo renal dialysis that takes about three hours. This process occurs by discharging the blood from the body through one of the veins, then passing it by a purifying device, then entering it once more to the body through another vein.

My question to your Eminence is:

- 1- Does the discharge and entrance of the blood to the body nullify Wudu' (ablution)?**
- 2- Is it permissible for me to combine Zhuhr (Noon) and 'Asr (Afternoon) Prayers if I am certain that 'Asr Prayer will become due while I am undergoing this process?**
- 3- Is it permissible for me to offer Salah (Prayer) during the washing process under such devices?**
- 4-Is it permissible for me to offer Zhuhr Prayer before its due time? Is the due time denoted by the Adhan (call to prayer), Iqamah (call to start the Prayer) or according to the chronological table?**
- 5- Sometimes, the nurse might miss in inserting the injection resulting in the discharge of some blood over my clothes, does such blood nullify my Wudu'? Should I wash my clothes from its traces?**

Please answer me, may Allah reward you well!

A: It is permissible to combine 'Asr and Zhuhr Prayers at the time of Zhuhr for whoever is unable to

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offer 'Asr Prayer on time due to the extension of the renal dialysis process until sunset, but it is impermissible to offer it or any other prayer before its due time. However, the time of Zhuhr starts post meridiem, and you can identify the time either by using the chronological table or by hearing the Adhan.

furthermore, the discharge of a small amount of blood does not nullify Wudu', but the blood itself is Najis (impure); therefore, you should wash whatever is stained of your clothes or body from it, whereas the discharge of a large amount of blood nullifies Wudu', whether it occurs as a result of renal dialysis or for any other reason, for this is considered a discharge of a large amount of Najasah (ritual impurity) from the body.

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Fatwa no. 18780

Q: What is the ruling on those who miss the due time of Salah (Prayer) due to their submission to kidney dialysis? For example, they may visit the hospital before Zhuhr (Noon) or 'Asr (Afternoon) Prayer and finish the dialysis an hour after 'Asr or Maghrib (Sunset) Prayer, and so miss the Zhuhr or 'Asr Prayer.

A: If the reality is as the questioner has mentioned that the kidney dialysis begins before the time of Zhuhr, the sick may delay Zhuhr and combine it with 'Asr at the time of the latter.

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Like all sick people, he is allowed to combine two Salahs. however, if the kidney dialysis begins after the coming of the due time of Zhuhr and ends after the prescribed time of 'Asr, it is permissible for the sick to combine Zhuhr and 'Asr Prayers at the time of the earlier one. The same is true with Maghrib and 'Isha' Prayers. If the kidney dialysis begins before the time of Maghrib begins, he may delay it and combine it with 'Isha' at the time of the later one. If it begins after the beginning of the due time of Maghrib and ends after the time of 'Isha' begins, combining the two Salahs is not necessary, as 'Isha' has an extended time. However, there is nothing wrong with combining them at the time of Maghrib, as is permissible for all other patients who need this. May Allah cure all sick people!

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Fatwa no. 20093

Q: What is the ruling on a Muslim who cannot make Wudu' (ablution) because their hands are amputated? Is it obligatory upon them to perform Salah (prayer)?

A: Salah is obligatory upon every Muslim as long as they are sane, mature and of sound mind, as these constitute the locus of Taklif (meeting the conditions to be held legally accountable for actions). The obligation to perform Salah is not removed due to amputation of an organ or a disease or any similar contingencies. General proofs from the Qur'an, the Sunnah and consensus of scholars support this ruling.

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However, if a Muslim suffers a wound in their body that prevents them from performing all the obligations and pillars of Salah, they should perform it according to their own capacity. Similarly, if a Muslim whose hands are amputated is able to make Wudu' by themselves or by the help of another person, they should do so; otherwise, Wudu' is no longer obligatory on them and they should perform Salah in their current state according to their own capacity. Allah (Exalted be He) says: **﴿So keep your duty to Allāh and fear Him as much as you can﴾** He (Glorified and Exalted be He) says: **﴿Allāh burdens not a person beyond his scope.﴾**

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The first question of Fatwa no. 17795

Q 1: I had special circumstances that prevented me from purifying myself fully for Salah (Prayer). I cannot purify my clothes when touched by impurity and in some cases I cannot direct myself to the Qiblah (direction faced for Prayer towards the Ka'bah) to offer Salah; what is the ruling on the Salah which I offered in these circumstances? It is worth mentioning that this failure in duty on my part was out of my control.

A: It is obligatory for a Muslim to perform Salah according to their ability, because Allah (Exalted be He) says: [﴿So keep your duty to Allâh and fear Him as much as you can﴾](#)

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If people can purify themselves fully from Hadath (major and minor ritual impurities) and Najasah (filth such as urine, blood etc), they must do so, because Taharah (ritual purification) is a prerequisite of the validity of Salah and they must face the Qiblah. If they cannot fulfill any of the mentioned conditions or even some of them, they can offer Salah in the way they can. If in the state you mentioned you could not use water for purification or Tayammum (dry ablution with clean earth) and you could not wash off the impurity from your body or clothes and so you offered Salah according to your ability, your Salah will be valid In sha'a-Allah (if Allah wills).

Once you are able to remove the impurity it is obligatory that you should wash it off your clothes and your body. Also, when you are able you must perform Ghusl (ritual bath) following Janabah (major ritual impurity related to sexual discharge), if you had a wet dream during the period you mentioned, for future Salahs.

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Fatwa no. 19564

Q 1: Should a bedridden patient who is suffering from two fractured legs and a fracture in his left hand and is staying in a hospital for treatment, offer Salah while he is lying opposite to the direction of Qiblah (direction faced for Prayer towards the Ka'bah)? Note that the position of the bed cannot be changed because of the medical equipment above the patient's head.

A: It is permissible for him to do so, if he cannot change the position of the bed or face the Qiblah by himself, because

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Allah (Glorified be He) says, [«So keep your duty to Allāh and fear Him as much as you can»](#).

Q 2: Is it permissible for this patient to combine and shorten Zhuhr and 'Asr Prayers together and Maghrib and 'Isha' Prayers together. He lives in Al-Khobar and is now receiving treatment in Riyadh. Is it permissible for him to only perform Tayammum (dry ablution with clean earth), for it is difficult for him to perform Wudu'?

A: It is permissible for him to combine and shorten Salah, for he takes the ruling applied to travelers if his stay is for treatment and he does not intend to stay for more than four days. However, if he intends to stay for more than four days in Riyadh, he should offer the four-unit Salahs in full. It is permissible for him to combine Zhuhr and 'Asr Prayers together at the time of either of them, and Maghrib and 'Isha' together at the time of either of them. It is also permissible for him to perform Tayammum, if he is unable to use water and there is no one to help him perform Wudu'. He should perform Istijmar (cleansing the private parts with a hard material after urination or defecation) three times or more using hard tissue paper until the place becomes purified before performing Wudu' or Tayammum.

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Fatwa no. 14280

Q: I am a thirty-eight year old man.

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I suffer from rheumatism since 1962 A.D when I was ten. I received treatment but I was never cured. On the contrary, the disease develops and transfers from one organ to another. In 1971, I stopped receiving treatment because of my harsh and difficult conditions in addition to other conditions that are out of my hands. I am bedridden since 1980 and until now. I can not serve myself, move my hands to the right or the left, or even raise them. I cannot eat or drink by myself. I would like you to read my letter and answer my questions which are related to Salah in detail.

1- Undergoing this condition, I cannot perform Wudu' or Tayammum (dry ablution with clean earth). I heard that a person is never exempted from offering Salah under any circumstance, is this true? If this is true, how should I offer Salah while I am in this case? I am very afraid if I do not offer Salah, it would be a debt on me.

2- I heard another opinion that it is permissible for a person who is unable to perform Wudu' or Tayammum to offer Salah without Taharah (ritual purification).

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It is also said that such a patient is exempted from Salah, is this true? Note that I offer Salah without Taharah, acting on this opinion, is my Salah valid? Please, advise. May Allah be merciful to you, for I am worried and do not know what to do concerning Salah.

It is also worth mentioning that I am not married, thus I cannot depend on anyone to purify me. Please, answer me respected shaykhs in detail and in written form. Please, make things easy for me and do not make them difficult. May Allah reward you the best.

As-salamu 'alaykum wa rahmatullah wa barakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: salah is obligatory upon Muslims and they are not exempted from it as long as they are sane. If a person is unable to use water or clean earth, Taharah (ritual purification) is no longer obligatory on them, but it remains their duty to offer Salah at its due time according to their ability. May Allah grant you a speedy recovery.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 6; Page No. 376)

Fatwa no. 18397

I am the director of the Social Care House in Holy Makkah. Such a House is supervised by the under-Secretary of Social Affairs at the Ministry of Labor. The House is to take care of elders who have no breadwinners.

In the two sections of the concerned Social Care House there are about one hundred and fifty males and females. As they are of different conditions, sometimes we get confused regarding some of the matters relating to them and thus we need your guidance.

Please, tell us how can such old people perform Salah (Prayer) bearing in mind that some of them have psychological illnesses, some are not in their full mental capacity because of their old age, and some are sick and cannot move. Provide us with your beneficial answer please. May Allah reward you with the best.

After the Committee studied the question, it answered as follows:

Whoever amongst the old people mentioned in the question is in their full mental capacity has to offer Salah in the way that they are able to do so. They have to perform Salah standing, sitting in case of their inability to stand up, lying down on their side in case of their inability to sit, or lying down on their back in case of their inability to lie down on their side, while making gestures for Ruku` (bowing) and Sujud (prostration) together with Niyah (intention). The foregoing is based on a Hadith which is authentically reported from the Prophet (peace be upon him) on the authority of `Imran ibn Husayn (may Allah be pleased with them both).

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(Part No. 6; Page No. 377)

Fatwa no. 19821

Q: An old man was infected with a disease resembling paralysis that he cannot get up or walk without help and articulates very heavily. Now, he combines two Salahs (Prayers) at the time of one of them as it is difficult for him to perform Wudu' (ablution) for every Salah. Moreover, he cannot utter some Ayahs (Qur'anic verses) and invocations while offering Salah.

The question is: Is doing so valid? What is obligatory on him regarding reciting the Qur'an and Adhkar (invocations) whether during Salah or thereafter? What should he do regarding the fact that he cannot utter some of the former? How should disabled people pray? Give us a Fatwa (legal opinion), may Allah reward you!

A: It is obligatory on such a person to offer Salah in accordance with his ability. Allah (Exalted be He) says: [\(So keep your duty to Allâh and fear Him as much as you can\)](#) Thus, if he can use water for Taharah (ritual purification) even through the help of others, he will have to do so. Otherwise, he should perform Tayammum (dry ablution with clean earth). If he can offer Salah while standing, he will have to do so. Otherwise, he should move his head down signaling Ruku' (bowing) and move it lower signaling Sujud (prostration). Moreover, he should recite the Qur'an in accordance with his ability. It is obligatory only to recite Surah Al-Fatihah, whereas reciting other parts of the Qur'an in the first and second Rak'ahs (units of Prayer) of all Salahs is Sunnah (supererogatory act of worship following the example of the Prophet).

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Furthermore, if he can offer every Salah at its due time without great difficulty, he will have to do so. Otherwise, it will be permissible for him to combine Zuhr (Noon) and 'Asr (Afternoon) Salahs when the time of any of them is due and Maghrib (Sunset) and 'Isha' (Night) Salahs when the time of any of them is due.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 15268

Q: I am an elderly woman who cannot move from the bed I have lain in for ten years. I would like to ask for a Fatwa (legal opinion issued by a qualified Muslim scholar) about my Salah (Prayer) and Sawm (Fast) for three months; one month during which I performed no Salah or Sawm and two months during which I performed Sawm on two days in each month. I have asked about the Sawm and was told that I should not perform it in my condition.

A: First: you have to perform Salah according to your ability; pray standing, and if you cannot, then sitting down, and if you cannot, then lying on your side, and if you cannot, then lying on your back with your legs towards the Qiblah (direction of Salah). Allah (Glorified and Exalted be He) says: [\(So keep your duty to Allâh and fear Him as much as you can\)](#) The Prophet (peace be upon him), when asked by a sick person on the same issue, replied, [\(“Perform Salah standing, and if you cannot, then sitting, and if you cannot, then lying on your side.”\)](#) However, if you perform Salah lying on your side, you should do so on your right side with your face towards the Qiblah (direction faced for Prayer towards the Ka'bah).

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Second: As for the month during which you did not perform Salah, if that was done due to unconsciousness, you need do nothing. If it was done due to ignorance or sickness, you have to make up for the Salah you missed at any time as soon as possible.

Third: You have to perform Wudu' (ablution) using water if you can, even if it is with the help of one of your children, any of your Mahrams (non-marriageable male relatives), or other women. Moreover, you also have to perform Istinja' (cleansing the private parts with water after urination or defecation) or Istijmar (cleansing the private parts with a hard material after urination or defecation) three or more times using stones or tissue paper. This will suffice instead of water if it cleanses you. If you cannot perform Wudu', you have to perform Tayammum (dry ablution with clean earth). This is done by hitting your hands against earth and then wiping your face and palms with them. You should ask those around you to put some earth near your bed, so you can use it when you need to. You can also combine the Zhuhr (Noon) and 'Asr (Afternoon) Prayers at the time of either the earlier or the later one and combine Maghrib (Sunset) and 'Isha' (Night) Prayers at the time of either the earlier or the later one as other ill people do.

Fourth: You have to make up for the days of Ramadan that you missed if you can do so and you should also feed a needy person for each day of Ramadan of the years preceding 1412 A.H. that you delayed making up for, if you can do so. However, if you cannot feed any needy people due to being too poor to do so, it will be sufficient for you to make up for the days of Sawm that you missed; all praise be to Allah. If you cannot perform Sawm due to being old, you will have to feed a needy person for every missed day by giving them

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half a Sa' (1 Sa' = 2.172 kg) of wheat, rice, or any other local staple food. It is also sufficient to give

it all to one poor person. If you are unable to feed anyone, you will be exempted based on the evidence we quoted above. However, you should perform Sawm in the future and if you cannot do so due to old age, you must feed a needy person for each missed day. It is also sufficient to give that food to one person or more, whether at the beginning, at the middle, or at the end of the month.

We ask Allah to help you and us and give us success.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, and his family and Companions!

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Fatwa no. 17898

Q: My father died from a chronic illness. During his illness, which did not last long, he did not perform Salah (Prayer). He was not able to do so, and, although he was not unconscious, he could not perform Wudu' (ablution), get up or walk. Before his death, in fact during his life, my father would only perform Salah at home and would only perform the two 'Eid (festival of sacrifice and that of breaking fast) Prayers and Jum'ah (Friday) Prayers in congregation at the Masjid (mosque). He would also perform his Salah so quickly that he would not perform the Sujud (prostration) or Ruku' (bowing) properly.

The question is: Can we supplicate to Allah for him, to ask forgiveness for him, give in charity, and perform Hajj on his behalf?

A: It is obligatory on someone who is ill to perform Salah according to their ability, as long as they are conscious.

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We hope that Allah will forgive your father for abandoning Salah during his illness out of ignorance. Many people commit this mistake, hoping to perform Salah in a more purified state after their recovery and abstain from Salah without Taharah (ritual purification) or while ritually impure. We also hope that Allah forgives your father for being negligent in offering Salah in congregation and other deeds. So, supplicate to Allah for your father, ask for forgiveness for him, give in charity, and perform Hajj on his behalf, hoping that Allah will pardon him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, and his family and Companions!

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Fatwa no. 16168

Q: My father passed away after suffering for a long time from a serious disease. He (may Allah be merciful to him) continued performing Salah (Prayer) regularly during his lifetime with the exception of the last month he lived as he could not stand, sit, move, or even control discharges of the urethra and anus because of the number of chronic illnesses that he had during that period. It may be worth mentioning that I have only one brother who lives with me along with my mother who is sixty years old. I told my deceased father that he had to perform Salah even while lying down on the bed, but he replied that he could not do the Taharah (ritual purification). He asked me to inquire about this matter for him. I complied with his request and asked about this embarrassing matter. The answer was that I myself had to help my father perform Taharah. Unfortunately, I did not do so as I am so bashful, to the furthest limits, and I cannot do so. My father thus did not pray for the last month before his death. Moreover, it was the Will of Allah (Exalted be He) that I witnessed my father's last breath but I did not do Talqin (encouraging someone dying to say: "La ilaha illa Allah") for him as I did not know that he was dying because this was the first time for me to come across such a situation. The point is that now I strongly feel that I am guilty. I would like to inquire about the sin that my father committed when he did not perform Salah for one full month before he died; is there any Kaffarah (expiation) for it? It may be worth mentioning that I am a dutiful son to my father and I always make Du'a' (Supplication) to Allah to give me and my family all the best. What should I do?

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A: A sick person has to offer salah according to their condition. They have thus to perform Salah standing, sitting in case of their inability to stand up, lying down on their sides in case of their inability to sit, or lying down on their back in case of their inability to lie down on their sides, while making gestures for Ruku' (bowing) and Sujud (prostration). The foregoing is based on a Hadith which is authentically reported from the Prophet (peace be upon him) on the authority of 'Imran ibn Husayn (may Allah be pleased with them both). Regarding Taharah, they have to make 'Wudu' (ablution) if they are able to do so either by themselves or through the help of somebody else. Otherwise, they have to make Tayammum (dry ablution with clean earth). On the other hand, you do not have to make any Kaffarah for the fact that your father did not pray during the last month of his life. Hopefully he may be excused because he was ignorant of the foregoing ruling, besides, Talqin is not Wajib (obligatory) and thus missing it is not a sin. And Allah knows best.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



Third question of Fatwa no. 20768

Q 3: While receiving medical treatment at a hospital, I did not perform Salah (Prayer) for two weeks. This was because I thought that Salah of those who cannot control their excretory functions is invalid. However, while I was still in the hospital, I prayed for two and a half months without even performing Tayammum (dry ablution). Afterwards, I made up for these Salahs (Prayers) by praying one extra obligatory Salah at each prayer time. What is the ruling on this? May Allah reward you with the best.

A: It is Wajib (obligatory) on sick persons to offer Salah according to their condition. They must not abandon Salah as long as they have full mental capacity. A proof for this is Allah's statement: [\(So keep your duty to Allâh and fear Him as much as you can\)](#) You have thus to make up for the Salahs that you missed provided that you follow the right order of Salahs. It must be made up for at one and the same time and it is impermissible that you make up for one obligatory Salah with a current obligatory one. Nevertheless, the Salahs that you have already made up for are valid In sha'a-Allah (if Allah wills). On the other hand, people who are ill must be in a state of Taharah (ceremonial purification) as much as possible. Accordingly, if you can perform ablution using water; you have to do so. Otherwise, you may perform Tayammum using dust. Finally, if you are unable to purify yourself with water or dust, you are to pray without performing 'Wudu' (ablution) or Tayammum.

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The fifth question of Fatwa no. 20914

Q 5: After undergoing an operation, a woman became unable to make Wudu' (ablution) or Tayammum (dry ablution with clean earth) due to her severe illness and that her clothes were not clean. She did not perform the obligatory Salah (Prayer) for three days. Should she make up for the Salah she missed one month ago? Has she committed a sin by doing that? Please, advise. May Allah reward you with the best!

A: In principle, the obligation of Salah is not removed from Muslims as long as they are sane. The woman in question had to perform Salah according to her own condition, even if she could not make Wudu' due to her illness, or could not do Taymmum, or if there was impurity on her body or clothes that she could not remove or wash. Allah (Exalted be He) says: [﴿Allâh burdens not a person beyond his scope.﴾](#) He also says: [﴿So keep your duty to Allâh and fear Him as much as you can﴾](#) In such a case, she should perform Salah while she is standing if she is able to; otherwise, she should perform it while she is sitting. If she is unable to, she should perform it while lying on her side or while she is sleeping on her back if she cannot lean on her side.

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Allah (Exalted be He) says: [﴿So keep your duty to Allâh and fear Him as much as you can﴾](#) He also says: [﴿Allâh burdens not a person beyond his scope.﴾](#) Also, the Prophet (peace be upon him) said to a sick person: [﴿Offer Salah standing and if you cannot, then sitting; and if you cannot, then lying on your side.﴾](#) According to another narration, he (peace be upon him) added: [﴿...and if you cannot, then lying on your back.﴾](#) Thus, it is obligatory on that woman to make up for the Salah she missed in order, i.e. she should begin with the obligatory Salah she missed on the first day and so on until she completes them.

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The third question of Fatwa no. 18860

Q 3: According to the medical diagnosis, my 27-year-old sister is suffering from mental retardation affecting her brain. However, it is evident from her behavior that she is possessed, for she laughs for no reason and eats in a disgusting way. Nevertheless, she can distinguish right from wrong. Thus, she regularly observes the Five Obligatory Daily Prayers, but she recites Al-Fatihah only. She speaks with difficulty and forgets a lot. Is there any sin on her if, while in Salah, she forgets to recite Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer) or some Qur'anic Ayahs (verses)

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after Al-Fatihah?

A: If the reality is as you have mentioned, your sister is not to blame if she recites Al-Fatihah only and forgets to recite the other invocations of salah. She does what is within her capacity and is not to be blamed for what is beyond her capacity to do or memorize. She is excused for her mentioned illness, as Allah (Exalted be He) says, [«Allâh burdens not a person beyond his scope.»](#) Allah also says, [«So keep your duty to Allâh and fear Him as much as you can»](#) However, you should strive to teach her the first and second Tashahhud and the formulae prescribed for Ruku' (bowing) and Sujud (prostration).

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Fatwa no. 21897

Q: I suffer from an allergy in the respiratory system that often causes me pain, and I get irritated by air conditioners. There is a Masjid that is around five kilometers away from my house, at the end of which the air conditioners are turned off. Is it permissible for me and my children to offer the Salah at the end of the Masjid

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by forming a separate row and following the Imam (the one who leads congregational Prayer). This perhaps may be better than offering Salah at home due to my health condition, thereby obtaining the reward of offering the congregational Salah Insha'a Allah (if Allah wills)?

A: If the reality is as you mentioned, that you suffer from such a condition and that there is no air-condition-free Masjid nearby, then it is permissible for you to offer Salah at the place where there is no air-conditioning inside the mentioned Masjid, but you should have someone join you in the row to avoid praying on your own, as Allah (Exalted be He) says: [﴿So keep your duty to Allâh and fear Him as much as you can﴾](#).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 6; Page No. 388)

Salah of a traveler

Fatwa no. 16906

Q 1: at what distance from residing city is it permissible for a traveler to shorten Salah (Prayers)?

Q 2: Is it permissible for me to combine and shorten Salah when I am traveling from Jeddah to Al-Ta'if?

Q 3: If I hear the Adhan (call to Prayer) while I am traveling and I am at the outskirts of the city, is it permissible for me to combine and shorten the Zhuhr (Noon) and the 'Asr (Afternoon) Prayers or should I offer a full Zhuhr Prayer? If I am traveling from Al-Ta'if to Jeddah and the time of the Maghrib (Sunset) Prayer started while I am still in Al-Ta'if, if I perform that Salah in congregation in the Masjid (mosque), is it permissible for me to combine the 'Isha' (Night) Prayer with it as I am a traveler? Is it permissible for me to combine and shorten Salah when traveling for the purpose of an outing or picnic? If I travel to Jeddah and I live in Al-Ta'if to make a transaction there, and I perform the Zhuhr Prayer behind the Imam (the one who leads the congregational Prayer), is it permissible for me to combine and shorten the 'Asr Prayer with it, as I do not have the intention of staying in Jeddah ?

A: It is permissible to shorten the four-Rak'ah Salah (Prayer consisting of four units) when traveling a distance of about 80 kilometers, which is a two-day journey by camel. Anyone who travels from Jeddah to Al-Ta'if can shorten Salah, as the condition for the stated distance is met,

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unless they intend to stay for more than four days, in which case they should perform the full Salah as they are not considered to be travelers. When they leave, heading to their own homeland, they can shorten Salah on the journey. The rulings on shortening and combining Salah during travel are applicable as soon as a traveler leaves the inhabited area of the city where they live, even if they can hear the Adhan when they are outside the city. If you are a traveler and you offer the Maghrib or the Zhuhr Prayer with residents, you may combine the 'Isha' and the 'Asr Prayer with them respectively. It is also permissible to shorten Salah when traveling even for the purpose of an outing or picnic, as the Rukhsah (concession) is general.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, and his family and Companions!

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The second question of Fatwa no. 17264

Q 2: What is the criterion of travel and the distance that gives a traveler the right to shorten and combine Salahs (Prayers)? I travel 80 kilometers every day and some of the passengers combine 'Asr (Afternoon) Prayer and Zhuhr (Noon) Prayer under the pretext that such a distance is deemed travel. Is it permissible for us to combine the Salahs over such a distance?

A: The 80 kilometers distance that you travel every day is considered travel, which allows you to shorten the four-Rak'ah Salahs (Prayer consisting of four units).

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Also, it is permissible for you to combine two Salahs while traveling on the way.

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Fatwa no. 17936

Q: We heard that you issued a Fatwa (legal opinion issued by a qualified Muslim scholar) whereby a person living in Riyadh and heading for Al-Kharj may combine and shorten Salah. Is this Fatwa true? Is it applied to the present day where the buildings of the two cities draw them closer to each other? Is it permissible to combine the two Salahs when there is no difficulty in travel during this distance? Supposing that combining and shortening Salahs are impermissible, should a person, who did so before knowing this Fatwa, repeat his Salah? Where do the boundaries of Riyadh end? Please, advise. May Allah reward you!

A: The distance that permits a person to shorten Salah is the distance covered by a mount during two days. Approximately, it is eighty kilometers. The beginning and the end of every town is determined by the end of the inhabitable proximate buildings of that town. If the distance between the buildings of Riyadh and that of Al-Kharj now is 80 km, combining and shortening Salah are permissible. If the distance is less than this distance, combining and shortening Salah are impermissible. As for a person who combined and shortened Salah while moving between the two cities and did not notice the short distance between their two boundaries due to his lack of awareness, we are of the opinion that

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he does not have to repeat Salah, due to his ignorance of the ruling. However, he should not do so again in the future.

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Fatwa no. 21086

Q: Please, be informed that I live in the city of Riyadh and work in the city of Al-Kharj where I go everyday, is it permissible for me to shorten and combine the Salah (Prayers) or not? It should be mentioned that I have measured the distance between the borders of the two cities (that is to say the inhabited area in both cities) and found that the distance from the last district of Al-Kharj towards Riyadh which is "Al-Bida' District" until the buildings of the national guards through Al-Kahrj road (the last area inhabited towards Al-Kharj) is only fifty seven kilometers. However, if we add the utilities of the two cities of factories, workshops and others, the distance will be much less than that. In this case, is it permissible for employees, workers and others who move between these two cities to shorten and combine Salah?

A: the distance at which a traveler is given travel concessions according to the opinion of the Jumhur (dominant majority of scholars) is a two-day journey by camel which is nearly estimated by eighty kilometers. Therefore, whoever travels for this distance or more is to be given the concessions of travel such as shortening of

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the quatrain Salah to two Rak'ahs (units of prayers), combining Zhuhr (Noon) and 'Asr (Afternoon) Prayers, as well as Maghrib (Sunset) and 'Isha' (Night) either at the time of the earlier or the later ones, in addition to not fasting in case of Sawm (Fast), and wiping over the Khuffs (leather socks) for three days and their nights. Whereas the distance mentioned in the question is not a distance over which it is permissible to shorten Salah nor eligible for travel concessions.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 21324

Q: I work in Prince Sultan Air Base located at Al Kharj and live in Riyadh. The distance between the Base and Riyadh is 130 to 150 kilometers which I travel every day. Is it permissible for me to apply the rulings of travel in terms of combining and shortening Salahs (Prayers) every day, even if my work will remain for five or seven years? Please, advise.

A: It is permissible for you to shorten and combine two Salahs together during your travel between Riyadh and the Base. Also, you are permitted to combine and shorten Salahs in the Base on the condition that you do not intend to stay in the Base for more than four days, because you are considered a traveler. The exception is that when you join a congregation that performs Salah in full, then you should perform the same number of Rak'ahs with them.

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Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



The third question of Fatwa no. 16647

Q 3: a man works in a company, which is 360 or 480 km away from home; is it permissible for him to shorten Salah (Prayer)? It should be noted that his stay in the company varies from 45 days to 2 months.

A: It is obligatory on a Muslim who travels and intends to stay for more than four days to perform Salah in its full Rak'ahs (units of Prayer) during his stay. That is because the rulings of travel are no longer applied to him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



The second question of Fatwa no. 20866

All praise be to Allah Alone, and peace and blessings be upon the Last Messenger.

The Permanent Committee for Scholarly Research and Ifta' has read the question that was sent to His Eminence the Mufty (Islamic scholar qualified to issue legal opinions) by the Head of the Department of Religious Affairs at the Borders Guard in the Eastern Region the Lieutenant: 'Adel ibn Muhammad

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Al-Bidiwy. The concerned letter was transferred to the Committee by the secretariat-general for the Council of Senior Scholars under the number 469 and dated 18/01/1420 A. H. The questioner asked different questions. Following is his second question:

Q 2: Some patrols move from headquarters or sectors under them and travel for long distances that sometimes extend to four hundred kilometers. Some of these patrols may then have a short stay of three to ten days at some specific places. It may be worth mentioning that going on such patrols is the main work of one department in Borders Guard where officers always travel from one place to another just as people working on trucks and lorries do as this is the nature of their work. We hope thus that your Eminence clarify the ruling on shortening and combining Salah (Prayer) if a person is on their way or if they stay in a specific place after arrival for carrying out a certain task. Besides, what is the ruling on breaking Sawm (Fast) due to being in a patrol that goes for long distances or stays in a specific place for finishing some work? It may be worth mentioning that the duration of accomplishing a task may range to ten days. Besides, is there a minimum travel distance for combining and shortening Salah? May Allah reward you with the best for supporting us and Muslims.

A: officers who go on patrols for eighty kilometers or more from the place of their residence are to shorten their Salah during the patrol.

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However, officers in patrols that go for less than the foregoing distance or who do not know whether they will go to a far or short distance have to perform the Salah in full and not shorten it. Regarding the case of the officers staying in a specific place after arrival, if they intend to stay for four days or less or if they do not know the duration of their stay; they are to shorten Salah provided that the distance of their travel is eighty kilometers or more. If they intend to stay for more than four days; they have to complete their Salah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



Fatwa no. 15453

Q: We are soldiers in a remote area which is 40 km away from the city of Rafha' where we are assigned a mission for three months. Should we perform Salah (Prayer) in full and the Jumu'ah (Friday) Prayer? What about the supererogatory Salah, knowing that there is a permanent Masjid (mosque) where we perform the Five Obligatory Daily Prayers? Is it permissible for us to combine 'Asr (Afternoon) Prayer and Zhuhr (Noon) Prayer at the time of the thick dust? Is it permissible for us to wipe over the Khuffs (leather socks) as residents or travelers?

A: the traveling that requires shortening Salah should be a distance of

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eighty kilometers or more, which is equal to a two-day travel by a camel. Thus, it is not permissible for you to shorten the Salah because the place you travel to does not meet the distance set by the Shari'ah (Islamic law). Also, it is not permissible for you to combine the two Salahs and you have to perform every Salah fully at its due time. However, you are permitted to wipe over the Khuffs as residents for only one day and one night. It is not permissible for you to perform Jumu'ah (Friday) Prayer; instead, you should offer it as Zhuhr (Noon) Prayer unless there is a nearby town where Jumu'ah (Friday) Prayer is offered. In the latter case, you should join them. Moreover, you are permitted to perform Al-Sunan Al-Rawatib (supererogatory prayers that were stressed and regularly performed by the Prophet), Witr (Prayer with an odd number of units) and the like.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	`Abdullah ibn Ghudayyan	Salih Al- Fawzan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 16230

Q: We work at a military base, and live in the city of Riyadh. Our work place is a hundred and sixty (160) kilometers away from home, we head to it daily, our work hours end right after Zhuhr Prayer, where we offer Zhuhr inside the base, then return to Riyadh where we arrive at our houses a while before 'Asr prayer, our question is:

1- Is it permissible for us to shorten the Salah (Prayer) inside the Masjid (mosque) of the base in the mentioned case?

2- Is it permissible to combine Zhuhr and 'Asr Prayers, as we

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return to our houses very tired to the extent that makes us sleep until the due time of 'Asr has expired?

3-If combining Salah is permissible for us, is it permissible if we return to our houses before 'Asr prayer and sleep resulting in missing the prayer at the Masjid?

A: Since the mentioned distance exceeds the distance at which shortening Salah is permissible, and you do not plan to stay at your workplace except for the daily work hours, it is permissible for you to use the travel concessions such as combining and shortening Salah. Accordingly, it is permissible for you to combine and shorten Zhuhr and 'Asr Prayers at the mentioned workplace. However, if you reach Riyadh where you reside and find that people have not offered 'Asr Prayer yet at the Masjid, it is not obligatory for you to repeat it again.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	`Abdullah ibn Ghudayyan	Salih Al- Fawzan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 18189

Q: Eight months ago, the leadership commanded our military unit (the soldiers) to move from Khamis Mishit region to Jizan in the front lines. We were near the urbanized villages, living in tents and did not lead a stable life. Near us are villages and deserted grounds. We do not know when we will return home. Since then until now, we shorten Salah.

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First question: Is shortening the four-Rak'ah Salah (Prayer consisting of four units) in this case permissible? Please, advise.

Second question: Are we required to offer Jumu'ah (Friday) Prayer?

Third question: Is a person who brings his family and lives in the nearby villages required to shorten or offer Salah in full?

A: It is well-known that the basic principle in Shari'ah (Islamic law) is that the non-traveler must offer the Salah in full, each Salah at its due time. Likewise, the basic principle concerning the traveler is to shorten the Salah. It is also permissible for the traveler to combine two Salah, offering them at the time of the earlier or the later one. For example, combining Zuhr (Noon) and 'Asr (Afternoon) Prayers, and offering them at the time of either one of them; also combining Maghrib (Sunset) and 'Isha' Prayers, and offering them at the time of either one of them, whether at the beginning, middle, or end of the due time of Salah, according to what is most convenient for the traveler.

Likewise, if the traveler intends to stay for four days or less or stays temporarily in a place and does not know when they will finish their task and leave or how long they will stay, they, like a traveler, may avail of the Rukhsahs (concessions) of traveling, such as shortening the Salah and others.

As for the traveler who intends to stay for more than four days, their case is like that of the resident; they should not avail themselves of any of the Rukhsahs of traveling, like shortening Salah and others, according to the most correct opinion of scholars,

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following the basic ruling concerning the Salah of the non-traveler, which is to offer Salah in full, and that to be on the safe side.

As for Jumu'ah Prayer, since you mentioned that you are not a resident of this place - and since residency is a condition - you are not required to offer it. So, you should offer Zhuhr Prayer (four-Rak'ah Salah) instead. However, if any of you enters a Masjid (mosque) where the Jumu'ah Prayer is offered, he should offer it and it will suffice instead of Zhuhr.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



Fatwa no. 15242

All Praise is due to Allah Alone, and peace be upon the Last of the Prophets. To commence:

The Permanent Committee for Scholarly Research and Ifta' has studied the submitted question to His Eminence, the General President by the General Manager of the Religious Affairs of the Armed forces which is referred to the Committee from the General Secretariat of the Council of Senior Scholars No.1474 on 1 Rabia Thany, 1413 A.H., in which the questioner asks about the following:

We had a question from those who work in Al-Salil base which reads as follows: They live in a school in Al-Dawasir Valley which is about 120 km away from their base headquarters. Their shift ends at 11: 30 A.M.

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and then they go home to offer Zhuhr (Noon) Prayer at one o'clock. They ask about the ruling on shortening and combining Salah because the case is as mentioned. Should they offer Salah in congregation when they reach their residence and find that the people are performing Zhuhr (Noon) Prayer? Can they shorten and combine Salah if they missed the congregation and were tired from the travel? It is worth mentioning that the matter is being repeated daily when they go to work and come home? We hope that Your Eminence could give us a Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard. May Allah reward you.

After the Committee had studied the question, it answered with the permissibility of shortening and combining Salah on their way before they reach their headquarters. If they do not perform Salah on their way, it is not permissible for them to shorten or combine Salah and they have to offer Zhuhr (Noon) Prayer in complete form when they reach their homes. If they arrive when their people have not yet performed Zhuhr (Noon) Prayer, they have to offer Salah with them. As for 'Asr (Afternoon) Prayer, if they do not combine it with Zhuhr (Noon) Prayer on their way, they must delay Salah to perform it with the people at its due time.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



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Fatwa no. 20983

Q: I am employed in a military position in the region of Thawl, which is 150 km from Makkah, and I travel back and forth to work everyday. My question is: Is it permissible for me to combine and shorten the Zhuhr (Noon) and the 'Asr (Afternoon) Prayers, as I leave work at 12:00 midday, before Zhuhr, and I reach my home in Makkah at 1:45 pm, after Zhuhr? I hope that you will reply to me concerning this matter in writing, in order to settle a dispute among the employees about it. May Allah reward you well.

A: The distance you mentioned between Makkah and Thawr constitutes a traveling distance that allows you to combine and shorten Salah (Prayer) until you return to Makkah, even if this happens everyday.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 14616

All praise be to Allah alone, and may peace and blessings be upon the one after whom there will be no Prophet!

The Permanent Committee for Scholarly Research and Ifta' read the letter that was sent to His Eminence the General President by the Religious Administrative Affairs Manager

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of the Navy, which was referred to the committee by the General Secretariat of the Council of Senior Scholars, no. 4194, dated 17/10/1418 A.H. His Eminence asked a question that was mentioned in the letter of the Religious Administrative Affairs Manager from the King Faysal Naval Base, which stated the following:

Many questions have been submitted to us concerning the ruling on performing the Jumu'ah (Friday) prayer and Tarawih (special supererogatory night prayer in Ramadan) on board ship or when in dock, as there is a lot of discussion about this. They have asked me to send a request for a Fatwa (legal opinion issued by a qualified Muslim scholar) to the Council of Senior Scholars with a clarification to the position of the ships' crews, so everyone can abide by the Fatwa and the disputes will be settled.

We would like to describe the ships and their crews before asking the questions:

First: There are different sizes of naval ships; some of them are small which makes it difficult to offer the congregational Salah (Prayer) on them, some are medium sized, and others are large ships with crews of more than 150. The last two types of ships have large decks, where the crew can offer the Jumu'ah and the congregational Salah without any problems or experiencing any shaking, because those big ships are not affected by the waves.

Second: These ships have different situations; usually they are docked in the port and sometimes they are

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out at sea, far from the port at a distance that allows the shortening of Salah or more. They are then not stationary in one place, but are on patrol. Sometimes they are in the middle of the sea at a distance less than that which permits the shortening of Salah. Sometimes the anchor is lowered and a ship remains in one place and other times it is taken to the mainland and into dry dock for repairs, which might take a month or more. In this case, it is more like a multi-storey building, not a ship.

Third: The ship's crew do not live inside the ship; they live at the naval base and only come on board during their working hours, for a whole day for the shift workers, more than that when the ship is out at sea, or even more if they are guarding the borders. However, the first case is the most common.

Having clarified the situation of the ships, we would like to ask some questions:

First: What is the ruling on offering Jumu'ah Prayer on board medium and large ships,

where there is a place to offer congregational Salah in the following situations:

- a. If the ship is in port and not moving at all.
- b. If the ship is out at sea and far from the naval base,

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at a distance that permits the shortening of Salah or more, but it is not stationary in one place, it is on patrol.

- c. If the ship is out at sea and far from the naval base, at a distance that does not permit the shortening of Salah, and it is not stationary, it is on patrol.
- d. In the situations described in b. and c., but stationary with the anchor dropped.
- e. If the ship is out of the sea in dry dock, supported on iron bases, to be repaired.

Second: What is the ruling on offering Tarawih in the situations mentioned in the first question?

Third: What is the ruling on offering congregational Salah on board small ships, where there is not enough room for a congregation or if there is, the congregation cannot stand in rows? Please advise on what should be done if the ship is out at sea or tied to the quay.

Fourth: Please clarify, if, in the situations mentioned in the first question it is not obligatory on the crew to offer the Jumu'ah Prayer, but they have done so, will it suffice them or do they also have to repeat it again as Zhuhr (Noon) Prayer?

Fifth: If the ship tied to the quay, should

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the crew offer Jumu'ah Prayer on the quay or are they exempted from it? Although they are not traveling, and there is a nearby Masjid (mosque) where the Jumu'ah Prayer is offered, the crew cannot all leave the ship and go to the Masjid together. If they offer the Salah on the quay, they can all offer it together.

Sixth: If the ship is out at open sea at a distance that permits the shortening of Salah, and the crew shortens and combines Zhuhr and 'Asr (Afternoon) Prayers at the time of the earlier, is it permissible for some of them to perform a supererogatory Salah after it if they want to, since the time for the 'Asr Prayer has not arrived or is it not permissible because they have already performed the 'Asr Prayer? The same applies to the Maghrib (Sunset) and 'Isha' (Night) Prayers. If the crew combines and shortens them during the time of the earlier one, can they offer Witr (Prayer with an odd number of units) or Tarawih immediately after it, or should they wait until the red twilight disappears and the time for 'Isha' arrives?

Seventh: If the ship is out at open sea at a distance that permits the shortening of Salah or more and the crew combines and shortens the Zhuhr and 'Asr Prayers during the time of the earlier one, and then the ship enters the port and drops anchor before the time for the 'Asr Prayer or during its time, do they have to repeat the 'Asr Prayer because they have reached land in time or is their first performance of it suffice? The same applies to Maghrib and 'Isha' Prayers.

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We hope that you will send this Fatwa request to the Council of Senior Scholars for us to have the required Fatwa that we can generally apply in the naval force ships as soon as possible. As-salamu 'alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: First: A naval ship's crew does not have to offer the Jumu'ah Prayer on board in any of the situations, as they are not residents, apart from those who live at the port, as they do not take the same rulings on travelers; they should offer the Jumu'ah Prayer in the Masjid. As for Tarawih, there is no harm in offering it during travel.

Second: Those among the ship members who combine the Zhuhr and 'Asr Prayers, for coming under the ruling of travelers, cannot perform supererogatory Salah after the 'Asr Prayer, even if they combine them in the time of the earlier, in compliance with the Hadith that generally prohibit any Salah after the 'Asr Prayer, which include travelers and any others.

As for combining Maghrib with 'Isha', there is no prohibition against performing supererogatory Salah after them, even if they are combined in the time of the earlier Salah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, and his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



(Part No. 6; Page No. 407)

Fatwa no. 14214

Q: There is a teacher from one of the Arab countries who comes to the KSA at the beginning of the academic year and travels after the end of the year, thus this teacher shortens Salah all during the period which he stays in the Kingdom; is this permissible or not?

A: The mentioned teacher must complete Salah and fast Ramadan when he comes for teaching and intends to stay for more than four days, because he comes under the ruling of a non-traveler.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
'Abdullah ibn Ghudayyan	'Abdul-Razzaq 'Afify	'Abdul-'Aziz ibn 'Abdullah ibn Baz



Fatwa no. 14524

Q: We would like to inform Your Eminence that the Joint Command in Kuwait and their army men perform Salah in complete form as well as Jumu'ah (Friday) Prayer. This is only out of their speculations because they live in buildings. We do not know when we shall receive the orders to go to our country or any other place, so we hope you will give us a Shar'y (Islamic law-based) Fatwa (legal opinion issued by a qualified Muslim scholar) regarding whether should we offer the Five Obligatory Daily Salah (Prayers) in complete form or not? Are we required to perform Jumu'ah (Friday) Prayer?

A: It is obligatory upon them to complete Salah because of their determination to stay more than four days.

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As for Jumu'ah (Friday) Prayer, they should not offer it on their own but they should offer it with other people in the nearby Masjids (mosques) where Jumu'ah Prayer is held, which makes it incumbent upon them as other inhabitants, based on the general evidence.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 14505

Q: There was a question from the command of a captive camp in Al-Artawiyah regarding shortening and completing Jumu'ah (Friday) Prayer where they stay in tents in large numbers. their stay is limited to three months and they are surrounded by villages and the nearest village is two kilo meters away. Should they complete or shorten their Salah because the period is limited? Should they perform Jumu'ah (Friday) Prayer in their camp? Could you kindly advise. May Allah reward you.

A: If the matter is as you mentioned, they have to offer the four-Rak'ah Salah (Prayer consisting of four units) in complete form and they have to perform Jumu'ah (Friday) Prayer just as other people do in nearby Masjids (mosques).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



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Fatwa no. 17237

All praise be to Allah Alone, and peace and blessings be upon His last Messenger.

The Permanent Committee for Scholarly Research and Ifta' has read the letter that was sent to His Eminence the Mufty by His Excellency the Ambassador in Britain of The Custodian of the Two Holy Mosques. The concerned letter was transferred to the Committee by the secretariat-general of the Council of Senior Scholars under the number 2280 and dated 04/06/1415 A. H. The question read as follows:

I would like to inform Your Eminence that hundreds of Sa`udis live temporarily in Britain for academic reasons such as students or for political reasons such as diplomats etc. Such people live in Britain for different periods mostly between one and five years. The point is that many inquiries have been raised as to whether rulings of travel i.e. combining and shortening Salah (Prayer), and breaking the Sawm (Fast) in Ramadan apply to the people concerned. People here disagree on this issue. Could you please clarify the Shar`y (Islamic legal) ruling on this matter? May Allah grant you success and help you to support truth and its people.

After the Committee had studied the question, it answered as follows:

officers and students who are sent outside their countries to accomplish certain goals and they intend

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to stay for the period which is mentioned in the question or for any other period that is more than four days, they are not entitled to follow any of the Rukhsahs (concessions) of travel i.e. shortening or combining the Salah (Prayer) or breaking the Sawm. Rather, it is Wajib (obligatory) on them to perform the complete Salah on time with the congregation and without combining two Salahs (Prayers) together. Similarly, they have to observe Sawm in its due time with other Muslims as they are regarded as being resident in Britain.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 16083

Q: We work for the Civil Defense and are charged every year with serving the pilgrims. We offer the obligatory congregational Salahs (Prayers) at different Masjids (mosques) whether inside places of performing the rites or outside them. We do not shorten the Salah (Prayer) as we begin staying in the same place early before the start of the Hajj season. Nevertheless, on the day of Day of `Arafah (9th of Dhul-Hijjah), some of us shortened and combined Zhuhr (Noon) and `Asr (Afternoon) Prayers to imitate the pilgrims. Some others shortened the two Salahs without combining them while others prayed each one of the two Salahs at their due times and with the full number of Rak`ahs (units of Prayer). Everyone acted according to their own discretion and the same happens regarding the Salahs of Maghrib (Sunset) and `Isha' (Night) in Muzdalifah. Please clarify this matter for us and tell us whether the Salah that we performed is permissible? How do our colleagues who stay in `Arafah have to pray? How do this small group of us who are not pilgrims but who move with the pilgrims

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to all the places of performing rites have to pray? Provide us with your beneficial answer please. May Allah reward you with the best.

A: If you are not pilgrims and you intend to stay for more than four days, you must perform the full number of Rak`ahs for your Salah at its time. However, those who have already shortened or combined their Salahs do not have to make up for them as this was a doubtful matter for them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



The first and second questions of Fatwa no. 17854

Q 1, 2: What should a traveler do when he reaches his destination; should he combine or shorten Salah (Prayer)? What is the duration permissible for combining and shortening Salah for a traveler? Should a traveler, who resides near a Masjid (mosque) and stays for only three days, offer Salah in the Masjid (mosque) or in his residence? What is the ruling if the duration is more than three days?

A: if a traveler arrives at his destination and does not intend to stay for a specified period or intends to stay no more than four days, it is preferable for him to offer Salah in its time shortening the four-Rak'ah Salah (Prayer consisting of four units) without combining prayers. Yet, if he offers Salah after a resident Imam (leader in congregational Salah) who does not shorten Salah, he must offer complete Salah following his Imam. In this case, he is not permitted to abandon the congregational Salah and prays alone for shortening Salah, if he is an individual.

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Shortening Salah is only Rukhsah (concession) while the congregational Salah is obligatory. However, if the traveler intends to stay more than four days, he must offer the Salah in full, according to the opinion of the majority of scholars, which is the correct opinion. The basic rule states that a resident has to offer complete Salah unless his stay is for four days or less. During the Farewell Hajj, the Prophet (peace be upon him) intended to stay for four days, so he shortened Salah during these days before going to Mina.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz



The tenth question of Fatwa no. 19773

Q 10: is it permissible to shorten the Salah (Prayers) when serving the pilgrims on Hajj? It should be mentioned that the mission has a fixed duration.

A: If the residence period of participants in serving the pilgrims performing Hajj exceeds four days, provided they are aware of this, it is impermissible for them to shorten the Salah, for in this case they do not fall under the rulings of travel.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



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The first question of Fatwa no. 18356

Q 1: May Allah bless you and benefit Muslims by you. Here in our country, young men are used to going on desert camps during the weekends, they may cover a distance that exceeds or is less than fifty kilometers outside the city to the rugged desert landscape.

Your Eminence, my questions are: First: Is it permissible to shorten and combine the Salah in this case? Does their departure drop the obligation of attending Jumu'ah (Friday) Prayer, since they might have failed to attend one or more Jumu'ah Prayers for that reason?

A: If the distance they cover is less than eighty kilometers, it is impermissible for them to shorten Salah, for this will not be considered travel for which Rukhsah (concession) prescribed by Islam becomes permissible. However, attending Jumu'ah Prayers will not be obligatory for them since they are away from their city, unless they are located at a place which is near a town where Jumu'ah Prayer is being established and the Adhan (call to Prayer) is heard, in this case it is obligatory for them to attend it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 18425

Q 4: (A): When I travel from Riyadh to Al-Ta'if to visit one

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of my relatives, I stay there for two or more days. Is it permissible for me to shorten and combine Zhuhr (Noon) Prayer and 'Asr (Afternoon) Prayer together at the time of the earlier one? Note that the time of 'Asr Prayer becomes due while I am still at my relative's place.

(B): Is it permissible for me to combine Zhuhr and 'Asr Prayers at the time of the earlier one, offering each of them as a four-Rak'ah Salah (Prayer consisting of four units) i.e. without shortening them? Please, explain the issue in detail, for I want to circulate it for the benefit of the common people who are unaware of the ruling and may not accept my mere advice. May Allah make it useful!

A: It is permissible for you to shorten Salah, if you are staying for four days or less and do not intend to stay for a fixed time. However, it is better to offer each Salah at its due time without combining prayers. If you are praying behind an Imam (the one who leads congregational Prayer) who offers Salah in full, you should follow him in prayer. If you are alone, you should offer Salah with the congregation, not individually, and you should offer Salah in full. Indeed, Congregational Salah is Wajib (obligatory) but shortening salah for a traveler is Sunnah (supererogatory act of worship following the example of the Prophet). Evidently, the obligatory acts are given priority over acts of Sunnah.

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Fatwa no. 18410

Q: There are, in our district, many military posts for the army and the border guards. The distances between these posts and Sharurah governorate are somewhat different; some are 80 km away from Sharurah

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like Akhashim post, some are 250 km like Umm Gharib post, and still some are 500 km away like Al-Kharkhir. The soldiers working in these posts are alone without their families for different periods of time. Some of them may stay for six months or a year while others may stay for an unfixed period. Large numbers, which may reach hundreds of Bedouins living around these posts.

My question is: Is it permissible for the said soldiers and Bedouins to shorten Salah or should they offer it in full? Is it permissible for them to offer the Jumu'ah (Friday) Prayer? Please, advise us, as we are confused and ask frequently about this matter.

A: The soldiers who do not know how long they may stay in the place they garrison which is more than 80 kilometers away from their original residence are allowed to shorten Salah, because the travel rulings are applied to them. The soldiers who know that they will stay for more than four days in this place must offer Salah in full, because the travel rulings in this case are not applicable to them. With regard to the Bedouins living around these stations, it is impermissible for them to shorten Salah, as they are not considered travelers when moving for shepherding without having a specific homeland.

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Furthermore, the Prophet (peace be upon him), during his lifetime, did not order the nomadic Bedouins to shorten Salah. As for offering the Jumu'ah Prayer, it will not be valid unless there are permanent residents in this place. In this case, the non-resident soldiers and Bedouins should offer it with and according to those people.

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The second question of Fatwa no. 18800

Q 2: I went with my family on a trip 95 km away from our city. When the time of Al-Zuhr (Noon) Prayer became due, I combined both Al-Zuhr and Al-'Asr (Afternoon) Prayers at the time of Al-Zuhr, and Al-Maghrib (Sunset) and Al-'Isha' (Night) Prayers at the time of Al-Maghrib on the basis that the distance necessary for shortening Salah (Prayer) is 85 km. My father and brother disagreed with me regarding combining prayers claiming that our journey was for mere entertainment, so we are not regarded as travelers.

In light of this, what is the ruling on what I did concerning combining prayers? Am I right?

A: If a person travels to a place 80 km or more away from their home,

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it is recommended for them to shorten the four-Rak'ah Salahs (Prayer consisting of four units) to two Rak'ahs. They are also permitted to combine the Salahs, if there is a need for this, such as when in a hurry on a journey. However, if they reside, they should offer every Salah in its due time, shortening the four-Rak'ah Salah (Prayer consisting of four units) without combining prayers, as the Prophet (peace be upon him) did in Makkah and Mina during the Farwell Hajj. But, if the traveler intends to stay more than four days, they should offer complete Salah.

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The second question of Fatwa no. 16657

Q 2: We are employed in a governmental department in the city of Al-Bahah. For work purposes, some may make a round with the manager for a distance covering about 300 km; this round takes about a week to cover all the centers in the area. My question is: Is it permissible or not to shorten and combine the Salah (Prayer) in this case? It should be mentioned that during this round, we may pass by the city of one of the members participating in this round.

A: If you leave your workplace intending to travel to a distance that is eighty kilometers or more, it is permissible for you to shorten Salah for this is a distance at which travel concessions are valid, whereas whoever amongst you passes by his city where his family lives, will not be entitled to shorten Salah during his passage by this city. However, if his family does not live in this city but are accompanying him at his workplace,

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it is permissible for him to shorten Salah on passing by his city, because he has already departed from it.

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The first question of Fatwa no. 18053

Q 1: I am from Jeddah. My family and I live in Jeddah. I was appointed as a teacher in a school in Al-Kharmah, 370 Kilometers away from Jeddah. I stay in Al-Kharmah from Saturday to Wednesday noon and then I go back to Jeddah. This takes place during the whole academic year.

Is it permissible for me to shorten Salah during my stay in Al-Kharmah or not? If this is permissible, should I offer the Sunnah Ratibah (supererogatory Prayer performed on a regular basis) or not?

A: You must offer Salah in full during your stay in your working place, because you intend to stay more than four days whether you are staying alone or with your family. Therefore, the rulings of a traveler are not applied to you or your teaching colleagues. It is Mustahab (desirable) for you to offer the Sunnah Ratibah.

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The second question of Fatwa no. 17042

Q 2: i travel with my brother to London, which is around 120 km from the city where we are studying, and we return on the same day. So we combine and shorten the Zhuhr (Noon) and the 'Asr (Afternoon) Prayers, and sometimes we combine the Maghrib (Sunset) with the 'Isha' (Night) Prayers. Is this permissible? Is it considered combining two Salahs (Prayers) at the time of the later one?

A: If you travel 80 km or more from the place of your residence, you can combine and shorten Salah until you return to the place of your residence, unless you intend to stay in that place for more than four days.

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The first question of Fatwa no. 16189

Q 1: i traveled with my family from Saudi Arabia to another Arab country where we stayed for more than 20 days combining and shortening the quatrains Salahs (Prayers), by offering two Rak'ahs (units of Prayer) for Zhuhr (Noon) and 'Asr (Afternoon) Prayers, and two Rak'ahs for 'Isha' (Night) together with Maghrib (Sunset) Prayer which I prayed three Rak'ahs as it is.

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However, I combined the Salah either at the time of the earlier or later prayer according to the circumstances, thus, I hope that you would provide me whether offering the Salah the way I have previously mentioned is valid or not? If it is not, what should I do?

A: If you had not intended to stay for a definite time, it is permissible for you to exercise shortening, for in this case the rulings of travel are still applicable to you. But, if you had intended to stay for a specific period that exceeds four days then it is impermissible for you to exercise shortening, for the rulings of travel will not be applicable to you in this case, therefore, you should complete your Salah. However, you should not repeat what you have offered, for you were not aware of the ruling, yet, you should not repeat this in the future for this is impermissible as we have already mentioned. As for combining the Salah, it is permissible for a traveler to exercise it on their way when going fast on the journey. Yet, it is more appropriate for the sojourner, even for a brief period, to offer each Salah on time, for this was the conduct of the Prophet (peace be upon him) during the Farewell Hajj, so what you did of combining the two Salahs while you were temporarily residing was inconsistent with the more appropriate conduct.

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The first question of Fatwa no. 15627

Q 1: I am one of the Iraqi refugees who are heartily hosted by the the Kingdom of Saudi Arabia, and the custodian of Al-Haramayn Al-Sharifayn (the Two Sacred Mosques: the Sacred Mosque in Makkah and the Prophet's Mosque in Madinah) king

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Fahd ibn 'Abdul-'Aziz Al Saud. We found the people of the KSA generous and hospitable to Arabs and Muslims in terms of comfort, safety, medical care and Islamic education through the local radio for the International Islamic Relief Organization where it broadcasts the recitation of the Glorious Qur'an and Hadith, in addition to the continuous follow up by the people in charge to all the needs. Anyway, we are grateful to the KSA as well as its respectable Arab people. O Shaykh, I have some questions for which I would like some answers, should we shorten our Salah because we are on a journey or complete it because we are non-travelers?

A: It is obligatory for a non-traveler (sojourner) who intends to stay more than four days to perform Salah in complete form because the rulings of travel have ceased to be applicable because of changing your intention to stay. If a person intends to stay for four days or less, or does not know the duration for which they will stay, they may offer the Salah shortened, according to which the Four-Rak'ah Salah (Prayer consisting of four units) is shortened to two Rak'ahs (units of Prayer) because the rulings of travel still apply to them, except if a person performs Salah (Prayer) with those who should perform the Salah in full, in this case they have to complete their Salah, as does their Imam (the one who leads congregational Prayer). You belong to the third category who do not know how long they shall stay, so you may shorten the Four-Rak'ah Salah, except when you offer Salah with those who perform four Rak'ahs; in this case you must offer your Salah in complete form as them, as mentioned above, because the authentic Sunnah indicates that.

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Fatwa no. 17014

Q: We are a group of patients and their companions. Being nearly thirty people, the hotel gave us a Musalla (a place for Prayer). Some of us know the duration of their stay, as they have come to visit the doctor, and others do not know, given that we are not disabled, and some of us have been receiving treatment for a year now. Some people told us that we can shorten Salah (Prayer), and others told us that should perform the Salah in full. We are now confused whether we can shorten Salah or not and which is better. May Allah reward you.

Please reply via fax as soon as possible. We offer the Five Obligatory Daily Prayers congregationally. Please advise, may Allah reward you and grant you a long life to spend in His Obedience.

A: If a person travels a distance over which it is permissible to shorten Salah (Prayers) and stays in a city for more than four days, they are not considered travelers and should not avail themselves of the Rukhsahs (concessions) of traveling. Accordingly, the people mentioned in the question must not shorten or combine Salah, or break their Sawm (Fasting) in Ramadan. They should offer Salah fully, each at its prescribed time, and observe Sawm in Ramadan.

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Fatwa no. 21702

Q 1: We are a group of people working in a place 130 km away from Riyadh where we stay for 24 hours and then come back to Riyadh. We do this regularly for two weeks. How should we offer Salah during the period when we are in this place? Should we offer Salah in full or shorten and combine it? Please, advise. May Allah reward you with the best!

A: If the case is as you have mentioned, you are allowed to combine and shorten Salah.

Q 2: We are a group of soldiers who work mainly in Jeddah during the season of Hajj. Around the fifth or the sixth of Dhul-Hijjah we move to Mina where we stay until the eleventh or the twelfth of Dhul-Hijjah. How should we offer Salah during this period; should we offer it in full or shorten it? May we combine it only or is it permissible to shorten and combine it? May we shorten it only without combining? Please, advise. May Allah reward you with the best!

A: When you know that you will stay in Mina for more than four days, you have to offer Salah in full. If you do not know how long you will stay, you are allowed to shorten Salah offering each one at its time. Furthermore, there is nothing wrong with combining the two Salahs

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at the time of the earlier or later one. The same is true when you know that you will stay for four days or less.

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Fatwa no 20785

Q: I work as an agricultural supervisor at some farms about 130 km away from my home. I travel to these farms every day. Sometimes, I stay there for two or three consecutive days. What is the ruling on shortening Salah (Prayer) for me? Some brothers from my city may also come and stay with me for a day or two on the farms and we shorten Salah. On other days, I offer Salah in full with the workers of the farms.

A: If you have no intention to stay in the farm more than four days, there is nothing wrong in shortening the four-Rak'ah Salah (Prayer consisting of four units) to two Rak'ahs. The same applies to your visitors who do not intend to stay more than four days. However, if you intend to stay more than four days, you are not permitted to shorten Salah. Moreover, if you offer Salah behind an Imam (the one who leads congregational Prayer) who offers complete Salah, you have to offer the Salah in full following your Imam.

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Fatwa no. 20595

Q: On my way back home from travel, the time of Maghrib (Sunset) Prayer was due when I was 20 Km away from my house. So, I stopped and offered Maghrib Prayer. Is it permissible for me to combine Maghrib and 'Isha' (Night) Prayers at the time of Maghrib in such a case? Note that I will reach my house before the time of 'Isha' Prayer is due, In sha'a-Allah (if Allah wills). If this is not permissible, what is required of me regarding what I did?

A: It is permissible for a person who travels a distance more than 80 km to combine and shorten two Salahs during their journey at the time of the earlier or the later Salah according to what is most convenient for them until they reach their homeland. However, if the remaining distance before arrival is very short, it is better for them to offer the presently due Salah at its prescribed time and to offer the next Salah in full when they arrive at their homeland with the congregation in the Masjid (mosque). It is also permissible to offer 'Isha' Prayer with Maghrib Prayer at the time of the earlier one, as they are still on a journey.

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The first question of Fatwa no. 20010

Q 1: i travel with my wife to visit her family in the governorate of Al-Nabhaniyyah from the 'Unayzah governorate, which is about 130 km away. We usually go after the 'Asr (Afternoon) Prayer, or sometimes before it, and return to 'Unayzah after the 'Isha' (Night) Prayer, or sometimes before it. Do the rulings of traveling apply to us, in regard to shortening the four-Rak'ah Salahs (Prayers consisting of four units) and combining the Zhuhr (Noon) and 'Asr (Afternoon) Prayers, and the Maghrib (Sunset) and 'Isha' (Night) Prayers, as we do the return journey in one day? I hope that you will clarify this for us in detail, due to the great importance of this matter to me and many of the brothers.

A: If a Muslim travels a distance of 80 km or more, the rulings related to traveling apply to them and they can take the Rukhsah (concession) of shortening and combining two Salahs, as this distance takes a two-day journey by camel.

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Fatwa no. 20319

Q 1: I traveled from Makkah to Jeddah with two of my virtuous colleagues. Those two colleagues of mine as well as myself are not versed in rulings of travel such as shortening and combining the Salah (Prayer) etc. However, at an earlier time I had accompanied some scholars in the same travel and I saw them

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shortening the four-Rak'ah Salah (Prayer consisting of four units) and combining two Salahs (Prayers) at the time of the earlier or the later one. I tried to do the same during my travel with my two colleagues referred to above but they refused. I was thus obliged to oppose them and I offered alone Maghrib (Sunset) and 'Isha' (Night) Prayers combining them at the time of Maghrib Prayer and shortening the latter. To come to the point, my two colleagues believe that the distance between Makkah and Jeddah is not a distance over which it is permissible to shorten Salah (Prayers), for in their opinion it is less than eighty kilometers. Conversely, the distance between the Haram (the Sacred Mosque in Makkah) and the airport according to experts is one hundred kilometers, and from Al-'Aziziyyah in Makkah from where we started our travel to the university region in Jeddah is about ninety kilometers. What is your opinion regarding this matter?

A: the minimum distance for which shortening Salah is permitted is that covered in a two-day journey by camel, which is about eighty kilometers. Such a distance is to be measured starting from the end of the populated area of the place from which a person is traveling to the start of the populated area of their destination. Consequently, going from Makkah to Jeddah and vice versa is no longer considered in our time as a travel, because the inhabited areas of the two towns are close to each other and thus cutting the distance between them is far less than the distance over which it is permissible to shorten Salah (Prayers), for it is only about sixty kilometers. Accordingly, Rukhsahs (concessions) of traveling, like shortening the Salah and others, are not applicable to traveling between Makkah and Jeddah.

Q 2: does a traveler have to stop at the time of Salah to offer it or can they continue their journey even if it is of a distance like that between Makkah and Jeddah then they shorten the Salahs and combine them at

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the time of the later one?

A: When it is time for Zhuhr (Noon) Prayer, a person who is on a travel is allowed to combine it with 'Asr (Afternoon) Prayer at the time of the latter. The same is permissible with regard to Maghrib (Sunset) and 'Isha' (Night) Prayers. However, if the concerned person reaches their town before performing shortened Salah, it will be obligatory on them to offer the complete number of Rak'ahs (units of Prayer) and it is not permissible to shorten the Salah, as they are now considered residents.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



The first question of Fatwa no. 20318

Q 1: We are a group of teachers who travel 200 km from our cities on Saturdays before dawn and return on wednesdays in the afternoon. We rented a house near our work where we can stay from Saturday to Wednesday.

Can we make use of the Rukhsah (concession) of traveling?

A: If the situation is as you mentioned, that you travel from the place of your residence to the place where you work with the intention of staying there from Saturday morning to Wednesday afternoon, you cannot make use of the Rukhsah of traveling as your stay lasts for more than four days and you are therefore considered residents.

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Fatwa no. 18784

Q: We traveled to Al-Bir, 150 kilometers away from Tabuk. Some of us wanted to stay for a month and others for 10 days. During this time, we combined and shortened some obligatory Salahs (Prayers), thinking that this was permissible. What is the ruling on this and what should we do now?

A: A traveler who intends to stay in a place for more than 4 days has to perform Salah in full, because the rulings of travel stop being applicable to them, according to the Jumah (dominant majority of scholars). What the people you mentioned did was wrong, but they are not required to repeat their Salah due to the differences of scholarly opinion on this issue. They should in the future take care about this matter.

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Fatwa no. 18151

Q: We are a group of soldiers who have to attend training courses that may last at the least for one day

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and at the most for one year. The courses are held in Al-Dawasir Valley, 80 km from where we live. We sometimes finish work before the Zhuhr (Noon) Prayer and other times after it. Is it permissible, if we finish before the Zhuhr Prayer, for us to shorten and combine it with the 'Asr (Afternoon) Prayer on the journey home? It is worth mentioning that we reach home before the 'Asr Prayer.

Also, is it permissible, if we finish work after the Zhuhr Prayer, for us to combine and shorten the Zhuhr and 'Asr Prayers in our place of work? It must be noted that there are some places to stop and rest areas on the road home where we can offer Salah.

A: It is permissible, if the training center is at least 80 km from your hometown, for you to shorten and combine the two Salahs (Prayers) on your journey and in the workplace. This is so, unless you intend to stay at your workplace, or any other place, for more than four days, in this case, you have to perform Salah in full during your stay. However, when you are on your journey, you may shorten and combine the two Salahs, even if you reach home at the time of the second Salah, but it is better to offer the first Salah on the way and delay the second one and perform it after reaching your hometown.

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Fatwa no. 19348

Q: Every week, we travel as a group to a farm that lies past Darma', which is 80 km away. We leave on Wednesday morning and stay until Friday evening. We combine and shorten the Zhuhr (Noon) and 'Asr (Afternoon) Prayers and perform them in congregation and all the other Salah (Prayers) until Friday. On Friday, we perform the Jumu'ah (Friday) Prayer in congregation and afterwards, perform a shortened 'Asr Prayer. Please give us a Fatwa (legal opinion by a qualified Muslim scholar) on this, bearing in mind that I perform the Salahs with the congregation, but I do not combine or shorten them. I offer them in full. I hope that you will advise as to whether I am correct in what I am doing.

A: If the situation is as you mentioned, the ruling of travelers not residents applies to you if you have intended to stay in that place for four days or less. Accordingly, it is permissible for you to shorten the four-Rak'ah Salahs (Prayers consisting of four units) to two Rak'ahs (units of Prayer) and to combine the Zhuhr (Noon) Prayer with the 'Asr (Afternoon) Prayer in the time of either of them and likewise the Maghrib (Sunset) and the 'Isha' (Night) Prayers. It is not obligatory for you to perform the Jumu'ah Prayer in congregation; you can perform in its place the Zhuhr Prayer as on other days, offering a two-Rak'ah shortened Zhuhr Prayer, intending it to be a Zhuhr Prayer, with the recitation being subvocal. It is better for you and all those like you to perform Salah with other people if you can hear the Adhan (call to prayer) and to perform a complete Salah, because if a traveler performs a Salah with someone who is performing a complete Salah, they must also perform a complete Salah. Also, it is preferable for you not to combine your Salahs if you are performing them alone. If you want to perform the Jumu'ah Prayer, it is not permissible to perform it alone; you must perform it with a congregation.

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 19349

Q: During the weekends and holidays, some people travel to their villages, farms and lands, which are more than 80 km away from their regular residences. when they go to their villages or farms they have places to stay that are reserved for them. Your Eminence, do these people come under the ruling of travelers and is it permissible for them to apply the ruling of combining and shortening their Salahs (Prayers)? Is it permissible for them to perform Salah in their houses and farms, even though the Masjids (Mosques) are close to them and they can hear the Adhan (Call to Prayer), under the pretext that they are travelers?

A: If the matter is as you have described, Jumu'ah (Friday) Prayer is not obligatory upon them, because they do not come under the rulings for residents who live there permanently; rather the rulings for travelers apply to them. It is, therefore, legislated for them to shorten the Salahs and permissible for them to combine them. It is also permissible for them to perform them in their houses or on their farms if they are a congregation. However, it is better for them to pray with the people if they can hear the Adhan and to offer the Salah in full and not to combine Salahs. It is also better for them to not to combine Salahs if they are performing them in their places. It is Wajib (obligatory) for anyone who is staying on his own to perform Salah in a nearby Masjid if he can hear the Adhan,

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to earn the merits of performing Salah in congregation and because it is obligatory upon him to do so. He should also perform Salah in full and not shorten it and perform the Jumu'ah (Friday) Prayer with the congregation. Anyone who intends to stay somewhere for more than four days should offer Salah in full and with the congregation in the Masjid.

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Fatwa no. 13823

Q: The Director of the Department of Religious Affairs under the Land Forces of the eastern region has sent a telegram regarding soldiers of the military units that set up their tents and camped there since the current events started. The question is how these soldiers should offer Salah (Prayer) and whether it is Wajib (obligatory) on them to perform Jumu'ah (Friday) Prayer at their current location? Peace be upon you.

A: According to the Sunnah (whatever is reported from the Prophet), soldiers who are stationed on borders have to perform Salah in the same manner of Salat-ul-Musafir (Prayer of a Traveler), and not Salat-ul-Khawf (Prayer in times of fear). They have to offer every Salah at its due time, but they have a Rukhsah (concession) to combine two Salahs (Prayers) at the time of the earlier or the later one. The rulings of travelers apply to them, because, as mentioned, they do not know the duration of their stay. However, it is better for them not to combine two Salahs together.

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The fourth question of Fatwa no. 19673

Q 4: If we live in a town and we left it on a Friday to a distance of about one hundred and twenty kilometers away; and we are about five men, do we have to pray Zhuhr (Noon) Prayer as four or two Rak'ahs (units of Prayer)?

A: If the reality is as mentioned, you should offer the four-Rak'ahs of Zhuhr (Noon) Salah shortened to two Rak'ahs, with the intention of praying Zhuhr. You are not required to perform Jumu'ah (Friday) Prayer as long as you fall under the ruling of travelers.

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The first question of Fatwa no. 20770

Q 1: If I am travelling and I am about to offer 'Isha' (Night) Prayer shortened to two Rak'ahs (units of Prayer) when I find a group of people offering Maghrib (Sunset) Prayer; do I have to join them directly from the first Rak'ah (unit of Prayer), then after the first Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer) when the Imam stands up to offer the third Rak'ah I should offer Taslim (salutation of peace ending the Prayer)?

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Or do I have to wait until the Imam (the one who leads congregational Prayer) offers Taslim so that I offer it with him? Or do I have to join the congregation in the second and third Rak'ahs then make Taslim with the Imam? Which option is correct?

A: It is permissible for you to offer 'Isha' Prayer alone as two Rak'ahs as long as you are travelling. However, if you are resident, you may join the congregational Maghrib Prayer with the intention of praying 'Isha' and complete the number of Rak'ahs of 'Isha' (perform the fourth Rak'ah) once the Imam makes Taslim.

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Fatwa no. 20730

Q: If we are travelling, and we pass by a Masjid (mosque) at the time of Maghrib (Sunset) Prayer and we offer Maghrib Prayer with the congregation in the Masjid, then directly after Taslim (salutation of peace ending the Prayer) we stand up to offer 'Isha' (Night) Prayer as two Rak'ahs, but we find another congregation who are about to offer Maghrib Prayer; is it Mustahab (desirable) that we offer 'Isha' Prayer while shortening it alone, or that we join the second congregation?

A: You should offer 'Isha' Prayer alone as long as you are travelling and you are to shorten the Salah (Prayer). You should not perform it behind those who are offering Maghrib Prayer.

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The second question of Fatwa no. 20606

Q 2: i travel to a village that is 200 km away from my city every Saturday at dawn and return in the middle of the week. is it permissible for me to shorten Salah (Prayer) throughout the period that I spend in the village where I stay during my work days? Please, advise. May Allah reward you!

A: If the case is as you have mentioned above, it is permissible for you to shorten Salah during your travel between these two places. However, when you arrive at that village, it is obligatory on you to join the congregation of Muslims in the Masjid, since performing Salah in congregation is obligatory. Thus, you should perform with them Salah in its full Rak'ahs (units of Prayer) without shortening it.

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Fatwa no. 19624

Q: when traveling by public transport buses, some drivers do not stop when the time comes for the obligatory Salah (Prayer) so it can be performed, unless it is their wish to do so.

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Even if the passengers ask them to stop, they will not do so, so we miss being able to perform the Salah in its due time. Are we considered sinners for this or not? Please enlighten us, may Allah enlighten you.

A: If the Salah whose time comes while you are on the bus is valid for you to combine with the one after it, during the time of the later of the two Salahs, such as combining the Maghrib (Sunset) prayer with the 'Isha' (Night) Prayer or the Zhuhr (Noon) prayer with the 'Asr (Afternoon) Prayer, you can set your intention to combine them in the time of the later one. When you get off the bus, you can perform both Salahs at the time of the later of the two. However, if the Salah cannot be combined with another one, such as the Fajr (Dawn) Prayer or the time of the later Salah is approaching its end, you must stop to perform the Salah in its prescribed time. It is obligatory on the officials responsible for the public transportation to pay attention to this point, so that they do not lead the Muslims to do wrong.

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Fatwa no. 14059

Q: We traveled from Ha'il to Makkah. During our journey, we saw a group of people who were performing the 'Asr (Afternoon) Prayer. We had not yet performed the Zhuhr (Noon) Prayer, because we were combining prayers. One of us joined this congregation and another performed the Zhuhr Prayer alone and then joined the congregation for the 'Asr Prayer. The one who joined the 'Asr Prayer with the congregation completed it with them, and after it performed the Zhuhr Prayer. We hope that you will explain to us what is correct.

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A: First: If anyone is a traveler and is delaying the Zhuhr Prayer to the time of 'Asr, it is obligatory on them to perform the Salah in order. They should perform the Zhuhr Prayer first and then the 'Asr Prayer. If they come across people who are performing the 'Asr Prayer in congregation in a Masjid (mosque), they should join them intending to perform the Zhuhr Prayer. After finishing the Salah, they should perform the 'Asr Prayer, even if they do so alone. As for those who performed the 'Asr Prayer and then the Zhuhr Prayer, they have to perform the 'Asr Prayer again.

Second: If a traveler performs a Salah behind someone who is performing a complete Salah, it is obligatory on them to perform the Salah in full, because that is what is prescribed in this case.

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The ninth and the tenth questions of Fatwa no. 19479

Q 9: Is it permissible to combine Zhuhr (Noon) Prayer and 'Asr (Afternoon) Prayer especially when it is difficult to find a place for offering Salah (Prayer) outside the house, such as when we go shopping where it is difficult to find a Musalla (a place for Prayer) in such places?

A: It is obligatory to perform every Salah at its prescribed time because Allah says: [\(Verily, As-Salât \(the prayer\) is enjoined on the believers at fixed hours.\)](#) and because of the Sahih (authentic) Hadith of Gabriel (peace be upon him) regarding the prescribed times of Salah when he led the Prophet (peace be upon him) in the beginning and the end time of every Salah (on two consecutive days).

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Gabriel said: [\("The time \(of performing prayer\) is anywhere between these two times."\)](#) (Related by Ahmad, Al-Nasa'y and others) Al-Bukhari said: (It is the soundest Hadith concerning the prescribed times of Salah). It is not permissible to combine between Zhuhr (Noon) Prayer and 'Asr (Afternoon) Salah or Maghrib (Sunset) Prayer and 'Isha' (Night) Prayer except for a Shar'y (Islamic legal) reason such as travel, sickness and suchlike. As for shopping and the pretext that there is no place for Salah, it is not a legal excuse to delay Salah or to combine it with another one. It is obligatory upon Muslims to keep to Salah, give it much care and perform it at its due times.

Q 10: is it permissible to combine Salah in the hall of the airport before we leave our city, especially when it is difficult to find a Musalla on the plane?

A: If the airport is outside the city, you may combine and shorten Salah because the legality of your applying the Rukhsahs (concessions) of travel have just begun. If the airport is inside the city, it is not permissible to apply the Rukhsahs of travel until the plane takes off and leaves populated areas.

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The third question of Fatwa no. 17530

Q 3: Someone travels the distance beyond which it is permissible to shorten Salah, and wants to combine

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Maghrib (Sunset) Prayer with `Isha' (Night) Prayer. He delays them until after 12 pm. Must he offer `Isha' first then Maghrib, or make up for them? When he combines two Salahs at the time of the earlier one and reaches his country at the time of the second Salah, must he repeat the second Salah or not?

A: The basic principle is that a traveler is allowed to combine two Prayers at the time of the earlier or the latter. The Prophet (peace be upon him), while traveling before the time of Salah was due, used to postpone the first Salah and combine it with the second one at the time of the latter. When he traveled after the start of the time of the first Salah, he (peace be upon him) used to combine the second Salah with the first one at the time of the first Salah. Consequently, it is permissible for you to combine `Isha' with Maghrib Prayer at the time of the latter. In this case, you should offer Maghrib Prayer first and then `Isha' Prayer. However, it is impermissible for you to delay the two combined Salahs until the time of the second is over. If you reach your country at the time of the second Salah, which you combined with the first Salah at the time of the earlier one; this is enough and you do not need to repeat it, because you have already combined and performed the two Salahs.

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The first question of Fatwa no. 20767

Q 1: What is the ruling on a traveler who combined the Maghrib (Sunset) and 'isha' (Night) Prayers after the end of the prescribed time for the Maghrib Prayer and before the start of the time for the 'isha' Prayer?

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What should be done in this case?

A: The time for the Maghrib Prayer ends with the disappearance of the red twilight and the time for the 'Isha' Prayer starts immediately after, without any time interval between the two Salahs (Prayers). So if a traveler performs the Maghrib Prayer after the disappearance of the red twilight, intending to combine it with 'Isha' at the time of the later Salah, they have acted correctly and all praise is to Allah Alone. It is also permissible for a traveler to combine the 'Isha' Prayer with the Maghrib Prayer before the disappearance of the red twilight, as this is combining the Salah in the time of the earlier Salah.

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The first question of Fatwa no. 16657

Q 1: Here in Al-Bahah, it sometimes rains a lot in spring and sometimes little. Sometimes it rains in the time of the Zhuhr (Noon) Prayer while we are at work. the places where the workers actually work vary in distance from the workplace from one worker to another, up to around 50 km. Some of the workers want to perform the Salah (Prayers) in the workplace Masjid (mosque), combining the Zhuhr and 'Asr (Afternoon) Prayers. My question is: Is this permissible for us to combine Salahs under these conditions or not? Some of the workers are far from the city, as I mentioned, and if they come from their work and the time for the 'Asr Prayer comes, it might be raining. Please advise us on this matter.

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A: It is not permissible for you to combine the Salahs under these circumstances, because there is no good reason. It is Wajib (obligatory) upon you to perform the Zhuhr and 'Asr Prayers in their respective prescribed times. Allah (Exalted be He) says: [\(Verily, As-Salât \(the prayer\) is enjoined on the believers at fixed hours.\)](#)

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The first question of Fatwa no. 18912

Q 1: I often travel to Khamis Mushait which is 350 km away from my home in Bishah. I have the following questions:

1- What is the ruling of shortening Salah (Prayer) in this case?

2- Sometimes when I intend to shorten the Salah because I will return to Bishah within four days, I decide to stay for more than four days, so I perform my Salah in its full Rak'ahs (units of Prayer). What is the ruling on the Salah that I shorten before deciding to stay for more than four days?

3- I travel from Khamis to Bishah where I live, and shorten and combine Maghrib (Sunset) Prayer and 'Isha' (Night) Prayer on my way home.

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When I arrive at Bishah sometimes people are performing 'Isha' (Night) Prayer or its Adhan (call to Prayer) is being announced. Is it obligatory on me to perform 'Isha' (Night) Prayer again?

A: It is permissible for you to shorten Salah during your travel from Bishah to Khamis Mushait. Also, you are permitted to combine between Zhuhr (Noon) Prayer and 'Asr (Afternoon) Prayer or Maghrib (Sunset) Prayer and 'Isha' (Night) Prayer at the time of the earlier or the later ones according to what is most convenient for you, particularly if you speed the travel. It is permissible for you to shorten the four-Rak'ah Salahs (Prayers consisting of four units) and perform them as only two Rak'ahs (units of Prayer) in the place where you intend to stay for four days or less. If you are accompanied by a group of passengers you are to offer the Salah with them shortened; but if you travel alone, you should join the congregation (in the Masjid). Shortening the Salah is Sunnah (supererogatory act of worship following the example of the Prophet), whereas performing Salah in congregation is Wajib (obligatory). A Muslim should not leave an obligatory act for the sake of another that is Sunnah. The Salah you shortened before you decide to stay for more than four days is valid. Actually, it is not obligatory on you to repeat the 'Isha' (Night) Prayer that you performed at the time of Maghrib (Sunset) Prayer on your journey back home, thus combining the two at the time of the earlier prayer, then your arrival at the time of Adhan for 'Isha', because you applied a Rukhsah (concession) granted to you by the Shari'ah (Islamic law). Additionally, you performed both the Maghrib (Sunset) Prayer and 'Isha' (Night) Prayer at the times prescribed by the Shari'ah for your case.

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The first question of Fatwa no. 17900

Q 1: What is the ruling on combining two Salahs (Prayers) for a traveler who stops over at a town

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intending to stay there for a while to be able to catch the time of the next Salah?

A: It is preferable for whoever stops over at a town for a period in which shortening is permissible to offer every Salah on time shortened without combining two of them together, because when the Prophet (peace be upon him) stayed at Mina during the Farewell Hajj, he (peace be upon him) offered every Salah on time shortened to two Rak'ahs (units of Prayer) without combining the Salah.

Whereas whoever travels fast without stopping should shorten and combine Salah, for this will be easier for him. However, if the traveler is alone and there is a residing congregation, he should offer the Salah with them in full number of Rak'ahs, for offering the Salah in congregation is Wajib (obligatory), while shortening it is Sunnah (supererogatory act of worship following the example of the Prophet), and Wajib should not be left for Sunnah.

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The third and sixth questions of Fatwa no. 17164

Q 3: What is the correct description of the Prayer of a traveler? What should a traveler, who did not offer Zhuhr (noon) Prayer, do when he finds the congregational praying the `Asr (afternoon) Prayer?

A 3: The prayer of a traveler is the same as that of a resident, except for that the traveler is allowed to shorten the four-Rak`ah Prayer to a two-Rak`ah one. Furthermore, he is allowed to combine two Prayers and perform them at the time of either one, if necessary during his journey. As for the traveler who did not offer Zhuhr Prayer and finds the congregational `Asr Prayer, he, according to the preponderant view, must join the Imam with the intention of offering Zhuhr Prayer. There is no harm regarding the diversity of types of Salah you both offer.

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When he finishes Zhuhr Prayer, he may offer `Asr in congregation if possible; otherwise, he may offer it individually.

Q 6: is it impermissible for a traveler to shorten Salah if he is only one person? If yes, please provide evidence.

A 6: A traveler, alone or in a group, is allowed to avail himself of the traveling Rukhsahs (concessions) because of the general meaning of the evidence regarding this. However, if he finds a group of residents, he may join them in the congregational Salah and offer it in full. He may not offer Salah individually in this case.

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Fatwa no. 15698

Q: While I was traveling, I combined the 'Asr (Afternoon) Prayer with the Maghrib (Sunset) Prayer in the time of the later one. I also combined the 'Isha' (Night) Prayer with them during the time of the earlier ones. Then, when we stopped, I performed the 'Isha' Prayer again. Please advise me concerning this.

A: It is legislated for a traveler to combine the Zhuhr (Noon) and 'Asr Prayers, and the Maghrib and 'Isha' Prayers either during the time for the earlier or the later Salah (Prayer), according to the circumstances. As for combining the 'Asr and the Maghrib Prayers, this is not permissible and must not be done.

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Fatwa no. 15669

Q: My husband travels frequently to Belgium and we live in Alexandria. He takes the plane from Cairo at the time of the Adhan (call to prayer) for the Zhuhr (Noon) Prayer and reaches his destination at night. He performs the Fajr (Dawn) Prayer during its time, and then combines and shortens the Zhuhr and 'Asr (Afternoon) Prayers after Fajr Prayer, before starting his journey to Cairo by bus. He then takes the plane from there and reaches his destination at night, which means that he travels all day. Is he correct in performing Zhuhr and 'Asr after Fajr? If not, what should he do? May Allah reward you and grant you safety. As-salamu 'alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: It is not permissible for your husband to perform the Zhuhr and 'Asr Prayers immediately after the Fajr Prayer, as the time for the Zhuhr Prayer has not arrived. It is obligatory on him to offer the Fajr Prayer in its prescribed time, and then combine the Zhuhr and 'Asr Prayers during the time of the earlier one, after the time for the Zhuhr has started; or during the time of the later one, after the time for the 'Asr has started and before the sunset.

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The second question of Fatwa no. 17849

Q 2: if my wife is with me, is it permissible for me to perform Salah (Prayer) at home or at my destination? Please advise me on this matter and may Allah keep and safeguard you.

A: If the time for Salah (Prayer) begins before you start your journey, you should perform Salah with the congregation at the Masjid (mosque) and leave afterwards. But if the time for Salah starts after you have left and the Salah is one that is valid to combine with the following one, such as Zhuhr (Noon) Prayer with 'Asr (Afternoon) Prayer or Maghrib (Sunset) Prayer with 'Isha' (Night) Prayer, it is permissible for you to delay the current one and combine it with the next-in-time Salah. If the Salah cannot be combined with the following one, such as 'Asr, 'Isha', or Fajr (Dawn) Prayers, it is not permissible for you to delay it from its time.

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Fatwa no. 20782

Q: There are some people who travel on the Air Forces aircraft, some of whom live on the air base in Zhahran and others in Al-Khubar, Al-Thugbah or Dammam. If the time for the Zhuhr (Noon) Prayer becomes due before the plane takes off, and they are waiting in the airport, some of them combine and shorten the Zhuhr

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and 'Asr (Afternoon) Prayers, others combine both Salah (Prayers) and do not shorten them, and a third group performs the Zhuhr Prayer only? What is the correct option in these circumstances? Please give us Fatwa (legal opinion by a qualified Muslim scholar) on this and may Allah reward you with the best!

A: Those who live on the air bases should perform the Zhuhr Prayer in full, if its prescribed time becomes due before traveling; they should not combine the 'Asr Prayer with the Zhuhr Prayer, as they have not yet commenced their travel. Those who live in cites outside the bases, whose buildings are separated from the air bases, are permitted to combine and shorten the Zhuhr and 'Asr Prayers, if the time for Zhuhr Prayer arrives before traveling, because they will have commenced their travel by then.

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Fatwa no. 18977

Q: if the time of Salah (Prayer) becomes due and one is traveling in a car, while not in a state of Taharah (ceremonial purification), and cannot perform Tayammum (dry ablution), how is one to pray?

A: If the time of Salah is due while a person is traveling in a car, they must stop and make Wudu' (ablution) if water is available. Otherwise, they are to perform Tayammum. It is permissible to combine Zhuhr (Noon) and `Asr (Afternoon) Prayers at the time of the earlier or the later one. The same applies to Maghrib (Sunset) and `Isha' (Night) Prayers.

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Fatwa no. 17597

Q: if was traveling back home and i intended to combine Zhuhr (Noon) and `Asr (Afternoon) prayers at the time of the latter on my arrival. Is it permissible for me to shorten the two Salahs (Prayers)?

A: When a traveler reaches their town, it becomes impermissible for them to shorten the Salah (Prayer) for their state of traveling ends once they enter their town. The same applies if the time of Salah starts before a traveler reaches their town. This is because the ruling in question is based on the traveler's condition at the time they are to perform Salah not at the time when Salah is due.

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First question of Fatwa no. 17377

Q 1: At the city of Khurfakan in the Emirate of Sharjah, buses come to transport around four hundred female students to the City of Al `Ayn in the Emirate of Abu Dhabi. These buses move at half past two,

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after Jumu'ah prayer, and the time for the `Asr (Afternoon) Prayer expires on the way as these students reach the university after the start of Maghrib (Sunset) Prayer. The question now is whether these female students have to pray `Asr Prayer while sitting in their buses as they can not pray standing obviously because of the unavailability of space, or must they combine `Asr Prayer with Zhuhr Prayer at the time of the latter? Please provide us with your beneficial answer. May Allah reward you with the best.

A: These female students must perform the `Asr Prayer at its time. They have thus either to delay their journey in order to start it after the time `Asr Prayer is due, or to get off the buses during the journey in a safe place to perform `Asr Prayer. It is impermissible for them to combine `Asr Prayer with Zhuhr Prayer at the time of the latter before travelling. Likewise, it is impermissible for them to delay `Asr Prayer until the time Maghrib Prayer begins, or to pray sitting in their buses.

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Fatwa no. 13971

Q: We are a group of soldiers who are located at the northern border. In the beginning we used to move to a different place every week, so we used to shorten the four-Rak`ah Salah (Prayer consisting of four units) and combine the Zhuhr (Noon) with the `Asr (Afternoon) Prayers, and the Maghrib (Sunset) with the `Isha' (Night) Prayers. However, we have now been settled in one place for two months, and we live in tents and houses

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where we have electric motors and some appliances. We would like to inquire about the ruling on combining and shortening Salah (Prayer), although we are sure that we will be staying in the same place for an extended period, as we are informed by officials a week before moving. Please advise as soon as possible. May Allah reward you. May Allah's Peace be upon Muhammad, his family and Companions!

A: If the situation is as you mentioned, that you stay in the same place for a long time, you should offer Salah normally at its time, not shorten it, as you are in this case not considered travelers.

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Fatwa no. 20690

Q: We live in Makkah Al-Mukarramah and work as teachers in a school located in Al-Layth governorate. We travel daily from Makkah to the school where we catch the Zhuhr Prayer in this governorate. We shorten and combine the Zhuhr and `Asr Prayers. the school is 135 kilometers away from Makkah. We reach Makkah before the time for the `Asr Prayer is due. Is our Salah valid? Please enlighten us, may Allah reward you!

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A: The Salah you offer is valid because you travel a distance over which it is permissible to shorten Prayers. Arriving to your residence before the time of `Asr is due has nothing to do with the validity of offering it with Zhuhr. You avail yourselves of the prescribed concessions of traveling and perform your obligations. However, it is better to offer Zhuhr Prayer at its due time before traveling and postpone `Asr Prayer to be offered in full in your country, if you are sure of catching it in congregation.

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The second question of Fatwa no. 19576

Q 2: is it permissible for a man who travels to visit his relatives for a period of three days to offer Salah (Prayers) at home and shorten them?

A: If this traveler hears the Adhan (call to Salah), he should offer Salah in its complete form at the Masjid (mosque) in congregation, and should not offer it alone, for Congregational Salah is Wajib (obligatory).

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Fatwa no. 13982

Q: I traveled back from the Philippines after the Zhuhr (Noon) Prayer and so I combined the Zhuhr and 'Asr (Afternoon) Prayers at the airport. The problem was that the airplane traveled from the East to the West, so it was daylight for a long time. We reached Dhahran airport at 8:00 pm in Saudi Arabia time zone, but that was 4:00 am in the Philippines. So I combined the Maghrib (Sunset) and 'Isha' (Night) Prayers that we had missed, even though the time is different between the two countries, because of time zone differences. The question is: should we perform Maghrib and 'Isha' Prayers according to the time in the Philippines or that of the country we landed in? Please advise me and may Allah reward you with the best!

A: If the reality is as you mentioned, you should perform Maghrib and 'Isha' Prayers according to the time zone of the country you landed in.

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offering Salah on an airplane or a bus

The third, fourth, fifth and sixth questions of Fatwa no. 15562

Q 3: On our way back to KSA while on an airplane, Maghrib (Sunset) and 'Isha' (Night) Salahs (Prayers) became due. However, we did not offer them while on the airplane knowing that their time had elapsed and we would pray them when we would reach Saudi Arabia as we know that their time had not yet elapsed in the Kingdom where we would offer them. What is your opinion on this issue?

A: As for Salah whose time becomes due and then elapses while you are on an airplane, if it can be combined with the next-in-time Salah such as Zhuhr (Noon) and 'Asr (Afternoon) Salahs or Maghrib and 'Isha' Salahs, it should be delayed and combined with the following Salah at the time of the latter. This is if the airplane lands before the time of the second Salah elapses. Otherwise, the two Salahs should be offered while on the airplane shortened and combined at the time of any of them. However, if the first Salah is due before taking off, you should offer it combining it with the following Salah at the time of the earlier one before you board the airplane. However, if the Salah whose time becomes due and then elapses while you are on an airplane is Fajr (Dawn) Salah, you have to offer it at its due time while on board and you may not delay it.

Q 4: While traveling, the Zhuhr Salah, for example, became due and I intended

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to combine it with 'Asr Salah at the time of the latter. I then offered Salah, five minutes, for example, before 'Asr was due. What is the ruling on this? Have I offered the two Salahs before they were due? Or, have I offered them at the time of Zhuhr?

A: If you combine two Salahs before the time of the first Salah elapses, it will be a combination at the time of the earlier Salah, which is permissible if one is traveling for a distance over which it is permissible to shorten Salah.

Q 5: Suppose we are about to travel outside the KSA and we went to the airport where we combined Zhuhr and 'Asr Salahs at the time of Zhuhr to know that the flight was cancelled after sitting on the plane for a while. If we go home, should we re-offer 'Asr Salah in congregation? Or, have we already offered it?

A: If you go to the airport intending to travel and you combined Zhuhr and 'Asr Salahs at the time of the earlier one to be informed that the flight is cancelled, and so you returned to your homes, your Salah is valid as it meets the conditions, and its validity is not affected by the cancellation of the flight.

Q 6: We live in the city of Jeddah. we offer Salah combining and shortening it when traveling abroad. After months, one scholar told us that we should neither combine nor shorten Salahs at the airport as it is within the boundaries of the built-up areas of the city. What should we do? Should we re-offer the Salahs we had performed before, bearing in mind that no one knows

the number of Salahs we had performed. What should we do?

A: If it is certain that the airport is within the boundaries of the built-up areas of the city of which you are inhabitants, it will be impermissible for you to shorten Salah therein as you will not be considered on a journey. Moreover, those of you who had shortened Salahs have to re-perform them, as their Salah will not be valid.

Q 7: is one exempted from observing Sawm (Fast) on the White Days (13th, 14th, and 15th of every Hijri month) while traveling? Or, is it necessary to observe Sawm on other days of the month in compensation? what is the ruling regarding Salat-ul-Duha (supererogatory Prayer after sunrise)?

A: Performing Salat-ul-Duha as well as observing Sawm on the White Days is Sunnah (supererogatory act of worship following the example of the Prophet), which is not obligatory either while traveling or residing. Rather, whoever performs them will receive reward and whoever leaves them will not be sinful whether traveling or resident.

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Fatwa no. 16755

Q: How should airplane passengers offer Salah (Prayer) while on board and on landing at an airport when passengers are banned from leaving the plane? Is it permissible to offer Salah while sitting in the chair in such cases and at such times?

A: Anyone who embarks on traveling by air has to offer the due Salah non-shortened before going on board unless the airport is outside the borders of the country, in which case it will be unobjectionable to shorten Salah.

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However, if another Salah is due whose time will not elapse before the flight ends, one should offer it after landing even during the last portion of its prescribed time. If the flight ends after the elapse of the Salah's time, a person should offer it on board according to their ability. To clarify, if the person can stand, bow and prostrate themselves on the airplane's ground, they have to do so. Otherwise, they should offer it while sitting on the chair moving their heads downwards indicating Ruku' (bowing) and Sujud (prostration). In such a case, they have to face the Qiblah (Ka'bah-direction faced for Prayer) whenever possible.

However, if a person is to continue traveling and the first Salah becomes due before going on board, they should combine the two Salahs at the time of the former. Moreover, if the first Salah is due while on board, when the person knows that the airplane will land before the elapse of the second Salah's time, they should delay the first combining it with the second at the time of the latter. If a person knows that the flight will continue until after the elapse of the second Salah's time, they should combine the two Salahs while on board at the time of any of them that is easier while shortening the Salah consisting of four Rak'ahs (units of Prayer) to two Rak'ahs.

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Fatwa no. 21805

I have a problem regarding offering Salah (Prayer) on foreign aircrafts while traveling to remote areas, as the journey may

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last for ten hours, which makes a person unable to delay the Salah till one disembarks from the plane, for it may take off at the time of Zhuhr (Noon) Prayer and land after Maghrib (Sunset) Prayer. How should we offer Salah in this case? Should we offer it on the plane according to ability or inability of standing, and also with respect to facing the Qiblah (direction faced for Prayer towards the Ka'bah) if we are unable to locate its direction or find one who can guide us to it.

We hope that your Eminence would elaborately clarify what we should do regarding offering the Salah on the plane in case the distance is short or long, and whether the due time extends until the plane lands or not, May Allah reward you and guide your steps.

A: If the reality is as mentioned, when the time of Salah becomes due while the plane is still flying and this Salah is one that cannot be combined with the next-in-time Salah such as Fajr (Dawn), 'Asr (Afternoon), or 'Isha' (Night) Prayer, and you are afraid that the time expires if you delay it until the plane lands and you become able to leave it, it is not permissible for you to delay the Salah until its prescribed time expires; rather, you should offer it on time on the plane before the due time expires as much as you can, either by standing, offering Ruku' (bowing) and Sujud (prostration) at your seat or by offering it in any other place on the plane. This is obligatory on you. However, if you cannot stand and it is difficult for you to do so,

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you may offer the Salah while sitting and make a gesture for Ruku' and Sujud, while making the Sujud lower than Ruku', for Allah (Exalted be He) says: [﴿So keep your duty to Allāh and fear Him as much as you can﴾](#) Also, it is authentically reported that the Prophet (peace be upon him) said: [﴿Offer Salah standing and if you cannot, then sitting; and if you cannot, then lying on your side.﴾](#) (Related by Al-Bukhari and Al-Nasa'y) As for facing the Qiblah during the Faridah (obligatory Salah), you should face it in all Salahs as much as you can, such that if the plane for instance deviates away from the Qiblah during the Salah, you should turn towards it whenever it deviates, because facing the Qiblah is a condition for the validity of Salah; but, if you are unable to face the Qiblah, in this case, there is no blame on you, and your Salah will be valid In sha'a-Allah (If Allah wills), for Allah (Exalted be He) says: [﴿And to Allāh belong the east and the west, so wherever you turn \(yourselves or your faces\) there is the Face of Allāh \(and He is High above, over His Throne\).﴾](#) Moreover, you can identify the Qiblah by asking the pilot or his crew, for they have instruments which clarify this, but if you fail to identify it, you should try hard to detect it and offer your Salah in accordance with your surmise.

The same applies if the Salah can be combined with the next-in-time Salah, but you will not be able to offer it when you leave the plane at the last of the prescribed time of the next Salah, because the

journey extends until the time of the next Salah expires, in this case you should offer both Salahs on the plane by shortening them as previously clarified. It is also permissible for you to combine them at the due time of any of them.

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However, it is impermissible to delay both Salahs until the time of the next one expires, but if the Salah is combinative with the next one such as Maghrib and 'Isha', or Zhuhr and 'Asr, and can be offered at the last time of the second one after leaving the plane, it is better to delay it until you offer it on the ground, because in this case the time of the second Salah is also valid for the first; this discharges the obligation of offering the Salah according to its perfect description. Furthermore, if the journey is a short one such that you can offer the Salah on time after arriving at your destination, it is better to delay it until the last of its prescribed time in order to offer it on ground. Yet, if you offer the Salah whose time becomes due while you are on board of the plane at the first of its prescribed time, performing it according to ability, this will be permissible and will count as sufficient for you.

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The fourth question of Fatwa no. 20514

Q 4: is it permissible for a Muslim who travels by plane or bus to offer Salah (Prayer) while sitting in their seat?

A: A Muslim who travels by bus or plane may combine between two Salahs, if the time of the first Salah becomes due before boarding, in case the airport or the bus station is located outside their city - which is an inconsiderable factor if the airport is located in another city because they are already on a travel - or after alight if they land before the time of the second Salah expires.

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However, if flying on the plane will extend for a long time which will make it impossible to perform the two Salahs at the time of the earlier or the latter one on land, it is permitted to perform the Salah on board of the plane, the bus or the train according to ability. Allah (Exalted be He) says: [\(So keep your duty to Allâh and fear Him as much as you can\)](#)

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The second and third questions of Fatwa no. 17952

Q 2: His return journey started at five p.m. He is expected to arrive at 12 or 1 am. He asked the driver whether they would stop to offer Maghrib (Sunset) Prayer. He told him that they will not stop. When the prescribed time of Maghrib Prayer became due, the man started offering Salah (Prayer) inside the bus, but it stopped so that the passengers could perform Maghrib Prayer. The man became confused whether to complete his Salah or join the congregation which is better and preferable! Then, he decided to stop his Salah and join the congregation. What is the ruling on what he did?

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Is he to blame for that?

A: If a person starts offering Salah (Prayer) alone in a bus while moving and then the bus stops so that the passengers can offer Salah in congregation, they should consider the Salah which they started performing as a Nafilah (supererogatory prayer) and should complete it and then pray with the congregation.

Q 3: Is it permissible for a traveler to combine Maghrib (Sunset) Prayer and 'Isha' (Night) Prayer, if the bus will arrive at 11 p.m. or 2 a.m.?

A: If the time of Maghrib Salah is due while traveling, it is permissible for the traveler to delay Maghrib and perform it with 'Isha' Prayer at the time of the latter prayer.

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Fatwa no. 16925

Q: what should a Muslim do when they travel on a long journey and the time of the obligatory Salah (Prayer) becomes due while they are on the bus? Should he perform Salah by making gestures or perform it when they arrive?

A: If the time of the obligatory Salah becomes due while a Muslim is traveling by bus, and this Salah can be combined with the one following it, such as Zhuhr (Noon) Prayer

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with 'Asr (Afternoon) Prayer or Maghrib (Sunset) Prayer with 'Isha' (Night) Prayer, they should make the intention to combine the two Salahs, and after getting off the bus should perform the Salah with the one following it. If the Salah cannot be combined with the following one, such as Fajr (Dawn) Prayer, or 'Asr and 'Isha' Prayers and the bus will not stop until the prescribed time expires, then they should perform it on board of the bus, according to their ability. And Allah knows best.

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A traveler praying behind a resident Imam

Fatwa no. 19408

Q: I was traveling with one of the Muslim brothers and came to a Masjid (mosque) at the time of Maghrib (Sunset) Prayer and performed Maghrib Prayer in congregation, with the full number of Rak'ahs. Afterwards, we found a group of people offering Maghrib (Sunset) Prayer and joined them with the intention of offering 'Isha' (Night) Prayer in short form. After the Imam (the one who leads congregational Prayer) stood up for the third Rak'ah, we said Taslim (salutation of peace ending the Prayer) and left. My question is: Is our Salah valid or should we continue the Salah with the Imam until he offers Taslim? If our Salah is invalid, what should we do? Should we repeat Salah? Could you kindly advise? May Allah reward you.

A: Joining a congregation that was offering Maghrib (Sunset) Prayer with the intention of praying 'Isha' shortened to two Rak'ahs (units of Prayer) is not valid because when a traveler offers Salah behind a non-traveling Imam, he must follow him and complete the Salah; shortening Salah is not permissible for him because of the Hadith reported by Musa ibn Salamah: [﴿"We were with Ibn 'Abbas in Makkah, I said, 'When we are with you, we offer four Rak'ahs and when we go back to our dwellings, we offer two Rak'ahs.' He said, 'This is the Sunnah \(way\) of Abu Al-Qasim \(i.e. Muhammad peace be upon him\).'"﴾](#) (Related by Ahmad, Muslim and others in similar wordings) Consequently, you have to repeat this Salah offering four Rak'ahs.

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The second question of Fatwa no. 16433

Q 2: If I was on a journey and found a group of people offering Zhuhr (Noon) Prayer in congregation, is it permissible for me to offer two Rak'ahs (units of Prayer) with them only and end my Salah or should I offer Salah individually? I would like Your Eminence to explain the manner of shortening Salah that all Muslims should follow.

A: Applying the Rukhsah (concession) of shortening Salah during travel is only Mustahab (recommended), not Wajib (obligatory). Thus, it is permissible for a traveler to offer Salah in full. However, it is only permissible, not Mustahab, to combine Salah when necessary unless a traveler is riding as a passenger. If a traveler offers Salah behind a non-traveling Imam (the one who leads congregational Prayer) who is offering Salah in full, the traveler must follow the Imam, i.e. offer complete number of Rak'ahs (units of Prayer). In this case it is not permissible for the traveler to shorten Salah, because the Prophet (peace be upon him) said, [\("The Imam is appointed to be followed, so do not differ from him."\)](#) It is not permissible for you to offer Salah alone as long as you find a group of people offering Congregational Salah. Observing Congregational Salah is Wajib, so pray with the congregation and offer Salah in full if the congregation does so.

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Fatwa no. 14773

Q: I traveled in the company of some

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people for a distance of 150 kilometers. During the journey, we passed by a group of people at the time of `Isha' (Night) Prayer. As we began to offer the Salah, one of the group reminded me to shorten the Salah as we were travelers. Another one led us in the Salah. When he completed two Rak`ahs and recited Tashahhud (a recitation in the sitting position in the second/last unit of Prayer), he rose to complete the other two Rak`ahs. However, I remained sitting until the Imam completed the Salah and recited Taslim (salutation of peace ending the Prayer) and I recited Taslim after him. Is my Salah valid in this case? If not, what should I do? What should those whom I was traveling with and offered Salah do? I appreciate your guidance, may Allah bless you!

A: It is an act of Sunnah for a traveler not to shorten a prayer if his Imam completes a four-Rak`ah Prayer. He should follow the Imam because shortening Salah is a concession not an obligation. You have to repeat the Salah in full.

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The third question of Fatwa no. 13840

Q 3: Some people combine and shorten Salah (Prayer) after arriving at the destination country on the grounds that their journey is for a week. Once, I saw a person in the Masjid (mosque) offering two Rak'ahs (units of Prayer) alone and then he offered two Rak'ahs with the Imam (the one who leads congregational Prayer). When I asked him why he did not complete his Salah he told me that he is a traveler, so he is allowed to shorten and combine prayers. Is this permissible?

A: First: It is not permissible for a traveler to combine or shorten Salah after arriving at a place where they will stay for more than four days.

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Second: If a traveler offers Salah behind a resident Imam, the Sunnah (action following the example of the Prophet) is to complete the Salah with the Imam and it is not permitted for them to shorten it. However, if the traveler does so, they are required to offer it again.

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Fatwa no. 20332

Q: If i was a traveler and i entered one of the Masjids (mosques) in Madinah and i was made an imam (the one who leads congregational Prayer) for resident Ma'mums (people being led by an imam in Prayer), should i offer shortened or complete Salah during Zhuhr (Noon) Prayer, 'Asr (Afternoon) Prayer or 'Isha' (Night) Prayer?

A: It is permissible for you to lead them in Salah, but you have to inform them that you are going to shorten Salah (Prayer) in order that they complete their Salah after you finish your Salah just as the Prophet (peace be upon him) did with the people of Makkah on the Conquest of Makkah; and if you complete the Salah you are leading them in, there is nothing wrong in this.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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It is with the Praise of Allah, Vol. 6 of the second group was completed from the Fatwa of the Committee, followed by vol. 7 beginning with (Excuses of leaving Jumu'ah [Friday] Prayer and congregation).



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In the Name of Allah, Most Gracious, Most Merciful

(Part No. 7; Page No. 4)

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(Part No. 7; Page No. 5)

Excuses for abandoning Jumu`ah and congregational Salah

The second question of Fatwa no. 15562

Q 2: While staying in some Muslim countries, we prefer not to go to the Masjid (mosque) after hearing the Adhan (call to Prayer) for fear that we will see semi-naked woman and be exposed to Fitnah (temptation). Also, they practice some Bid`ahs (innovations in Islam) during their Salah (Prayer). Therefore, we offer Salah in congregation in one of our hotel rooms after pronouncing the Adhan and the Iqamah (call to start the Prayer). What is your opinion on this?

A: It is better for you to go to the Masjid upon hearing the Adhan. However, you can avoid any temptations by lowering your gaze or taking an alternate way. As for Bid`ahs committed in some Masjids, this can be dealt with by going to a Masjid in which no Bid`ahs are committed if possible. If this is not possible, it is by no means permissible to offer Salah being led by an Imam who commits Bid`ah Shirkiiyyah (innovation in Islam tantamount to associating others with Allah in His Divinity or worship), such as supplicating to other than Allah or seeking the help of other than Allah. As for Bid`ahs that cannot be described as Shirkiiyyah, such as reciting Du`a' (supplication) in congregation along with raising hands after obligatory Salah, they do not affect the validity of offering Salah in the Masjid although you should advise those who do so.

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(Part No. 7; Page No. 6)

Fatwa no. 14882

Q: As soldiers, our job necessitates us to patrol districts and markets. Sometimes, we go on patrols when Salah (Prayer) is due and the Adhan (call to Prayer) is proclaimed. What is your opinion; should we offer Salah in congregation or wait until those offering Salah leave the Masjid (mosque) and then offer Salah after they go back to their markets and work? Actually, we fear that thieves, subversives or the like, practice their activities during Salah time.

A: You should offer Jumu`ah (Friday) Prayer in the nearest Masjid after the last Adhan marking the entrance of the Khatib (preacher) is proclaimed. If there is a danger that might negatively affect the task you are entrusted with, i.e. maintaining order, there will be nothing wrong with not offering the Jumu`ah Prayer and the congregational Salah. Instead, you may offer Zhuhr (Noon) Prayer in place of Jumu`ah and together offer Salah in congregation after people finish the first congregation. Actually, this is meant to protect public interest and to ward off public danger.

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The first question of Fatwa no. 13963

Q 1: Is it permissible for me to obey my father's order not to offer Salah (Prayer) in the Masjid (mosque), bearing in mind that going to the Masjid

(Part No. 7; Page No. 7)

endangers my life?

A: Offering Salah in the Masjid is obligatory for men, unless there is a Shar`i (Islamic legal) excuse. Accordingly, you may abandon offering Salah in congregation and offer Salah at home if going to the Masjid endangers your life.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 19444

Q 1: Does an ordinary disease constitute an excuse for not offering Salah (Prayer) in congregation?

A: A disease that constitutes an excuse for not offering Salah in congregation is the sort of disease that may make it difficult and inconvenient for one who is ill to go to the Masjid (mosque). Evidence can be found in the Hadith of the Prophet (peace be upon him) that reads: [\(Whoever hears the Adhan \(call to Prayer\) and is not prevented by some excuse to respond to it, his Salah \(at home\) will not be accepted.\)](#) People asked Ibn `Abbas (may Allah be pleased with them both) about what a valid excuse is and he said: "Fear or illness." Related by Ibn Majah, Al-Daraqutny, Ibn Hibban and Al-Hakim through an authentic Isnad (chain of narrators). The Prophet (peace be upon him) [\(became sick and when his disease became aggravated, he said: "Tell Abu Bakr to lead the Salah."\)](#) (Agreed upon by Al-Bukhari and Muslim).

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Fatwa no. 20341

Q: I suffer from permanent flatulence and excessive gases in the stomach and bowels. Their sounds embarrass me because they are heard even by those nearby. This also affects my Khushu` (the heart being submissively attuned to the act of worship) and concentration during Salah (Prayer). In fact, I become so distracted that I am unaware of what the Imam (the one who leads congregational Prayer) says or the number of Rak`ahs (units of Prayer) I have performed. Thus embarrassed, I refrain from going to the Masjid (mosque). Moreover, all doctors I have seen say that the disease I suffer from is irritable bowel syndrome (IBS or spastic colon) and it is an incurable disease. Am I sinful for not going to the Masjid and not offering Salah in congregation?

A: The disease mentioned above is not a valid excuse for not going to the Masjid to offer Salah in congregation. You should seek Allah's help, put these evil whisperings aside and ask Allah to cure you (we ask Allah to help you).

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The second question of Fatwa no. 16330

Q 2: If dinner was served before the present Salah (Prayer) was due, but the Adhan (call to Prayer) was proclaimed while we were eating, should we stop eating and resume our meal after offering Salah? Or, should we first have our meal and then go to offer Salah?

A: If Salah becomes due while a group of people are having their dinner, they should first complete their meal and then offer Salah after finishing with it. This is supported by the Hadith that reads: [\(If dinner is served and Salah becomes due, one should start with dinner.\)](#)

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(Part No. 7; Page No. 10)

Fatwa no. (20744)

Q: We, the teaching personnel of `Abdul-Rahman Al-Ghafiyy Secondary School in Jeddah, offer the Zhuhr (Noon) Prayer in congregation along with our students, thanks to Allah. However, supervising the great number of students is a problem. In fact, we sometimes miss some Rak`ahs (units of Prayer) and sometimes do not perform the supervision duty properly as we try not to miss congregational Salah (Prayer). Moreover, some students remain at the classrooms and thus miss congregational Salah. Your Eminence Shaykh, we suggested that two congregations should be made; one to be offered by some teachers before the students offer it so that they may later supervise students while offering Salah. However, we do not know whether doing so is in line with Shari`ah (Islamic law) rulings and whether we are rewarded for doing so. To feel assured, we sent this letter to Your Eminence so that you might instruct us. Actually, we hope that Your Eminence will send us your answer in a written form, along with some advice to your sons, so that our brothers can read it.

May Allah safeguard you and make you beneficial for Muslims.

A: There is nothing wrong with appointing supervisors for students while offering congregational Salah so that discipline may be maintained in this regard even if it leads to missing the first congregational Salah. Actually, they are performing the task of propagation of virtue and prevention of vice, which is an indispensable task. In this regard, the Prophet (peace be upon him) said: [I have considered ordering the Iqamah \(call to start the Prayer\) to be proclaimed, then ask someone to lead the people in Salah, and then go to those](#)

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[\[Who did not attend the congregational Salah\]](#) ... the Hadith.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 17770

Q: I like to offer Jumu`ah (Friday) Prayer to attain its reward, but whenever I attend Jum`ah Prayer and listen to the two Khutbahs (sermons), I cannot because of illness. I suffer from nervous disorder, anger and worry. My heart starts beating strongly and epilepsy and weakness take over me. Am I excused for not attending Jum`ah Prayer in this case and am I blameless for offering it at home?

A: If the case is as you mentioned, you are excused from the obligation of offering Jum`ah Prayer and should offer four Rak`ahs (units of Prayer) of Zhuhr (Noon) Prayer at home. Allah (Exalted be He) says: [﴿Allâh burdens not a person beyond his scope.﴾](#) And: [﴿So keep your duty to Allâh and fear Him as much as you can﴾](#) We hope that Allah will give you the reward of attending congregational Salah as long as you are keen to attend it but you are prevented by an excuse.

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Fatwa no. 15720

Q: What should a person who is bound with a rope or chain do when the time of Salah (Prayer) is due; should they offer Salah while being tied, or should they make up for it? Kindly, support your answer with Ayahs (Qur'anic verses) and Hadiths?

A: When the time of Salah is due, it is obligatory upon anyone who cannot offer it due to their being tied up to offer it in the manner that suits their circumstances. Allah (Glorified and Exalted be He) said: [﴿So keep your duty to Allâh and fear Him as much as you can﴾](#) The Prophet (peace be upon him) said: [﴿When I command you to do anything, do of it as much as you possibly can.﴾](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 19391

Q: Some commercial stores and individual properties are exposed to the danger of being burglarized by unscrupulous people.

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Thieves seize the time when security patrol officers stop to perform Salah (Prayer) in congregation in the Masjid (mosque). Respected Shaykh, you know that we are charged with the duty of safeguarding the property of citizens and residents and the country security. Therefore, we ask Your Eminence: Is it permissible for officers entrusted with patrolling squares to delay the performance of Salah till those praying come out of the Masjid (immediately without any significant delay)? What is the opinion of Your Eminence on this issue? May Allah safeguard you and help you to serve Islam and Muslims!

A: The basic rule in this regard is that Salah in congregation in the Masjids is obligatory for adult males and may not be delayed except for a Shar`y (Islamic legal) excuse. Therefore, the status of officers whose work is to patrol squares to maintain order and to protect people's properties against any outrage is a valid excuse to not attend Salah in congregation. Thus stated, they may offer Salah at their posts so long as this excuse exists, bearing in mind that necessity is assessed according to its extent. However, I would like to praise your concern in this respect. I ask Allah to make you keener to comprehend the religion and safeguard Muslim interests.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 19089

Q 3: My apartment is on the fifth floor and I suffer from a chronic heart condition.

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I have been subject to medical treatment for seven years now. Sometimes, I hear the Adhan (call to Prayer) and I feel able to descend the stairs and pray in the Masjid (mosque). Other times, going up and down the stairs wears my heart out and affects my health, in general. Is performing Salah (Prayer) at home whenever I find myself unable to perform it in the Masjid permissible or not?

I ask you this, knowing that the Messenger of Allah, (peace be upon him) did not give a Rukhsah (concession) to a blind man, who lived beside the Masjid, to perform Salah at home. Thus, I ask, if I am seriously ill, am I permitted to perform Salah at home or must I go up and down the five floors at the time of every Salah? Kindly note that, while I am here, I never miss any Salah in the Masjid, as I live in a one-floor-apartment, near the Masjid. Answer me, may Allah benefit you as you benefit others and guide them to the right path!

A: If, as you mentioned, you live on the fifth floor and suffer from a heart condition, and going up and down the stairs negatively affects your health, then you may perform Salah at home whenever you feel unable to descend the stairs to perform it in the Masjid.

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Fatwa no. 19945

Q: Sometimes, a Muslim may face difficulty in going to the Masjid (mosque) to perform 'Isha' (Night) Prayer

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on account of fear or any other reason; is it permissible, in this case, to combine the 'Isha' and Maghrib (Sunset) Prayers?

A: Fear does not permit combining two Salahs (Prayers), yet, it allows the fearful to pray at home, and not to attend the congregational Salah in the Masjid if there is fear from his going out to the Masjid.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 20398

Q 4: Is it permissible to perform Salah (Prayer) at home, especially the Fajr (Dawn) Prayer, on account of fear or due to a parental order to do so? Can this be done temporarily or permanently, bearing in mind that the causes of fear are endless?

A: The principal ruling is that it is Wajib (obligatory) upon the male Muslim to perform congregational Salah (Prayer) in the Masjid (mosque). However, if a Muslim who is legally bound to perform Salah in the Masjid fears that he may be harmed if he goes out to the Masjid, he may perform Salah at home; for the Prophet, (peace be upon him) set it as a general rule by saying: [\(There should be neither harming nor reciprocating harm.\)](#) It was authentically reported that the Prophet (peace be upon him) said: [\(Anyone who hears the Nida' \(i.e. Adhan; call to Prayer\) and he does not come to it \(the Masjid\), then there is no prayer \(counted\) for him except if he has a valid excuse.\)](#) It was said to Ibn `Abbas (may Allah be pleased with them both): "What is the excuse?", he answered: "Fear or illness."

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(Part No. 7; Page No. 17)

Combining two Salahs

The first question of Fatwa no. 20771

Q 1: Our Society of the Muslim Youth Union of Kirwan inquires about the issue of combining the Maghrib (Sunset) and 'Isha' (Evening) Prayers; the controversy is about the manner of combining between the two Salahs (Prayers); the first group argues

that there should be no Dhikr (Remembrance of Allah) between the two Salahs. They derive proof for that from the Hadith reported on the authority of `Abdullah in the Sahih (Authentic Hadith Book) of Al-Bukhari: (Whenever the Prophet (peace be upon him) was in a hurry, he used to delay the Maghrib Prayer and then offer three Rak`ahs (units of Prayer) (of the Maghrib) and perform Taslim (salutation of peace ending the Prayer), and after waiting for a short while, Iqamah (call to start the Prayer) used to be pronounced for the 'Isha' Prayer when he would offer two Rak`ahs...) etc.

The second group argues

that there should be Dhikr between the two Salahs, and they derive proof for that from the Hadith reported on the authority of Abu Hurayrah that was related by Al-Bukhari in his Sahih as: (The people of affluence have taken over the highest ranks (in Paradise)...) until the Prophet's (peace be upon him) words (Say "Subhan Allah [Glory be to Allah]", "Alhamdu lillah [All praise is due to Allah]" and "Allahu Akbar [Allah is the Greatest]" thirty-three times each after every (obligatory) Prayer.)

Which of the two arguments is right?

A: If a Muslim needs to combine the two Salahs for an excuse that is Shar`y (Islamically lawful) that allows such combining, then they should not separate between the two combined Salahs except by a short period of time, following the example of the Prophet (peace be upon him).

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There is no contradiction between the two Hadiths; as the first Hadith specifies the second one.

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The third question of Fatwa no. 16371

Q 3: It rarely happens that I combine two obligatory Salahs (Prayers) while traveling or because I have forgotten. How can I avoid this? I was once told that it is permissible to combine two Salahs at the time of either one of them.

A: Each Salah must be offered at its respective time. However, it is permissible while traveling to combine Zhuhr (Noon) Prayer with `Asr (Afternoon) Prayer at the time of either of them or Maghrib (Sunset) Prayer with `Isha' (Night) Prayer at the time of either of them. The same applies to the case of an illness which might cause difficulty when Salahs are not combined.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The ninth question of Fatwa no. 20619

Q 9: Some people combine Salahs (Prayers) without a Shar`i (Islamic legal) valid excuse. They justify doing so by claiming that combining two Salahs such as Maghrib (Sunset) and `Isha' (Night) Prayers or Zhuhr (Noon) and `Asr (Afternoon) Prayers at the time of the former or the latter is permissible, because they are

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farmers and shepherds. They consider this a reason for the permissibility of combining Salahs.

A: A Muslim has to offer each Salah at its respective time as prescribed by Allah and stated by His Messenger (peace be upon him). Allah (Exalted be He) stated:

﴿Verily, As-Salât (the prayer) is enjoined on the believers at fixed hours.﴾ Moreover, it is impermissible to combine two Salahs without a Shar`i valid excuse such as traveling or illness.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17127

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets.

The Permanent Committee for Scholarly Research and Ifta' has examined the Fatwa request submitted to His Eminence the Grand Mufti by His Eminence Minister of Islamic Affairs, Endowments, Da`wah and Guidance referring to the Fatwa request submitted by His Eminence the Director of the General Administration of Endowment and Mosques in Al-Ta'if. The request was referred to the Committee by the Secretariat General of the Council of Senior Scholars, no. 2128, dated 26/5/1415 A.H. Following is a statement of the question of His Eminence:

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We received inquiries about the issue of some Imams combining Maghrib (Sunset) and `Isha' (Night) Prayers at the time of the earlier, while others did not make use of this Rukhsah (concession). According to inquirers, rainfall was not heavy enough to cause a substantial reduction in the movement of pedestrians, closing stores or hindering any vital public service. Were those who made use of the Rukhsah negligent? Or, are there certain conditions for making use of it and this is why some Imams did not do so?

Having examined the Fatwa request, the Committee gives the following answer:

It is permissible to combine Maghrib and `Isha' proclaiming one Adhan (call to Prayer) and one Iqamah (call to start the Prayer) for both of them because of rainfall that may wet clothes and make it difficult to return once again to the Masjid (mosque) to offer `Isha' Prayer, according to the stronger of the two opinions maintained by scholars.

Similarly, both Salahs can be combined at the time of the earlier in the case of heavy mud, according to the most correct opinion maintained by scholars so as to avoid difficulty and hardship. Allah (Exalted be He) says: **(and has not laid upon you in religion any hardship)** He (Exalted be He) also says: **(Allāh burdens not a person beyond his scope.)**

In addition, Aban ibn `Uthman (may Allah be pleased with them both) combined Maghrib and `Isha' on a rainy night while leading an eminent group of Tabi`un (Followers, the generation after the Companions of the Prophet) scholars, an act which was not known

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to be contradicted by anyone and thus constitutes Ijma` (consensus of scholars). This was stated by Ibn Qudamah in his book Al-Mughny.

Focusing on the case in question, it is unfeasible to apply one ruling regarding combining Maghrib and `Isha' to all Masjids especially in large cities, for heaviness and effect of rain are different from one area to another. However, people should be enlightened and taught the practices and concessions of the Prophet (peace be upon him) that have been authentically reported.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



The fourteenth question of Fatwa no. 17883

Q 14: It is related by Muslim that (the Messenger of Allah (peace be upon him) combined Zhuhr (Noon) and `Asr (Afternoon) Prayers, and Maghrib (Sunset) and `Isha' (Night) Prayers, in **Madinah** under no circumstances of fear or rain.) When asked about it, ibn `Abbas said: "He (the Prophet) wanted to remove hardship and troubles off his Ummah." How do you judge the authenticity of this Hadith? In case the Hadith is authentic, is it permissible for us to permanently combine Salahs (Prayers) following the practice of the Prophet (peace be upon him)? How can this Hadith be reconciled with the Ayah (Qur'anic verse) that reads: (Verily, As-Salât (the prayer) is enjoined on the believers at fixed hours.) ?

A: This Hadith is not evidence for the permissibility of combining Salahs as this does not go in line with

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the practical Sunnah of the Prophet (peace be upon him) regarding Salah. It also runs counter to other Hadiths defining fixed times for each Salah. Moreover, scholars are unanimous that this Hadith may not be acted upon. Imam Al-Tirmidhy argued: "It is likely that the Prophet (peace be upon him) did so under adverse circumstances other than fear, rain, or travel."

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 18800

Q 1: I went with my family to a farm about ten kilometers outside our city. As it was raining heavily at the time of the Maghrib (Sunset) Prayer one of my brothers led us in Salah (Prayer) combining the Maghrib and `Isha' (Night) Prayers at the time of the earlier one on the pretext that there would be a hardship in offering the `Isha' Prayer at its due time. It should be noted that there was not a Masjid (mosque) on the farm: the Musalla (place for Prayer) was a part of the house.

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What is the ruling on combining the Maghrib and `Isha' Prayers in this case? And what is the ruling on not combining them and offering each one separately at its due time?

A: It is permissible to combine the Maghrib and `Isha' Prayers during rainfall, which can wet the clothes if one must go out to the Masjid or create mud that may prevent people from going out to the Masjid for fear of getting stuck in it. As you offered Salah at home because there were no neighbors to join you in offering Salah outside home, it would have been better not to combine both Salahs, as there was no difficulty involved and to be on the safe side. However, you do not have to make up for the Salahs you offered, for some scholars maintain that it is permissible to combine Salahs if there is a Shar`y (Islamically lawful) excuse that permits such act for those who should offer Salah at the Masjid.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18081

Ruling on combining Salahs under circumstances of rainfall or mud

A Muslim has to offer each of the Five Obligatory Daily Salahs (Prayers) at its respective due time as prescribed by Allah and verbally and practically defined by His Messenger (peace be upon him). In this regard, Allah (exalted be He) says:

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﴿Verily, As-Salât (the prayer) is enjoined on the believers at fixed hours.﴾ The Prophet (peace be upon him) also said: ﴿Offer Salah (Prayer) at its prescribed time.﴾ Thus, it is not permissible to offer Salah either before or after its due time. An exception of this is a person who is permitted to combine two Salahs for a Shar`y (Islamic legal) excuse, such as traveling for a distance over which it is permissible to shorten Salah and illness that might make it difficult for a patient not to combine Salahs. Another excuse is rainfall and mud. Shaykh-ul-Islam Ibn Taymiyyah (may Allah be merciful to him) said: "Time is the most important fundamental of Salah; therefore, offering it at its due time is as obligatory as observing Sawm (Fasting) at its due time during Ramadan, which may not be delayed to another time. However, it is permissible to combine Zhuhr (Noon) and `Asr (Afternoon) Prayers while standing on `Arafah (during Hajj) and to combine the Maghrib (Sunset) and `Isha' (Night) Prayers while in Muzdalifah as unanimously agreed upon by all Muslims. Likewise, it is permissible to combine Zhuhr (Noon) and `Asr (Afternoon) Prayers or Maghrib (Sunset) and `Isha' (Night) Prayers, according to many scholars, under the circumstances of traveling, illness and suchlike excuses. But it is impermissible to delay the Salahs that must be offered during daytime till nighttime or those that must be offered during nighttime till daytime under the circumstances of illness, traveling, a certain occupation or profession or whatever excuse, according to the unanimous agreement of scholars. Furthermore, `Umar ibn Al-Khattab (may Allah be pleased with him) considered combining two Salahs without

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a valid excuse, a major sin." (Majmu` Al-Fatawa 22/30-31).

Accordingly, those who hasten and combine Salahs when it is only cloudy or when there is a little rain causing no hardship, or even when there is heavy rain that does not cause the road to be muddy, commit a grave mistake. Moreover, Salahs combined as such are invalid as they are combined without a valid excuse and because the Salah is offered before its time is due. Also, it is impermissible to combine Jumu`ah (Friday) and `Asr (Afternoon) Prayers, for neither the Prophet (peace be upon him) nor his Sahabah (Companions, may Allah be pleased with them all) are reported to have done so. Furthermore, Jumu`ah is structurally different from `Asr. Therefore, those who combine Jumu`ah and `Asr Prayers have to re-perform `Asr as they, in such a case, offered it before its due time without a Shar`y excuse.

May Allah grant us Success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



The first question of Fatwa no. 20094

Q 1: We live in a region that is very cold and foggy, particularly in winter.

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Is it permissible in this case to combine the Zhuhr (Noon) Prayer with the `Asr (Afternoon) Prayer as well as the Maghrib (Sunset) Prayer with the `Isha' (Night) Prayer, or is this permissible only during rainfall? May Allah reward you with the best!

A: It is permissible to combine the Maghrib and `Isha' Prayers when there is rain that wets one's garment, or mud that makes it difficult for people to reach the Masjid (mosque), so as to ward off hardship. However, fog is not an excuse to combine Salahs (Prayers).

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Fatwa no. 18213

Q: Living in Al-Bahah recently, heavy fog, sometimes obstructing vision, is always there plus rain that falls every now and then accompanied by severe cold. Actually, we do not know whether it is permissible for us to combine Salahs (Prayers) under such circumstances. Please be informed that some of us who go to the village that is 10 km or more away from the workplace arrive there after the Salah time has elapsed. We hope that Your Eminence will instruct us in this regard. May Allah safeguard and protect you!

A: It is permissible to combine Maghrib (Sunset) and 'Isha' (Night) Prayers if there is rainfall that might have the effect of

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wetting people's clothes or causing the road to be muddy making it difficult to go to the Masjid (mosque). This is meant to avert hardship from the praying people. However, fog is not a valid excuse for combining Salahs. As for those whose location is so far away from the Masjid that they cannot hear Adhan (call to Prayer), they may offer Salah (Prayer) in congregation at their place.

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Fatwa no. 18228

Q: One rainy night, we offered Maghrib (Sunset) Prayer only uncombined with `Isha' (Night) Prayer. However, I heard people in a nearby Masjid (mosque) combining Maghrib and `Isha' Prayers. Therefore, I went to that Masjid and offered `Isha' with them. What is the ruling on this action of mine?

A: You should re-perform the `Isha' Prayer which you offered in a Masjid other than the one in which you offered Maghrib Prayer. In such a case, combining the two Salahs (Prayers) was not materialized due to the long interval that separated them. Actually, close sequence without interruption is a condition for the validity of combining two Salahs at the time of the earlier.

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Fatwa no. 21103

Q: What is the Shar`y (Islamic legal) ruling on delaying the performance of `Asr (Afternoon) Prayer until shortly before the time of Maghrib (Sunset) on account of being occupied dealing with some patients? Actually, the faculty does not permit us to go unless permission is given by the consultant after having finished treating a patient.

A: A surgeon has to take into account performing surgeries at times that will not cause missing the due time of Salah (Prayer). However, it is permissible in the case of necessity to combine two Salahs, such as Zhuhr (Noon) and `Asr (Afternoon) Prayers or Maghrib (Sunset) and `Isha' (Night) Prayers, at the time of the earlier or the later in proportion with the degree of necessity. As for Salahs that cannot be combined with the one after it, such as `Asr and Fajr (Dawn) Prayers, it will be good if they can be performed at their due time even if through shifts. If this option is unfeasible, there will be nothing wrong with delaying Salah until the surgery is finished due to necessity which should be assessed according to its extent.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17766

Q: I work as a nurse in the intensive care department.

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The nature of work under this department requires treating people who are very seriously ill or badly injured. In some cases, patients suffer from cardiac arrest which entails necessary medical aid including artificial respiration, and thus requires me to carefully monitor the case and not to leave the intensive care unit. Actually, taking care of a patient might take many long hours, consequently I cannot perform Salah (Prayer), sometimes three obligatory Salahs, during this period.

In fact, there is lack of female workers in this department, thus, there is no substitute for me so that I can perform Salah on time. Furthermore, I might be required to sometimes take care of two or more cases simultaneously.

I would like to inform Your Eminence that I need to work to make a living. In fact, most cases treated in the department pass away after receiving necessary aid except for a very few number whose heart resumes activity and who leave the department while in good health. Actually, we fulfill our duties toward patients who pass away and their death is predestined by Allah and not caused by negligence on our part.

Having presented my case, I hope that Your Eminence will tell me what I should do regarding accumulated obligatory Salahs which I delay until the elapse of their due time having explained the reason for the delay.

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A: If you can perform each Salah at its respective due time in the workplace, you have to do so once it is possible. If this is unfeasible, you should combine Zhuhr (Noon) with `Asr (Afternoon) Prayer and Maghrib (Sunset) with `Isha' (Night) Prayer at the time of the earlier, before work begins, or at the time of the later, after work time. As for Fajr (Dawn) Prayer, it should be performed uncombined at its due time. It is invalid to combine Salahs in a manner different from those previously mentioned.

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The first question of Fatwa no. 18074

Q 1: Studying medicine is such a hard task, as known to everyone. Under very tight time, we sometimes have to combine two Prayers, such as Zhuhr (Noon) and `Asr (Afternoon) Prayers, at the time of `Asr or even Maghrib (Sunset) Prayer due to the unavailability of time or a proper place for Salah (Prayer).

A: You should offer each Salah at its respective due time and may not delay it or combine it with an earlier or later Salah. Applied to your case is the ruling pertaining to residents not travelers. In fact, the circumstances you referred to above do not constitute valid excuses for

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delaying the performance of Salah after the lapse of its time. A Muslim has to perform Salah at its due time as long as they are sane. However, a traveler is entitled to the Rukhsah (concession) of combining Zhuhr and `Asr Prayers or Maghrib and `Isha' (Night) Prayers at the time of the earlier or the later, whichever is easier. In this regard, Allah (Exalted be He) says: [﴿Verily, As-Salât \(the prayer\) is enjoined on the believers at fixed hours.﴾](#) According to the Ayah (Qur'anic verse), each Salah is obligatory at a certain defined respective time. The Prophet (peace be upon him) defined the time of each Salah and warned against delaying Salah until after the elapse of its time. Furthermore, he (peace be upon him) was punctual in performing each Salah at its due respective time even under the severest and most difficult circumstances, such as Jihad (striving/fighting) in the Cause of Allah in compliance with the Ayah that reads: [﴿Guard strictly \(five obligatory\) As-Salawât \(the prayers\) especially the middle Salât \(i.e. the best prayer - 'Asr \). And stand before Allâh with obedience \[and do not speak to others during the Salât \(prayers\)\].﴾](#) [﴿And if you fear \(an enemy\), perform Salât \(pray\) on foot or riding. And when you are in safety, offer the Salât \(prayer\) in the manner He has taught you, which you knew not \(before\).﴾](#) Therefore, you should repent to Allah of the sin you committed, i.e. delaying the performance of Salah until after the elapse of its time under no Shar`y (Islamic legal) excuse. You should also be keen in the future to perform Salah at its due time as defined by the Prophet (peace be upon him). Undoubtedly, Salah is the most important pillar of Islam following in rank only the Two Shahadahs (Testimonies of Faith). Furthermore, you should be meticulous to have a deeper understanding of the religion and ask reliable scholars to clarify your uncertainties.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 19773

Q 2: In some accidents, we keep working for a long time; what is the ruling on shortening and combining Salah (Prayer) in this case?

A: If you cannot offer Salah at its due time, due to being occupied in averting a serious danger, you should form the intention to combine it with the Salah that follows, if they can be combined; such as the Zhuhr (Noon) Prayer with the `Asr (Afternoon) Prayer and the Maghrib (Sunset) Prayer with the `Isha' (Night) Prayer. If it cannot be combined with another Salah such as the Fajr (Dawn) Prayer, you can offer it directly after you finish with your work at the accident site.

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Fatwa no. 17761

Q: I am a disabled student who goes to school before noon. Zhuhr (Noon) Prayer becomes due while I am in class and I cannot perform Salah (Prayer) at school because

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of an apparatus that limits my movement. I leave school at the end of the academic day after `Asr (Afternoon) Prayer. After I go home, I offer Zhuhr and `Asr Prayers consecutively. Is it permissible to do so?

A: You must offer Zhuhr Prayer at its due time if at all possible. Allah (Exalted be He) says: [\(So keep your duty to Allâh and fear Him as much as you can\)](#) He (Exalted be He) also says: [\(Allâh burdens not a person beyond his scope.\)](#) However, if you cannot offer Salah at your workplace and cannot leave until after `Asr Prayer is due, you should intend to combine Zhuhr and `Asr Prayers at the time of the later after you leave.

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The fifth Question of Fatwa no. 18452

Q 5: If one is traveling somewhere which requires taking three consecutive means of transportation, thus causing them to miss more than three Obligatory Salahs (Prayers). What should one do in such a case?

A: A Muslim who is Mukallaf (person meeting the conditions to be held legally accountable for their actions) and of sound mind must offer Salah at its due time

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in any possible manner. Definitely, performing Salah is a duty that can never be waived. Moreover, Salah may not be delayed till its time elapses except in the case of traveling, severe illness or rainfall causing the road to be muddy which creates a hardship for people. Under the circumstances of traveling or illness, however, one may combine Zhuhr (Noon) and `Asr (Afternoon) Prayers either at the time of the latter or the former whichever is easier. Therefore, a person under such circumstances may offer `Asr Prayer at the time of Zhuhr Prayer if they please, or delay the performance of Zhuhr Prayer till the time of `Asr Prayer. The same applies to Maghrib (Sunset) and `Isha' (Night) Prayers, which can be combined under the circumstances of traveling, illness, or rainfall. However, in the case of rainfall Maghrib and `Isha' Prayers should be combined at the time of the former.

Regarding such circumstances, it is out of place to say that performance of Salah is delayed, because this extension of time is prescribed by Allah (Exalted be He). Therefore, it is always appropriate to say it is absolutely impermissible to delay performing Salah beyond its due time.

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The ninth question of Fatwa no. 19479

Q 9: Is it permissible to combine between Zhuhr (Noon) and `Asr (Afternoon) Prayer given that it is too difficult to find a place to pray outside home, especially when going out shopping where it becomes too difficult to find a place to pray?

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A: You should perform each Salah (Prayer) in its due time, because Allah says: [\(Verily, As-Salât \(the prayer\) is enjoined on the believers at fixed hours.\)](#) Also, for the authentic Hadith of Gabriel on the times of Salah when he led the Prophet (peace be upon him) at the starting and ending time of each Salah, and said: [\(The time \(of performing prayer\) is anywhere between these two times.\)](#)

It is further not permissible to combine Zhuhr and `Asr Prayers or Maghrib and `Isha' Prayers except for a Shar`y (legal) reason such as traveling, illness, and the like. As for failing to find a place to pray because of shopping, this is not a legal excuse to delay offering Salah from its appointed time or to combine it with another. A Muslim should be keen to offer Salah in its due time wherever he/she is.

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Fatwa no. 19763

Q: Because I work in shifts, the night shift makes it very difficult for me to wake up to perform Zhuhr (Noon) Prayer. I work as an airport technician at Riyadh airport all night long, which is quite exhausting. The shift ends at 7am and I go to bed at 8.30, as my home is half an hour away from

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my workplace. Although I set the alarm clock at the time of Zhuhr Prayer, I suffer too much daily trying for an hour and half to get up. I do this so long as I am on the night shift which is forty five days. I sleep very deeply and have tried to convince officials to change my working hours to conform to Salah (Prayer) time, but they refused claiming that these work times are needed to serve scheduled flights.

I also suffer the same problem while on the day shift, as I sleep only two or three hours before Fajr (Dawn) Prayer and can only get up after sunrise. Is it permissible to combine Zhuhr (Noon) and `Asr (Afternoon) Prayers while on the night shift? Please, advise! May Allah reward you with the best!

A: You have to offer Salah in congregation with fellow Muslim brothers. In this regard, you should fear Allah and strive to reach this goal. No doubt, you have to be keen to offer Salah in congregation based on the general purport of the Ayah (Qur'anic verse) that reads: [\(Verily, As-Salât \(the prayer\) is enjoined on the believers at fixed hours.\)](#) This means that Salah is to be offered at its times as defined by Allah and His Messenger (peace be upon him). In fact, being on the night or the day shift is not a Shar`i (Islamic legal) valid excuse for combining Zhuhr and `Asr Prayers, or delaying the performance of Salah till after its time elapses. As a solution, you can delay going to bed a little till you offer Salah if its time is near. Otherwise,

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you should sleep before the Salah time is due and do your best seeking all possible means that may help you get up at Salah time, such as setting your alarm clock at Salah's time or telling your family members or neighbors to awaken you, which is a possible matter.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 15065

Q 2: What is the ruling on a person who prays the Five Obligatory Daily Prayers at one time due to being very busy? Is such a Salah (Prayer) valid?

A: In order to have one's deeds accepted, they must meet the following essential conditions: They have to be purely dedicated to Allah, and to be consonant with the Prophetic Sunnah. The Messenger of Allah (peace be upon him) has given a description of the the Five Obligatory Daily Prayers and their times in the Hadith narrated on the authority of `Abdullah ibn `Amr (may Allah be pleased with them both) that the Messenger of Allah (peace be upon him) said: [\(The time of the Zhuhr \(Noon\) Prayer is when the sun passes the meridian and a man's shadow is the same \(length\) as his height, \(and it lasts\) as long as the time for `Asr \(Afternoon\) Prayer has not come; the time for the `Asr Prayer is as long as the sun has not become pale; the time of the Maghrib \(Sunset\) Prayer is as long as the twilight has not ended; the time of the `Isha' \(Night\) Prayer is up to the middle of the average night; and the time of the Fajr \(Dawn\) Prayer is from the appearance of dawn, as long as the sun has not risen; but when the sun rises, refrain from Salah for it rises between the horns of the devil.\)](#)

This Hadith is related by Muslim. So the Prophet (peace be upon him) has set a fixed time for each Salah to be performed within, and delaying it until the due time is over is not permissible except for

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one permitted to combine Zhuhr and `Asr Prayers and the Maghrib and the Isha' Prayers, like the traveler and the patient. Allah (Exalted be He) said: [\(Verily, As-Salât \(the prayer\) is enjoined on the believers at fixed hours.\)](#) So each Salah has to be offered in its due time.

May Allah grant us Success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 21369

Q: I would like to inform Your Eminence that I am a Saudi citizen who has been working for the Embassy of the Custodian of the Two Holy Mosques in the Republic of Philippines for two years. I would also like to describe in brief the nature of work, which is very burdensome and requires me to stay at the office for a long period. During this period, I edit and type very urgent tasks, answer the phone and receive foreign visitors. This is in addition to many occasions which my job requires me to attend at different times. All these tasks cause me, sometimes, to miss performing some obligatory Salahs at their due time, especially Zhuhr (Noon) Prayer.

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I also sometimes miss `Asr (Afternoon), Maghrib (Sunset) and `Isha' (Night) Prayers. In light of Islamic tolerance and ease, I hope that Your Eminence will instruct me on the easiest manner to offer Obligatory Prayers while in such awkward situations. Please, tell me whether it is permissible to combine Zhuhr and `Asr Prayers and Maghrib and `Isha' Prayers as I am mostly busy during their due times? Please be informed that I live in the Philippines where my work is located. May Allah reward you with the best!

A: It is impermissible to combine two Salahs except for a Shar`i (Islamic legal) valid excuse, such as traveling or illness. As for work, it is not a valid excuse for combining Salahs as it is within your capacity to offer each Salah at its due time in the workplace. Allah (Exalted be He) says: [﴿Verily, As-Salât \(the prayer\) is enjoined on the believers at fixed hours.﴾](#) This means that Salah must be performed at certain times and may not be delayed thereafter.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 20654

Q 1: I work for an oil company in Rome, Italy. My office hours start at (12:30) and end at (3:30) every day, and likewise

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in the evening.

The question is: How should I perform the Zhuhr (Noon) and `Asr (Afternoon) Prayers in winter; can I combine them or not?

A: You have to offer each Salah (Prayer) in its due time. If you have no Masjid (mosque) close to your work and no congregation that you may join, you have to perform it at work. You are not permitted to combine the two Salahs as there is no legally valid reason for combining them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 19827

Q: The Christian regular private schools in Ethiopia have a policy of preventing Muslim children from performing Salah (Prayer) inside the schools, which prompted some Muslim students to leave their school and some others to delay the Salah, given that there are regular government schools which allow Muslim students to perform Salah. The problem lies in the lack of discipline in the government schools and in the teachers themselves who are unqualified and further do not observe their regular working hours, which has an extremely negative influence on the students' levels. In contrast, the Christian private schools are totally different from the government schools in terms of

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order and teachers' discipline and competence.

Is it permissible for Muslim students to combine the Maghrib (Sunset) and `Isha' (Night) Prayers at the time of the later one, so as to continue their classes in the Christian regular private schools, or do they have to leave these schools and join the government schools despite their defects?

A: Muslims are duty bound to perform Salah in their due times, and leave schools that do not allow them to do so, in order to preserve their religion. This is actually based on the fact that Salah is the essential pillar of Islam, and anything that leads to neglecting it is not sanctioned.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18600

Q: We are teachers and many a time we hear the Adhan (call to Prayer) of Zhuhr (Noon) and `Asr (Afternoon) Prayers while we are busy with students and we cannot stop the classes for such classes have fixed times during which they must be fulfilled. What is the ruling on delaying these two Salahs (Prayers) until soon before the Maghrib (Sunset) Prayer?

A: It is not permissible to delay performing a Salah and combine it with another except for a Shar`y (Islamic legal) excuse such as illness or travel. But to delay it for teaching

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is actually not an excuse, for Muslims should organize school classes in such a way that allows no conflict with the times of obligatory Salahs.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 17557

Q 2: Being a student, I offer the Five Obligatory Daily Prayers all at one time as I cannot offer each Salah (Prayer) in its due time. Is it permissible to do so?

A: It is impermissible to combine two Salahs (Prayers) unless in a case of illness, travel, heavy rain or the like. As for combining all Salahs at one time, it is absolutely forbidden, as Allah (Glorified and Exalted be He) has set a fixed time for each Salah, and the Prophet (peace be upon him) has translated this schedule of Salah times into action. Therefore, the questioner must offer each Salah in its due time.

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The second question of Fatwa no. 16368

Q 2: My town is located 12 km away from the place where I study, and sometimes I do not have a break between lectures, and consequently if I attend the lectures on time

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I will miss the Zhuhr (Noon) and `Asr (Afternoon) Prayers, so can I combine and shorten the two Salahs (Prayers)?

A: You are duty-bound to offer each Salah in its due time without combining or shortening them as you are not traveling. The distance you commute is not considered travel. Furthermore, keeping attendance in lectures is not an excuse that allows combining Salahs, for you can offer the due Salah within a few minutes then join the lecture again.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The fourth question of Fatwa no. 14428

Q 4: Is it permissible for women to combine Maghrib (Sunset) and 'Isha' (Night) Prayers at the time of heavy rain?

A: If a woman offers Salah (Prayer) at home, she is not permitted to combine Maghrib and 'Isha' Prayers at time of heavy rain.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 7; Page No. 44)

Combining `Asr Prayer and Jumu`ah Prayer

Fatwa no. 19887

Q: I put before you an incident of an Imam (the one who leads congregational Prayer) of a Masjid (mosque) in our district. He combined between the Jumu`ah (Friday) and `Asr (Afternoon) Prayer in the time of the earlier one as there was rain at the time of the Jumu'ah Prayer. Many of the attendees questioned the validity of their Salah and whether they should repeat offering `Asr Prayer. Do Your Eminence see that the congregation should be informed during the next Jumu`ah Prayer that they should repeat offering `Asr Prayer on grounds that the one they offered was invalid? I hope that Your Eminence will consider this issue and provide us with your Fatwa in this regard. May Allah grant you good health, double your reward, and help us and all Muslims benefit from your knowledge! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!).

A: The way the Imam has acted, combining the `Asr Prayer with Jumu`ah Prayer due to rain is an incorrect Ijtihad (juristic effort to infer expert legal rulings) which has no origin in Shari`ah. But may Allah reward him! Basically, it is impermissible to combine between the Jumu`ah and `Asr Prayers as nothing has been reported from the Prophet (peace be upon him) or his Sahabah (Companions of the Prophet) in this regard, and each of Jumu`ah Prayer and `Asr Prayer are a different sort. Accordingly, both the Imam and Ma`mums (persons led by an Imam in prayer) have to repeat offering `Asr Prayer as they offered it before its time and without any Shar`y (Islamic legal) excuse.

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They should further be informed of this ruling, and all Imams of other Masjids should likewise be informed of the impermissibility of this action, lest this incorrect Ijtihad be exercised again and cause confusion to the Ma`mums and harm them in their religion by offering Salah before its time which results in repeating it beyond its due time. It is worth mentioning that rain fell in the lifetime of the Prophet (peace be upon him) while he was leading Muslims for Jumu`ah Prayer and he (peace be upon him) did not combine it with `Asr Prayer.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The second question of Fatwa no. 18161

Q 2: What is the ruling on combining Jumu`ah (Friday) Prayer with `Asr (Afternoon) Prayer for a person traveling at the time of Jumu`ah Prayer? May Allah reward you well!

A: It is not permissible to combine `Asr Prayer with Jumu`ah Prayer as the former differs from the latter in form as mentioned in the book "Sharh Al-Muntaha", and other books. The same ruling has been issued by His Eminence, Shaykh Muhammad ibn Ibrahim the Mufty (Islamic scholar qualified to issue legal opinions) of the Kingdom of Saudi Arabia (may Allah be merciful with him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



(Part No. 7; Page No. 46)

The first question of Fatwa no. 18586

Q 1: Allah has favored me with performing `Umrah (lesser pilgrimage) and all praise and favor is due to Him. However, when we wanted to leave the Sacred City, those responsible for the journey asked us to combine the Jumu`ah (Friday) Prayer with `Asr (Afternoon) Prayer, but people split into two groups; one regarding this combining as forbidden and the other deeming it permissible, so what is the soundest opinion? May Allah grant you success!

A: It is impermissible to combine `Asr Prayer with Jumu`ah Prayer as they are not the same sort. Shaykh Muhammad ibn Ibrahim (may Allah be merciful with him) said in his Fatwa no. 3272, as he was answering a question: "So you are bound to make up each `Asr Prayer you have combined with the Jumu`ah Prayer, for such a combining is by all means invalid."

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



The seventh question of Fatwa no. 21545

Q 7: A- If Friday coincides with the time when the workers are scheduled to move to another location and they have already performed Jumu`ah (Friday) Prayer with the congregation in the Masjid (mosque) of the city, is it permissible for them to combine and shorten the `Asr (Afternoon) Prayer with Jumu`ah Prayer when they have decided to

(Part No. 7; Page No. 47)

move to another location right after finishing Jumu`ah Prayer, given that the destination may not be far from the the first location, yet the moving itself causes hardship?

B- If the workers intend to stay at that location for more than four days, should they shorten the Salah (Prayer) or offer it in complete during their stay in that location? If they are permitted to shorten, are they permitted to combine Salahs in case of hardship caused by coldness, shortage of water, incessant work and the like?

A 7: A- It is not permissible to combine `Asr Prayer with the Jumu`ah as they are not of one sort.

B- If workers decide to stay in a location for more than four days, they shall be bound to offer a complete Salah as the rulings of travel will not be applied to them then, and in such a case they are not permitted to combine either, due to the reasons mentioned above.

May Allah grant us all success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



The first question of Fatwa no. 20019

Q 1: Sometimes we travel on Friday morning, is it permissible to perform Jumu`ah (Friday) Prayer as Zhuhr (Noon) Prayer and combine it with `Asr (Afternoon) Prayer?

(Part No. 7; Page No. 48)

A 1: If one travels on Friday before noon, he can perform Jumu`ah Prayer as Zhuhr and can combine it with `Asr Prayers together either at the time of the earlier or the latter according to what is easier for him, and he can also shorten each Salah to two Rak`ahs. However, it is preferable to join the Jumu`ah Prayer if there is a Masjid establishing it on the way; but he cannot then combine `Asr with it and should wait until the time of `Asr starts to perform it. If it is afternoon and one has not yet started the travel, he must perform Jumu`ah Prayer before traveling.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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(Part No. 7; Page No. 49)

Jumu`ah Prayer

Fatwa no. 13858

Q: We are a group consisting of forty-two families, each has some men. We have been living in the same region for one third or half of the year, for the purposes of farming. Is it obligatory upon us to offer the Jumu`ah (Friday) Prayer during our stay in this region? You should bear in mind that we do not live in one area as a village; rather, we live in dispersed camps, where we can see each other at times when plants and herbs grow less. Can the report that the Prophet (peace be upon him) offered the Jum`ah Prayer under a tree on his way of Hijrah (the Prophet's migration to Madinah) lend support to this? We are confused, so guide us with a Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard. May Allah reward you with the best!

A: If the reality is as you mentioned, you do not have to offer the Jum`ah Prayer, for you fall under the ruling of nomadic Bedouins, rather than the people of villages and territories. As for the report you mentioned that the Prophet (peace be upon him) offered the Jum`ah Prayer on his way to Hijrah under a tree, this is utterly baseless.

May Allah grant us all success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



(Part No. 7; Page No. 50)

Fatwa no. 16481

Q: There is a group of employees working in the field of oil in the Arab Gulf, about 110 away from the mainland and they live in fixed posts made of iron in the form of three-floor houses, that contain rooms, kitchens, laundries and a Masjid (mosque) that accommodates about twenty-five people. They move by helicopters or boats. There are similar posts that lie nearby. Their work demands their stay in the site for fourteen days uninterrupted. They spend two Fridays; they work from 5:00 a.m. to 5:00 p.m. on the first Friday and from 5:00 p.m. to 5:00 a.m. on the second. They are confused whether they should offer the Jumu`ah (Friday) Prayer or not. Kindly, give them a Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard. May Allah reward you with the best!

A: Permanent settling in houses built with the materials customarily used in building is a condition for the Jum`ah Prayer to be obligatory and valid. The case in the question does not meet this condition, so it is not permissible for them to offer the Jum`ah Prayer and they have to offer the Zhuhr (Noon) Prayer instead. And Allah knows best.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



(Part No. 7; Page No. 51)

The first question of Fatwa no. 17971

Q 1: Our Masjid (mosque) at the student hostel is located far away from the university. Are we allowed to offer the Jum`ah (Friday) Prayer at one of the university chambers, given the fact that it is almost difficult to offer it at the Masjid of the student hostel?

A: You must offer the Jum`ah Prayer at Al-Masjid Al-Jami` (the large mosque where Jum`ah [Friday] Prayers are held) if it is located near to you. You are not allowed to hold Jum`ah Prayer at the university. This is based on the Ayah (Qur'anic verse) in which Allah (Exalted be He) states: ﴿O you who believe (Muslims)! When the call is proclaimed for the Salat (prayer) on the day of Friday (Jumu'ah prayer), come to the remembrance of Allah [Jumu'ah religious talk (Khutbah) and Salat (prayer)]﴾ If you cannot offer it at Al-Masjid Al-Jami`, then you may offer it as Zhuhr (Noon) Prayer at the university. This is because you are not permanent residents in that area. Rather, Jum`ah Prayer is rendered obligatory on you when there are permanent residents present (at nearby places) who hold Jum`ah Prayer (in which case you should pray with them).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 18791

Q: We live in a desert that includes nine valleys, each is about an hour and a half to three hours away from the other.

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Farming, cattle, and even we depend on rainwater. When the rain falls, the water collects in tanks dug in the ground. Each is five meters long, two meters wide, and four meters deep. Each of these valleys has about five tanks which provide drinking water only for us and our cattle. We do not use this water for Wudu' (ablution); we rather perform Tayammum (dry ablution with clean earth), unless a person needs to perform Ghusl (full ritual bath) following major Hadath (ritual impurity that necessitates full bath). When these tanks run out of water, we move to other neighboring valleys. Everyone in the valley does the same. When all the valleys run out of water, we move to neighboring regions where there is river water. It takes about three days on foot and seven hours by jeep to travel to the neighboring regions; however, the jeeps are not available all the time. Besides, in our valleys there are water tanks, a few new houses and Masjids (mosques) built of palm trunks.

My question is: Is it obligatory upon us to offer the Jumu`ah (Friday) Prayer in our case? We did not use to offer it, considering ourselves Bedouins. A short time ago, some of us traveled and came back telling us that it is obligatory upon us to offer the Jum`ah Prayer. They started doing so and continued to offer it along with some people each Friday

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in one of these valleys. When these valleys run out of water, people do not offer the Jum`ah Prayer until the rain falls again. Should we offer Jum`ah in our case? My second question is: Should we perform Wudu' using these tanks or can we perform Tayammum to save the tank water? Guide us, may Allah benefit you! Please consider this matter bearing in mind that there is no resident Imam (the one who leads congregational Prayer). Wa`alaykum as-salam warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you)

A: First, if the case is as you mentioned and you are not settled in a certain place; rather, you move seeking after rain water, you should not offer the Jum`ah Prayer and should offer the Zhuhr (Noon) Prayer instead.

Second, it is not permissible to perform Tayammum when there is water present and the ability to use it. The Salah (Prayer) of whoever performs Tayammum while water is available is invalid, unless water is barely enough for drinking and cooking; in such case, there is nothing wrong with performing Tayammum.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



(Part No. 7; Page No. 54)

The first question of Fatwa no. 19604

Q 1: I am a military officer whose work requires moving from one place to another. I moved with eight persons to an island where there is a Masjid (mosque) without a regular Imam (the one who leads congregational Prayer); is it obligatory upon us to offer the Jumu`ah (Friday) Prayer, bearing in mind that the island is far away from our country and we stay there for about a month?

A: Most scholars hold the view - which is the most preponderant - that the traveler who has the intention to stay in a place for more than four days is not to take advantage of the Rukhsahs (concessions) of travel. Accordingly, your stay for a month in another country does not waive the obligation to attend the Jum`ah Prayer with the other residents, since the obligation on you to perform it is dependent on the presence of permanent residents who hold Jum`ah Prayer, but you should not hold it independently from them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 20006

Q: Is it permissible to offer the Jum`ah (Friday) Prayer at one of the rest areas, along the suburbs of Riyadh around Al-Janadriyah or Al-Yasmin Quarter, north of Riyadh, if there is a large congregation who gather for a certain occasion? Please bear in mind that these rest areas are about four or five kilometers away from the Masjids (mosques). May Allah safeguard you.

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As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you.)

A: All male Muslims should offer the Jum`ah Prayer in congregation at the Masjids, if they are residents, i.e., non-travelling. They should not overlook the Jum`ah Prayer, and it is not permissible to offer it at rest areas lying along the city suburbs.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 20548

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets.

The Permanent Committee for Scholarly Research and Ifta' has read the letter submitted to His Eminence, the Grand Mufty, by the Director of the Cooperative Office for Call and Guidance serving minorities in Makkah Al-Mukarramah, no. 693, on Rajab 4, 1419 A.H. The letter was referred to the Permanent Committee by the Secretariat General of the Council of Senior Scholars, no. 4403, on Rajab 15/1419 A.H. It includes a request to continue offering the Jumu`ah (Friday) Prayer at the Masjid (mosque) within the headquarters of the Dallah Company, Bin Laden Company and Al Hanouf Group. The letter of His Eminence reads as follows:

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Your Eminence, Grand Mufty of the Kingdom of Saudi Arabia, and Chairman of the Council of Senior Scholars, Shaykh `Abdul-`Aziz ibn `Abdullah ibn Baz, may Allah protect you! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!) To proceed:

I would like to inform Your Eminence that some companies and institutions in Makkah Al-Mukarramah employ a large number of workers who do not speak Arabic and thus, overlook attending the Jum`ah Prayer, or go late to it on the pretext that they do not understand Arabic. They need to be guided, so the Office was asked to send some Du`ah (callers to Islam) to lead these workers in the Jum`ah Prayer at the Masjid of the company. One was sent and led a large number of them in Salah (Prayer) at the Masjid. He delivered the Khutbah (sermon) first in Arabic, and then translated it into their language. They benefited a lot, though many of them do not listen to the Khutbah and attend the Salah only. Accordingly, we hope Your Eminence will guide us as to whether we should continue sending Du`ah or not; bearing in mind that the companies that ask that Jum`ah Prayers be held within its Masjids are three: Dallah Company, Bin Laden Company and Al Hanouf Group. Only the workers of these companies offer Salah in these Masjids. The knowledgeable Du`ah who lead Salah and are sent by the Office are graduates of the Islamic University.

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Kindly, guide us, may Allah guide your steps!

Having reviewed your question, the Committee issued a Fatwa (legal opinion issued by a qualified Muslim scholar) that it is not permissible for these companies to hold Jum`ah Prayers for their workers in the Masjids located within their headquarters, as it is not officially established to hold Jum`ah Prayers in such Masjids, and there are no residents among the workers upon whom the Jumu`ah Prayer is obligatory. The workers in these companies should offer the Jum`ah Prayer at nearby Masjids from where they hear the Adhan (call to Prayer). There is nothing wrong with translating the Khutbah afterwards so they may benefit from it. If the headquarters of the companies are far away from the Masjids where Jum`ah Prayers are held, so that they do not hear the Adhan

and there are no residents among the workers upon whom the Jumu`ah Prayer is obligatory; then the Jum`ah Prayer is not obligatory upon the workers and they should offer Zhuhr (Noon) Prayer instead - consisting of four Rak`ahs (units of Prayer).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Fatwa no. 20796

**All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets.
To proceed:**

**The Permanent Committee for Scholarly Research and Ifta' has read the letter sent to
His Eminence, the Grand Mufti, from the leader of the Specialized Training Center**

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**in Makkah Al-Mukarramah. The letter was referred to the Permanent Committee for
Scholarly Research and Ifta' by the Secretariat General of the Council of Senior Scholars,
no. 7115, on Dhul-Hijjah 18/1419 A.H. His Eminence asked the question that reads as
follows:**

**In the Specialized Training Center of one of the general security sectors in Makkah Al-
Mukarramah, we have a Masjid Jami` (the large mosque where Jumu`ah [Friday] Prayers
are held) where the Jumu`ah (Friday) Prayer and Khutbah (sermon) used to be attended
by many people and residents. However, after a large number of workers were
relocated, the Khutbah was discontinued, as the number of persons who attend the
Jum`ah Prayer varies from time to time; sometimes they are only ten persons and other
times there are less than this. You should take into consideration that some courses
that last for three or six months are held at the center for individuals numbering about
forty from other sectors. During the Hajj, the personnel of the center reach about one
hundred, in addition to assistants numbering about three hundred from other regions.
After the end of Hajj, the center returns to normal for the rest of the year. Also, there
is a number of Masjids surrounding our Masjid, each is about one kilometer away from
our Masjid.**

**We hope Your Eminence will give us a Fatwa (legal opinion issued by a qualified Muslim
scholar) concerning the ruling on offering**

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the Jum`ah Prayer and Khutbah in this Masjid, so that we may be enlightened.

Having studied the question, the Committee answered that it is not obligatory upon you to offer the Jum`ah Prayer, and it will not be valid if you perform it independently (from the permanent residents). This is because you are not residents in the place where the courses are held. You have to offer the Jum`ah Prayer with other permanent residents in the nearby places where the Jum`ah Prayer is held, for it becomes binding upon you depending on other permanent residents, based upon the general evidence reported in this respect. If there is no nearby Masjid where the Jum`ah Prayer is held, you must offer the Zhuhr (Noon) Prayer instead.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



The first question of Fatwa no. 20866

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets.

The Permanent Committee for Scholarly Research and Ifta' has read the Fatwa request submitted to His Eminence, the Grand Mufty, from the questioner, Head of Islamic Affairs Department for Border Guard at the north-borders. The question is referred to the Committee by Secretariat General of the Council of Senior Scholars, with registration no. 469, dated

(Part No. 7; Page No. 60)

18 Muharram, 1420 A.H. After examination, the Committee answered the posed questions; following is the (first) question and its answer:

Q 1: At the north borders we have more than forty border-centers. However, there are no available Masjids (mosque) constructed independent of the buildings of these centers. Therefore, congregational Salahs (Prayers) are offered in one of the rooms used as a Musalla (place for Prayer), or in the hall in which a rug is placed. The Five Obligatory Daily Salahs are offered there. Based on this, controversies have arisen regarding the permissibility of holding Jumu`ah (Friday) Prayers in these centers. Some, based on views of scholars, maintained that holding Jumu`ah Prayers inside these centers is impermissible. So what is the ruling on holding Jumu`ah Prayer at these centers? Are there certain criteria and conditions for this? Please note that the majority of workers there do not stay for a long time; they are transferred from one center to another. Please reply promptly to this urgent question, for its importance, so as not to allow ignorant people to address such issues.

A: It is not permissible for the employees at these centers to hold Jumu`ah Prayers independently (from the permanent residents), because they are not considered residents. One of the conditions for holding Jumu`ah Prayers is permanent residence. Those in question should offer Jumu`ah Prayer in any of the available Masjids at the nearby villages where Jumu`ah Prayers are held. However, if there are no Masjids in neighboring villages in which Jumu`ah Prayers are held by the inhabitants of the village, they should offer Zhuhr (Noon) Prayer instead.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 16569

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets. To proceed:

The Permanent Committee for Scholarly Research and Ifta' has read the question submitted to His Eminence, the Grand Mufty, from the educational manager in the region of Makkah Al-Mukarramah and the Head of Public Service Camps, no. 52/S, on Dhul-Hijjah 3, 1414 A.H.. The manager asked the following question:

We hope Your Eminence will give us a Fatwa (legal opinion issued by a qualified Muslim scholar) regarding this issue: The Saudi Arabian Scouts Association holds each year, during the period from Dhul-Hijjah 1 to Dhul-Hijjah 3 scout camps in Mina and `Arafat throughout the days of Hajj. The participants in these camps organize programs and activities in service of the pilgrims in Al-Masha`ir (Sacred sites where the rites of Hajj are performed: Mina, `Arafah and Muzdalifah). It is difficult to transport them all to the Masjids (mosques) where the Jumu`ah (Friday) Prayers are held, in addition to many other factors that prevent this.

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Our question to Your Eminence is: Is it permissible for the student participants to offer the Jumu`ah Prayer inside their camps in Mina and `Arafat, bearing in mind that most of them are from outside Makkah Al-Mukarramah and are from different towns in the Kingdom?

Having studied the question, the Committee answered that it is not obligatory upon them to offer the Jum`ah Prayer, and it will not be valid if they perform it separately. This is because they are not residents in the place where the Jumu`ah Prayer is offered. They are to offer complete Zhuhr (Noon) Prayer without shortening it, unless they are in the state of Hajj but they should not combine the Salahs. This ruling applies unless there is a nearby Masjid in which the Jumu`ah Prayer is being established and they can perform it there. In this case, they are obligated to offer the Jumu`ah Prayer like other permanent residents, based upon the general meaning of the evidence reported in this regard.

May Allah grant you success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 21551

Q: We would like to ask your Excellency a question that occupies our minds. We are a group of clerks working in one of the branches of Sabek factory in the Second Industrial District on Al-Kharj Road, about 50 km from Riyadh. Our work requires that we remain on duty on-site for the entire day, and so we observe the Five Obligatory Daily Prayers in the factory's control room behind monitors, alarm systems and a phone in an area measuring approximately 6m x 3m. We have held the Jumu`ah (Friday) Prayer twice before

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in this facility. Our numbers in the Salah does not exceed ten persons. It is noted that there is no Masjid (mosque) nearby us and nor residential buildings. Since we cannot leave the factory due to necessary and overwhelming work commitments, is it permissible to hold Jumu`ah (Friday) Prayer in this place? As we may miss praying Jumu'ah once or twice every month, do the Jumu`ah Prayers we have previously offered suffice? Please provide us with the correct view, may Allah reward you.

A: If the case is as mentioned in the question, the Jumu`ah Prayer is neither applicable to nor obligatory upon you. This is because one of the conditions for its validity is that you be permanent residents, which you are not. You are only bound to constantly remain in your work place. Based on this, you must repeat the Jumu`ah Prayers you have previously observed and make them up as Zhuhr (Noon) Prayers.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 21398

Q: What is the ruling on holding Jumu`ah (Friday) Prayer in an unpopulated village? Bedouins from the desert attend the village mosque only for Jum'ah Prayers. What is the ruling on holding Jum`ah Prayers in another unpopulated village

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where only three workers live?

Q: If the case is as mentioned in the question, it is impermissible to hold Jumu`ah Prayer in a unpopulated village wherein no one permanently resides. The Jumu`ah Prayer is not obligatory upon nomadic Bedouins who must pray the Zhuhr (Noon) Prayer in its stead; that is, they are to offer four Rak`ahs (units of Prayer).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 21358

Q: We are a group of individuals from the Borders Guard whose work involves operating machinery in the Empty Quarter, repairing roads. We are always on the move, going from one place to another subject to work demands. We have offered the Jumu`ah (Friday) Prayer several times during our work, and would like to know whether Jum'ah is obligatory on us in our circumstance? Moreover, what should we do about the Jumu'ah Prayers we have previously offered? Are we to repeat them as Zhuhr (Noon) Prayers? May Allah reward you well, bless your work and benefit Islam and Muslims through you!

A: In the above mentioned case, the Jumu`ah Prayer is invalid because among the conditions of its obligation on Muslims is residence. As you are not settled in the place, the Jumu`ah Prayer is not obligatory upon you nor is it valid except if there is a nearby town in which it is established and you observe it with the congregation. In this case

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it suffices you to offer Zhuhr Prayer. This is because you will then be following the rules applied to the congregation in the town in this regard. Based on your question, you must pray Zhuhr Prayer for every Jumu`ah Prayer which you have observed in the manner mentioned in your question.

May Allah grant you success and peace blessings be upon our Prophet Muhammad and his family and Companions!

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The first question of Fatwa no. 17527

Q 1: Once an Imam (the one who leads congregational Prayer) mounted (the pulpit) to deliver a Khutbah (sermon) in one of the Masjids (mosques) of Fayfa and after he said the Salam (Islamic greeting of peace) the Mu'adhin (caller to Prayer) announced the Adhan (call to Prayer). Then, the Mu'adhin went out to perform Wudu' (ablution). Is this permissible? What is the ruling on him going out after the second Adhan? I should mention that he was not in the Masjid before the Prayer but he came, proclaimed the Adhan and then left to perform Wudu'. What is the ruling on that?

A 1: The best is that a Mu'adhin should purify himself in his house before going to the Masjid. However, if the Mu'adhin leaves the mosque to perform Wudu' after announcing the Adhan, this does not spoil his Adhan or Prayer.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The second question of Fatwa no. 17880

**Q 2: The Number of Adhans (call to Prayer) in Jumu`ah (Friday) Prayer:** According to the Maliki Madh-hab (school of jurisprudence), the Adhan is performed three times after the entrance of the Imam (the one who leads congregational Prayer). According to the Hanbali Madh-hab, this is a Bid`ah (heresy in religion), and the Jumu`ah Prayer of anyone who does so is null and void. They based their opinion on the fact that the Prophet (peace and blessings of Allah be upon him) gave direction to make the Adhan just once. Thereupon the Hanbalis in our society parted away and pray in separate Masjids (mosques) to keep themselves away from such Bid`ah. The first and second cases have become the main reasons that caused the separation of the Masjids of the two Madh-habs, to the extent that when a Maliki died, Hanbalis did not utter Istighfar (seeking forgiveness from Allah) for him because, in their opinion, he died as a Kafir (disbeliever).

A: The basic rule for Jumu`ah Prayer is to proclaim the Adhan only once, after the entrance of the Imam, as was the case during the lifetime of the Prophet Muhammad (peace and blessings of Allah be upon him). Making the Adhan more than once is not permissible and that is proved by the Hadith of the Prophet (peace and blessings of Allah be upon him): [\(Anyone who brings in an act which is not in accordance with this matter of ours \(Islam\), his act will be rejected.\)](#) Thus, whoever does so is a sinner but his Jumu`ah Prayer is not rendered Batil (null and void). All parties must reach an understanding in matters of religious knowledge by resorting to wisdom and good admonition without violence, rigidity or enmity. May Allah set right the affairs of all people! As for making the first preliminary Adhan in the Jumu`ah Prayer, it was a Sunnah (a commendable act) of the rightly-guided caliphs. It was first introduced during reign of `Uthman ibn `Affan (may Allah be pleased with him) and all the Sahabah (Companions of the Prophet Muhammad) unanimously agreed with that act, among them was `Aly (may Allah be pleased with him). Moreover, the Prophet Muhammad (peace and blessings of Allah be upon him) said: [\(You must follow my Sunnah and the way of the rightly-guided caliphs. Hold on to it and stick fast to it. Avoid novelties, for every novelty is a Bid`ah, and every Bid`ah is an error.\)](#)

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'



The first question of Fatwa no. 17332

Q 1: Does the Jumu`ah (Friday) Prayer have a specific time other than the the time of Zhuhr (Noon) Prayer?

A 1: The time of offering the Jumu`ah Salah is the same time as that of Zhuhr (Noon) Salah, according to the most authentic of the two opinions of scholars. It begins at noon and ends at the approachment of the time of the `Asr (Afternoon) Salah. This was authentically reported from the Prophet (peace and blessings of Allah be upon him) who would offer the Jum`ah Salah at the time of the Zhuhr Salah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 19940

Q: We are a group of Muslims here in France. We have a Masjid (mosque) where we offer all the Salahs (prayers) except the Jumu`ah (Friday) Prayer because of the time. In winter, we have no problem in observing the Jumu'ah Prayer; the Zhuhr (Noon) Salah is due at one o'clock pm when we are at home. However, from the beginning of March, the French government

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set the clock forward an hour and they call this 'summer time'. The Zhuhr then is at two o'clock in the afternoon when we are at work; hence, we cannot offer the Jumu`ah Salah. Is it permissible for us to offer the Jumu`ah Salah one hour before its due time in Summer; i.e. at one o'clock in the afternoon like in winter? If it is impermissible, then what is the solution to this? Also, is the Jumu`ah Salah valid with a congregation of only four men?

A: First: It is obligatory for you to offer the Jumu`ah Salah in the afternoon. If your work conditions allow you to offer it at the beginning of its time, then this is good, otherwise, you may offer it in the middle or at the end of its time. Nonetheless, delaying it beyond its specified time is impermissible, as Allah (Exalted be He) says: [\(Verily, As-Salât \(the prayer\) is enjoined on the believers at fixed hours.\)](#) In addition to other supporting evidence.

Second: According to the authentic opinion held by Muslim scholars, the Jumu`ah Salah can validly be offered by a minimum congregation of three people or greater, for there is no proof to stipulate a specific number beyond the three. Hence, if you are four men, you may offer the Jumu`ah Salah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 18845

Q 1: I go to the Masjid (mosque) early on Friday. However, I carry out some tasks in the courtyard and the store belonging to the Mosque, and I do not assume my place (in the row) except after three or four hours. Does the following Hadith apply to me or not: (Whoever goes in the first hour (i.e. goes early for the prayer), it is as if he has sacrificed a camel (in Allah's cause).) ?

A 1: Your reward depends on the time you spend in the Masjid waiting for the Salah as the Hadith states: (The Muslim is in the state of offering Salah as long as he is waiting for Salah and the angels keep on asking for Allah's Forgiveness for him.) .

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 14151

Q: Is the Ghusl (full ritual bath) for Jumu`ah (Friday Prayer) obligatory or Mustahab (desirable) that could be replaced by Wudu' (ablution) because it presents a hardship in winter when the weather is too cold? Please advise and may Allah protect us all for He is All-Hearer and Responsive!

A: Friday is the best day of the week when the Muslims gather to offer the Jumu`ah Salah and listen to the Khutbah (sermon). Hence, it is Mustahab for those attending the Jumu`ah to perform Ghusl to be clean and eliminate any foul odors from their bodies and apply perfume. If one only performs Wudu',

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this is sufficient as it was authentically reported from the Prophet (peace be upon him) that he said: [\(If any one of you performs Wudu' on Friday, that will be all right; and if any of you performs Ghusl, this will be better.\)](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 15836

Q: A man had intercourse with his wife on Thursday night after the Maghrib (sunset) or the 'Isha' (night) Prayer; i.e. in the first half of the night. Then, he performed Ghushl (ceremonial bath) with a combined intention of purifying himself from Janabah (major ceremonial impurity related to seminal discharge) and of making Ghushl of Jumu'ah (Friday Prayer). Is this valid as a Ghushl for Jumu'ah, knowing that his intention was made to perform Ghushl for Jumu'ah and from Janabah, and that it was before midnight?

A: The Ghushl that you made before the break of dawn does not fulfil the Ghushl for Jumu'ah because it should be made after the break of dawn, which marks the beginning of a new day. It should be known that the Ghushl for Jumu'ah is

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a stressed Sunnah

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The seventh question of Fatwa no. 20308

Q 7: We offer four Rak`ahs (units of Prayer) for the Jumu`ah (Friday) Prayer as we do in the Five Obligatory Daily Prayers.

A 7: Offering four Rak`ahs for the Jumu`ah contradicts the Sunnah (acts, sayings or approvals of the Prophet), the acts of the Rightly-Guided Caliphs and the Ijma` (consensus of scholars). There are Hadiths Mutawatir (a Hadith reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible) reported from the Prophet (peace be upon him) indicating that he used to offer two Rak`ahs for the Jumu`ah Prayer preceded by two Khutbahs (sermons). More than one scholar reported the Ijma` that the Jumu`ah Prayer is two Rak`ahs preceded by two Khutbahs. Scholars of every Madh-hab (School of Jurisprudence) clarified that the Jumu`ah Prayer and Salat-ul-`Eid (the Festival Prayer) may be performed behind the upright and the Fasiq (someone flagrantly violating Islamic law) Imam (the one who leads congregational Prayer). Being infallible is not a prerequisite for being the Imam in these Salahs (Prayers) for none is infallible but the Messenger of Allah (peace be upon him) and other prophets before him. During the lifetime of the Prophet (peace be upon him), the Jumu`ah Prayer was offered in one of the villages of `Abdul Qays in Bahrain that was called Jawatha. Moreover, it was offered in towns and villages during the era of the Rightly-Guided Caliphs, like `Aly (may Allah be pleased with him) and in the era of Ahl-ul-Bayt (members of the Prophet's extended Muslim family) after him like Al-Hasan, Al-Husayn, `Aly ibn Al-Husayn, Muhammad

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ibn `Aly Al-Baqir, Ja`far ibn Muhammad Al-Sadiq and other Imams from Ahl-ul-Bayt renowned for knowledge and virtue, may Allah be pleased with them all. None of them denied that the Jumu`ah is two Rak`ahs preceded by two Khutbahs. Moreover, they did not state that the Imam should be infallible and just for the Salah to be valid. They prayed behind the Muslim rulers in Makkah, Al-Madinah, Al-Sham (the Levant) and Iraq where some of the Imams were just, whereas others were not. It was not reported from any of them that he repeated the Salah they offered behind their contemporary Muslim Imams, even if they were not known for being just and even if they were known for their Fisq (flagrant violation of Islamic law), like Al-Hajjaj and his likes who lacked the qualities of justice. It becomes clear that the truth which Allah sent with our Prophet Muhammad (peace be upon him) and was followed and practiced by his Sahabah (Companions of the Prophet) after him, including `Aly and his sons (may Allah be pleased with them all) is that the Jumu`ah is two Rak`ahs preceded by two Khutbahs and that it should be offered in towns and villages. As for those who live in the desert and women, they are not required to offer the Jumu`ah Prayer. Rather, they should pray the Zhuhr (Noon) Prayer as four Rak`ahs unless they are on a journey. In this case, they may offer Zhuhr Prayer as two Rak`ahs (the Salah of the traveler) or offer the Jumu`ah Prayer with people in towns and villages. In addition, it is not obligatory for the traveler to offer Jumu`ah Prayer, however, if he offers it with the residents, it would be sufficient for him and he would not have to offer Zhuhr Prayer.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



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Fatwa no. 16892

Q: We live in a village most of whose dwellers earn their livelihood through farming and raising cattle. They establish Jumu`ah (Friday) and `Eid (Festival) Prayers in the village but some of them moved to another more populated one in which official services are more available. This new village is five kilometers away from our village. Some other villagers are still living in the same village, their number may sometimes be less than forty to establish Jumu`ah prayer, and in the two `Eid prayers, this number may be forty or more or less depending on the attendance of those who live and work outside as they come to celebrate `Eid with their families.

Is it permissible for them to establish Jumu`ah and the two `Eid Prayers? Are they valid in such cases? Can you clarify the issue to us, may Allah reward you with the best!

A: Those who stay permanently in the mentioned village must establish Jumu`ah and two `Eid Prayers even if their number is less than forty because there is no Sahih (authentic) Hadith regarding the decisive number obligatory for establishing Jumu`ah Prayer.

May Allah grant us success! May Allah's Peace and Blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 15865

Q: I am a Muslim living in a remote village which has only three other Muslim widows, is it permissible for me to establish Jumu`ah (Friday) Prayer with them in this village ? I hope you will clarify this issue for me, may Allah reward you with the best!

A: It is impermissible to establish Jumu`ah Prayer unless there is the minimum number of people by whom congregational Salah (Prayer) is valid, which is two people in addition to the Imam (the one who leads congregational Prayer) according to the most correct opinion maintained by scholars. Jumu`ah Prayer cannot be established by women only. Nevertheless, if they pray with men, it will count as Zhuhr (Noon) Prayer for them.

May Allah grant us success! May Allah's Peace and Blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 17795

Q 2: There is a Masjid (mosque) in our village, those in charge of it do not establish either Fajr (Dawn) Prayer or `Isha' (Night) Prayer on the pretext that it is for security purposes, though reality opposes their claims: everything is safe and as it should be. Is it still valid to establish Jumu`ah (Friday) Prayer in this Masjid?

A 2: It is Wajib (obligatory) on you to offer congregational Salah in this Masjid as much as you possibly can. As for Jumu`ah Prayer, you have to pray Jumu`ah with other Muslims in any other Masjid which offers it.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18546

Q: The population of the city of Guarulhos located near the international airport of (Sao Paulo) in (Brazil), is about (1,500,000). It has about 130 Muslim families. There is a Masjid (mosque) near Al-Jabbanah Al-Islamiyah District which has room for 500 people. We offer Jumu`ah (Friday) Prayer in this Masjid. During daily prayers there are about 55 people who perform their regular prayers there. During the two 'Eids (festivals) the number can reach about 200 people. Only about 600 meters away, there is a club where some 15 to 20 people offer Jumu'ah Prayer. In which one of the two is it better to offer Jumu`ah Prayer? Al-Masjid Al-Jami` (the large mosque where Jumu`ah [Friday] Prayers are held) which was established twenty years ago and where Jumu`ah is continuously offered, or the club which was only built three years ago?

A: It is Wajib (obligatory) on you all to congregate for Jumu`ah Prayer in the Masjid and for the five daily prayers whenever possible because the regular congregation of Muslims is desirable and needed. Moreover, it would be better to increase the number of those who are regular in daily prayers in one place. Division among Muslims is impermissible and prayers should be offered in Masjids which are originally built for this purpose.

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Allah (Glorified and Exalted be He) says: ﴿In houses (mosques) which Allâh has ordered to be raised (to be cleaned, and to be honoured), in them His Name is remembered [i.e. Adhan, Iqamah, Salât (prayers), invocations, recitation of the Qur`ân etc.]. Therein glorify Him (Allah) in the mornings and in the afternoons or the evenings,﴾ ﴿Men whom neither trade nor sale (business) diverts from the Remembrance of Allâh (with heart and tongue), nor from performing As-Salât (Iqâmat-as-Salât), nor from giving the Zakât.﴾ And : ﴿The Mosques of Allâh shall be maintained only by those who believe in Allâh and the Last Day, perform As-Salât (Iqâmat-as-Salât), and give Zakât and fear none but Allâh.﴾

He (Glorified and Exalted be He) also says: ﴿O you who believe (Muslims)! When the call is proclaimed for the Salât (prayer) on Friday (Jumu'ah prayer), come to the remembrance of Allâh [Jumu'ah religious talk (khutbah) and Salât (prayer)] and leave off business (and every other thing). That is better for you if you did but know!﴾ The Prophet (peace and blessings be upon him) said :

﴿Whoever hears the Adhan (call to Prayer) and does not come to it (i.e. Salah), then there is no Salah for him except with an excuse.﴾ Related by Ibn Majah, Al-Daraqutny, Ibn Hibban and Al-Hakim. Someone asked Ibn Abbas (may Allah be pleased with him) about the excuse, he replied: (fear or illness), there are many Hadiths in this regard. You have to congregate and unite in harmony and beware of disunity and difference.

May Allah grant us success!

May Allah's Peace and Blessings be upon our Prophet Muhammad, his family, and Companions!



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Fatwa no. 21575

Q: We are employees in a company and we have a Musalla (place for Prayer) which is about six meters wide and seven meters long. We divide ourselves into two groups to perform congregational Salah (Prayer) because of the circumstances of our work, since it is impossible to leave all the sensitive machines at the same time. Some of us go and perform Salah while the other group stays working. When it is Friday, we do the same in offering Jumu`ah (Friday) Prayer; dividing ourselves into two groups, some offer Salah while others work, when they finish Jumu`ah Prayer, the working group go and have their turn for Jumu`ah too.

Is our deed valid or not? We hopefully wish Your Eminence will clarify the issue for us, may Allah reward you with the best!

A: There is no blame in your division into two groups for offering your regular daily Salah in your workplace because it is the nature of your work system. But it is invalid to offer Jumu`ah Prayer at your work place because it is Wajib (obligatory) on you to offer it at the nearest Masjid (mosque). However, due to the circumstances of your work which necessitate some of you staying beside the machines, some of you can go and perform Jumu`ah Prayer while some stay at the factory until they finish Jumu`ah Prayer in the Masjid with other Muslims. When they come back those who stayed at the factory can go and offer four Rak`ahs (units of Prayer) of Zhuhr (noon) Prayer.

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May Allah grant us success! May Allah's Peace and Blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18240

Q: We only have two Masjids Jami` (the large mosque where Jumu`ah [Friday] Prayers are held). The number of worshippers who come for Salah (Prayer) increases notably in Ramadan. Some Muslims rented a hall in one district of the city for Muslims to offer Tarawih (special supererogatory night Prayer in Ramadan) during Ramadan. Is Jumu'ah (Friday) Prayer in this temporarily rented hall valid if they did so, especially during this month; that is to say; offering only four Jumu`ahs during Ramadan?

A: If the reality is as you have mentioned that the number of the worshippers increases in Ramadan to the degree that the two Masjids do not have room for any other praying people, there will be no blame in renting a hall which could help in the congregation of those worshippers. Muslims should always pay great attention to congregational Salah at the Masjid, not to do this only during Ramadan, because congregational Salah in the Masjid is Wajib (obligatory) on men. It has been authentically been proven from the Prophet (peace be upon him) that he said: [«Whoever hears the Adhan \(call to Prayer\) and does not come to it \(i.e. Salah\), then there is no Salah for him except with an excuse.»](#)

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May Allah grant us success! May Allah's Peace and Blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 18469

Q: We ask about the validity of Jumu`ah (Friday) Prayer instead of Zhuhr (Noon) Prayer for only one month in a rented hall taking into consideration that there are two Masjids Jami` (the large mosque where Jumu`ah [Friday] Prayers are held), but they do not have room for all the worshippers in Ramadan?

A: If the reality is as you mentioned that the number of the worshippers increases in Ramadan to the degree that the two Masjids do not have room for any other praying people, there will be no blame in renting a hall which could have room for the rest of the worshippers, you could also offer Jumu`ah Prayer and its Khutbah (sermon) in this rented hall, if there are more than one Jumu`ah congregations in only one town at times of need, there will be nothing wrong with that.

May Allah grant us success! May Allah's Peace and Blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 21892

Q:

1- Is it permissible for us to offer Jumu`ah (Friday) Prayer and Salat-ul-`Eid (the Festival Prayer) without

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seeking the permission of relevant authorities? If we did that out of omission to refer to competent authorities, what is the ruling on that?

2- Is it permissible for us to offer Jumu`ah Prayer and Salat-ul-`Eid at multiple locations on the pretext of long distances, bearing in mind that we have an abundance of means of transportation, thank Allah? Are we sinful?

3- Do we deserve a reward for doing so, i.e., offering Jumu`ah Prayer and Salat-ul-`Eid at multiple locations, out of tribalism? Please, bear in mind that many people are ignorant in this respect.

4- Although we belong to one country, we suffer from the problem that citizens of the villages constituting our country are tribalists. Actually, each group prefers to offer Salah (Prayer) in their respective village's Masjid (mosque) and do not bother to leave the village for Al-Masjid Al-Jami` (the large mosque where Jumu`ah [Friday] Prayers are held), which is only one kilometer away from them.

We hope that Your Eminence, helped by Allah, will give us a conclusive Fatwa (legal opinion issued by a qualified Muslim scholar), may Allah bless your knowledge!

A: It is Wajib (obligatory) that you all offer Jumu`ah Prayer and Salat-ul-`Eid at one place. However, if you need more Masjids and Musallas (places for Prayer) for `Eid, you may refer to the relevant branch of Waqf (endowment) and Masjid authority so that they may consider it in conformity with the applicable system.

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May Allah grant us success! May Allah's Peace and Blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 18310

Q: Please, give me a Fatwa (legal opinion issued by a qualified Muslim scholar) on the following question submitted by the Islamic Community in New Castle, United Kingdom. They ask whether it is permissible to offer Jumu`ah (Friday) Prayer in two groups consecutively as their number is beyond the capacity of the Salah (Prayer) place. Actually, the university that granted them the place restricted their number to 250, while they are now more than 400.

A: It is impermissible to establish Jumu`ah Prayer two or more times in one place. Actually, doing so has no basis in the Qur'an, the Sunnah (whatever is reported from the Prophet), or the practice of the Salaf (righteous predecessors), or great scholars. However, it is permissible, when needed, to establish Jumu`ah Prayer at another Masjid (mosque) in the country.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 13877

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets.

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To proceed:

The Permanent Committee for Scholarly Research and Ifta' has examined the Fatwa request submitted to His Eminence the Chairman by the Religious Affairs delegate through the Da`wah (calling to Islam) Center in Al-Bahah. The request was referred to the Committee by the Secretariat General of the Council of Senior Scholars, no. 1796 on 27/4/1411 A.H. Following is a statement of the question:

On visiting the police department of Al-Bahah while traveling for preaching and guidance purposes, I was asked the following question:

Nowadays, we charge soldiers to continually patrol cities, villages and commercial shops in order to safeguard properties and maintain order against the abuse of those perverted. However, soldiers ask how they can offer Jumu`ah (Friday) Prayer in such a case. Is it waived in such a case and may they offer it as Zhuhr (Noon) Prayer after people leave Masjids (mosques)?

Kindly, submit the question to the Chairman in order to give us the necessary Fatwa (legal opinion issued by a qualified Muslim scholar) which we will, in turn, convey to our soldiers. May Allah grant you success! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

Having examined the Fatwa request, the Committee gave the answer that they should offer Jumu`ah Prayer in the nearest Masjid after the last Adhan (call to Prayer) that marks the entrance of the Khatib (preacher), is proclaimed. If there is danger that might negatively affect the task

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they are entrusted with, i.e. maintaining order, there will be nothing wrong with not offering the Jumu`ah Prayer. Instead, they may offer Zhuhr Prayer instead of Jumu`ah Prayer. Actually, this is meant to keep public interest and to ward off public danger.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



The second question of Fatwa no. 14241

Q 2: On Friday, I went to the Masjid (mosque) having performed Wudu' (ablution), dressed well and applied perfume. The Masjid is located in a village where there are no loudspeakers. On my way, I sat for about ten minutes at a grocer's. Thereafter, I went to the Masjid and found that people had finished Salah (Prayer) and left. Am I sinful for doing this?

A: Whoever fails to catch the Jumu`ah (Friday) Prayer out of no negligence and not being accustomed to doing so, as one who arrives at the Masjid to find that people have finished Salah, we hope that Allah will pardon him. Moreover, one who does so and then repents, Allah, the Oft-Forgiving the Most Merciful, will forgive him as He forgives all who turn to Him in repentance. As a rule, one who does not catch the second Rak`ah (unit of Prayer) of Jumu`ah Prayer is considered to have missed Jumu`ah and should offer it as Zhuhr (Noon) Prayer, i.e. four Rak`ahs when its time becomes due.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



The first question of Fatwa no. 20722

Q 1: While traveling I caught up with a resident Imam (the one who leads congregational Prayer) in the last Tashahhud (testification recited in the sitting position in the last unit of Prayer) of Jumu`ah (Friday) Prayer. Upon his saying Taslim (salutation of peace ending the Prayer), I performed two Rak`ahs (units of Prayer) to complete my Salah (Prayer). Is what I did correct?

A 1: Whoever joins an Imam in just Tashahhud of Jumu`ah Prayer is considered to have missed performing Jumu`ah Prayer, since the least with which one can join Jumu`ah Prayer is one Rak`ah (with the Imam). Thus, you should make up for the Salah as four Rak`ahs as an ordinary Zhuhr (Noon) Prayer.

May Allah grant us success! May Allah's peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



The second question of Fatwa no. 15260

Q 2: On Friday, the leadership allows soldiers to head to the Masjid (mosque) only after the Salah (Prayer) has begun to be established. With the possibility of their presence near the Masjid to listen to the Khutbah (sermon), yet they are assigned to secure wireless connection and are required to move to the sites of the crimes upon receiving any communication

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to deal with, if any. This may coincide with the time of Jumu`ah (Friday) Prayer, which means that they miss performing it in congregation. What is the ruling on this regard?

A: It is permissible to adopt such a measure, if this is entailed by necessity.

May Allah grant us success! May Allah's peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 15614

Q: Is it obligatory on me to perform Jumu`ah (Friday) Prayer, knowing that I use a wheelchair and that I can go to the Masjid only with the help of someone pushing the wheelchair?

A: If there is anyone who can help you to go to perform Jumu`ah Prayer, it is preferable that you should attend it provided your presence causes no harm for the praying people. If you cannot attend it at the Masjid, you can perform it as ordinary Zhuhr (Noon) Prayer, i.e., four Rak`ahs (units of Prayer).

May Allah grant us success! May Allah's peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 19338

Q: My dear Shaykh, I am a believing young man. I perform Salah (Prayer) regularly.

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Yet once I did not perform two consecutive Jumu`ah (Friday) Prayers. We all know that it is obligatory on every male Muslim to perform Jumu`ah Prayer in the Masjid (mosque). Yet I abandoned it unintentionally and there was no compelling reason that prevented me from performing it. Later, I read in some books that whoever abandons Jumu`ah Prayer for two consecutive weeks goes out of the fold of Islam, i.e., becomes Kafir (non-Muslim). Since I trust neither in these books nor in the Madh-hab (School of Jurisprudence) of their authoring scholars, I refer to Your Eminence in order that my heart may be at ease. Thus what is the ruling on this?

A: Anyone on whom Jumu`ah Prayer is obligatory, but abandons it deliberately without an excuse, commits a grave major sin and disobeys Allah and His Messenger. Thus it is obligatory on him to hasten to turn to Allah in sincere repentance of this bad deed and not to commit this again. It is reported in the Sahih (authentic) Hadiths that there is severe punishment waiting for anyone who abandons Jumu`ah Prayer without a Shar`y (Islamically lawful) excuse. The Prophet also strongly warned against abandoning it. Of these Hadiths is what was narrated on the authority of Ibn Mas`ud (may Allah be pleased with him) that the Prophet (peace be upon him) said to some people who used to neglect performing Jumu`ah Prayer: [\(I was going to order a man to lead the people in prayer, and then burn down, on men who do not attend the Jumu`ah Prayer, their houses.\)](#) (Related by Imam Muslim in his Sahih [Authentic Hadith Book] and Imam Ahmad in his Musnad) It was narrated on the authority of Abu Hurayrah and Ibn `Umar (may Allah be pleased with them both) that they heard the Prophet (peace be upon him) saying on his Minbar (pulpit): [\(Let some people desist from neglecting Jumu`ah Prayers, or else Allah will seal their hearts and they will be among the negligent.\)](#) (Related by Imam Muslim in

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his Sahih [Authentic Hadith Book] section 6, page 152) See Sahih Muslim with the Commentary of Al-Nawawyy. The same Hadith was also related by Imams Ahmad and Al-Nasa'y on the authority of Ibn `Umar and Ibn `Abbas (may Allah be pleased with them) It was related on the authority of Abu Al-Ja`d Al-Damry, who was a Companion of the Prophet, that Allah's Messenger (peace be upon him) said: [\(Anyone who neglects three Jumu`ahs, Allah will place a seal on his heart.\)](#) (Related by the Five Compilers of Hadith [Imams Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah])

A similar Hadith was also related by Imam Ahmad in his Musnad and by Ibn Majah in his Sunan on the authority of Jabir (may Allah be pleased with him) with this wording: [\(Anyone who neglects Jumu`ah Prayer three times without necessity will have a seal placed upon his heart.\)](#) This Hadith was also related by Al-Nasa'y, Ibn Majah, Ibn Khuzaymah, Al-Hakim and Al-Daraqutny.

As for a person who abandons Jumu`ah Prayer deeming this permissible, he is to be disbelieving in that which was sent down to Muhammad (peace be upon him), for his rejecting the Ayahs (Qur'anic

verses) and Hadiths that clearly state the obligation of Jumu`ah Prayer. Some scholars have opined that the person who abandons Jumu`ah Prayer

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or any of the other Five Obligatory Daily Prayers out of slackness and negligence is a Kafir (non-Muslim), even if he does not deny its being obligatory. This is based on the purport of the saying of the Prophet (peace be upon him): [﴿What makes one a disbeliever and a polytheist is abandoning Salah.﴾](#) (Related by Muslim in his Sahih [Authentic Hadith Book]). It was also narrated on the authority of Jabir (may Allah be pleased with him) that the Prophet (peace be upon him) said: [﴿That which differentiates us from the disbelievers and hypocrites is our performance of Salah. Anyone who abandons it, becomes a disbeliever.﴾](#) (Related by Imam Ahmad and the four compilers of Al-Sunan through authentic Isnad (chain of narrators) on the authority of Buraydah ibn Al-Husayb [may Allah be pleased with him])

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Fatwa no. 17157

Q: What is the ruling on a person who did not perform Jumu`ah (Friday) Prayer? Please substantiate this with evidence from the Noble Qur'an and the Sunnah (whatever is reported from the Prophet)?

A: Performing Jumu`ah Prayer is an individual obligation on every Muslim who is male, sane, free and a resident. Whoever abandons it out of negligence is liable to the threat of severe punishment. The Prophet (peace be upon him) said: [﴿Let some people desist from neglecting Jumu`ah Prayers, or else Allah will seal their hearts and they will be among the negligent.﴾](#) Thus, anyone who does this must repent to Allah and perform Jumu`ah Prayer with Muslims.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 18100

Q 3: I, as well as many Muslims in the country of emigration, could not perform Jumu`ah (Friday) Prayer at its due time because of our work that makes us miss performing both Zhuhr (Noon) and `Asr (Afternoon) Prayers. What is the ruling on Jumu`ah Prayer? What is the solution? Is it permissible for me to combine both Zhuhr and `Asr Prayers at the time of either the earlier or the later one?

A: Performing Jumu`ah Prayer is obligatory on every Muslim who is male, Mukallaf (person meeting the conditions to be held legally accountable for their actions), free, and either a resident or staying in a place wherein Jumu`ah Prayer is established, for any length of time which means that he is not permitted to shorten the Salah (Prayer). It is not permissible for a Muslim to abandon it except for a Shar`y (Islamically lawful) excuse that prevents one from performing it, such as traveling or a compelling reasons, such as an illness or suchlike. Thus, it is obligatory on you to exert your best effort to perform this great obligation. It is permissible for you not to attend it only if there is a reason that can stand for a Shar`y excuse. Allah (Glorified be He) says: [﴿And whosoever fears Allāh and keeps his duty to Him, He will make a way for him to get out \(from every difficulty\).﴾](#) [﴿And He will provide him from \(sources\) he never could imagine.﴾](#) It is also obligatory on you to perform the Five Obligatory Daily Prayers at their due times without delaying a Salah beyond its prescribed time except when there is a Shar`y excuse that permits you to combine two Salahs together, such as traveling or being ill.

May Allah grant us success! May Allah's peace and blessings be upon our Prophet Muhammad and his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The first question of Fatwa no. 17054

Q 1: I work as a male nurse and receptionist in a hospital. On Fridays there remain just me and a doctor on duty. Is it obligatory on me to attend Jumu`ah (Friday) Prayer or not? I should keep you informed that the accident and emergency department is open 24 hours a day.

A: If your work in the hospital requires your presence there during Jumu`ah Prayer in anticipation of receiving any emergency cases, there is no wrong in your remaining in the hospital. You are excused for not performing Jumu`ah Prayer and are permitted to offer the regular Zhuhr (Noon) Prayer as four Rak`ahs (units of Prayer).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



The second question of Fatwa no. 15924

Q 2: There is a man who works as a shepherd for someone in an area near the Masjids (mosques). This employer prevents him from performing Jumu`ah (Friday) Prayer, claiming he is excused because he is guarding the sheep. What is the Islamic ruling on this matter? Should he continue not attending Jum'ah Prayer, although not obeying him implies the harm of the employee being deprived of his work?

A 2: Whoever is entrusted with a task that if left may result in some loss or theft, such as grazing sheep and guarding funds; they are excused for not attending neither Jumu`ah Prayer or congregational Prayer. If he needs this job and cannot find other work, there is no harm on him to continue in it. However, he should

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perform Zhuhr (Noon) Prayer as usual, that is, four Rak`ahs (units of Prayer) at his workplace instead of Jumu`ah Prayer.

May Allah grant us success! May Allah's peace and blessings be upon our Prophet Muhammad and his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



The second question of Fatwa no. 20654

Q 2: What should I do regarding performing Jumu`ah (Friday) Prayer? Is it permissible for me to perform Zhuhr (Noon) Prayer as four Rak`ahs (units of Prayer) instead of Jumu`ah Prayer, because if I leave work on Friday I will not be allowed to work for a week?

A 2: If the nearest Masjid (mosque) to your work is too far for you to perform Jumu`ah Prayer with Muslims, it is permissible for you to perform the regular Zhuhr Prayer as four Rak`ahs at your workplace. Allah states, [\(So keep your duty to Allâh and fear Him as much as you can\)](#)

May Allah grant us success! May Allah's peace and blessings be upon our Prophet Muhammad and his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 18405

Q: On behalf of me and my coworkers at Saudi Airlines in the Airport of Tabuk, I would like to have a Fatwa (legal opinion issued a qualified Muslim scholar) regarding the following:

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Since the time of some flights conflicts with the due times of Salah (Prayer), including Jumu`ah (Friday) Prayer, this prevents us from performing the Salah in congregation for an entire month; during which we perform it as a regular Zhuhr (Noon) Prayer. What is the ruling on this?

A: It is permissible for you to perform Jumu`ah Prayer as a regular Zhuhr Prayer at your workplace during the time of Zhuhr Prayer if you cannot perform Jumu`ah Prayer with Muslims.

May Allah grant us success! May Allah's peace and blessings be upon our Prophet Muhammad and his family and Companions!

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The ninth question of Fatwa no. 19773

Q 9: Is Jumu`ah (Friday) Prayer waived for watchmen, or should they perform it at their workplaces, noting that the number of watchmen at each site is less than ten?

A 9: If one's work requires them to remain on duty to maintain security, then they are exempted from performing Jumu`ah Prayer. It is sufficient for them to perform Zhuhr (Noon) Prayer instead. It is not permissible to perform Jumu`ah Prayer at one's workplace, as no such situation is reported from the Prophet.

May Allah grant us success! May Allah's peace and blessings be upon our Prophet Muhammad and his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



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The first question of Fatwa no. 17618

Q 1: If the `Eid (the Festival) coincides with a Friday, how many Rak`ahs (units of Prayer) should Jumu`ah (Friday) Prayer be? How should we perform it?

A 1: If `Eid falls on a Friday, the obligation of attending Jumu`ah Prayer is waived from all those who offer Salat-ul-`Eid (the Festival Prayer) except for the Imam (the one who leads congregational Prayer) who is obliged to perform Jumu`ah Prayer leading Muslims who attend. Abu Hurayrah (may Allah be pleased with him) narrated that Allah's Messenger (peace be upon him) stated: [«Two `Eids have coincided on this day. Whoever does not wish to offer the Friday prayer, the `Eid prayer is sufficient for them. But we shall offer the Friday prayer.»](#) (Narrated by Abu Dawud and Ibn Majah).

As for those who, according to this Rukhsah (concession), do not attend Jumu`ah Prayer with the Imam, they should perform Zhuhr (Noon) Prayer instead.

May Allah grant us success! May Allah's peace and blessings be upon our Prophet Muhammad and his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 19302

Q: Your Excellency, the Mufty of the Kingdom of Saudi Arabia. I have been appointed as Khatib (preacher) of the Masjid (mosque) of Mutsamudu with two other Khatibs. We alternate with one another every quarter of the year. I deliver my Khutbahs (sermons) during the following months: Muharram, Jumada Al-Awwal, and Ramadan.

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Starting my work in Muharram 1416 AH, I am the newest among my workmates, who preceded me in this job by more than ten years. Ever since I ascended the Minbar (pulpit), a few scholars have been picking on me. Perhaps this is due to their envy or lack of knowledge. Given this circumstance, I feel I need the advice of virtuous scholars like yourself. Those people accuse me of deviating from the Sunnah (whatever is reported from the Messenger of Allah, peace be upon him) - Allah forbid. The reason behind this is that when I lead them in Jumu`ah (Friday) Prayer, I do not consistently recite Surah (Qur'anic chapter) Al-A`la and Surah Al-Ghashiyah. When I recite the Surah of Al-Jumu`ah, I do not recite it in full; I recite only the last three Ayahs (Qur'anic verses) of it. I do the same when I recite the Surah of Al-Munafiqun. Yet, they objected to this and request me either to recite the two Surahs in full or refrain from reciting them in the prayer. The same applies to both the Surahs of Al-A`la and Al-Ghashiyah. As for me, I recite in the first Rak`ah (unit of Prayer) the Ayahs that are more related to the subject of the Khutbah, and then in the second Rak`ah I recite some Ayahs of either the Surah of Al-Jumu`ah, Al-Munafiqun, or Al-A`la. At other times I recite Ayahs other than those mentioned above. Hence, I wish you could guide me to the correct view which I should follow in this regard?

A: The Sunnah (action following the example of the Prophet Muhammad) is that the Imam (the one who leads congregational Prayer) should recite in Jumu`ah Prayer after Surah Al-Fatihah, any of the following combinations: Surah Al-Jumu`ah in the first Rak`ah and Surah Al-Munafiqun in the second Rak`ah; or Surah Al-A`la in the first Rak`ah and Surah Al-Ghashiyah in the second one; Surah Al-Jumu`ah in the first Rak`ah and Surah and Surah Al-Ghashiyah in the second one. This is based on the practice of the Prophet Muhammad (peace and blessings of Allah be upon him) in his recitation during Jumu`ah Prayer. It was related by Imam Muslim in his Sahih (Authentic collection of Hadith) on the authority of Ibn Abu Rafi` who said: [« Marwan, upon setting out for Makkah \(to perform hajj\), appointed Abu Hurayrah as his deputy in Madinah.](#)

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[Abu Hurayrah led us in Jumu`ah Prayer and recited Surah al-Munafiqun after Surah Al-Jumu`ah in the second Rak`ah, which begins with: « When the hypocrites come to you \(O Muhammad صلى الله عليه وسلم\) I then met Abu Hurayrah as he was about to leave the Masjid and said to him: You have recited two Surahs which `Aly ibn Abu Talib used to recite during the prayer in Kufah. Upon this Abu Hurayrah replied: I heard the Messenger of Allah \(peace and blessings of Allah be upon him\) reciting these two Surahs in Jumu`ah Prayer.»](#) (Recorded in the book of Sahih Muslim with the commentary

of Al-Nawawy, section 6, page 166).

There is another narration by Imam Muslim also, section 6, page 167, on the authority of Al-Nu`man ibn Bashir who said: ﴿The Prophet Muhammad (peace and blessings of Allah be upon him) used to recite in the Two `Eid Prayers and in the Jumu`ah Prayer the following Surahs: ﴿Glorify the Name of your Lord, the Most High,﴾ and ﴿Has there come to you the narration of the overwhelming (i.e. the Day of Resurrection)?﴾﴾

There is also another narration recorded by Imam Muslim, on the authority of Damrah ibn Sa`id on the authority of `Ubaydullah ibn `Abdullah who said: ﴿Al-Dahhak ibn Qays wrote to Al-Nu`man ibn Bashir asking him what the Messenger of Allah (peace and blessings of Allah be upon him) recited on Friday besides Surah Al-Jumu`ah. He replied, "he recited: Has there come to you..." (Al-Ghashiyah)﴾ (Recorded in the book of Sahih Muslim with the commentary of Al-Nawawy, section 6, page 167).

Accordingly, your recitation of three Ayahs of the Surahs mentioned in your question

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without completing them does not conform to the Sunnah of the Prophet Muhammad (peace and blessings of Allah be upon him) and the practice of the Sahabah (Companions of the Prophet Muhammad), and the Salaf (righteous predecessors).

Hence, it is Mustahab (desirable) for you to follow the example of Allah's Messenger (peace and blessings of Allah be upon him) and the recorded practice of his Sahabah (may Allah be pleased with them) with regard to reciting the mentioned Surahs, i.e., you should recite each Surah in full.

You should accept the truth from those calling you to follow it. You should be a role model for those you lead in Salah, particularly that you are the Khatib of the Masjid, hoping to receive the good reward from Allah for reciting these Surahs in following the Sunnah of Allah's Messenger (peace and blessings of Allah be upon him) and the practice of his Sahabah (may Allah be pleased with them). You should also be patient regarding whatever may be said to you, believing that this cannot harm you in any way as long as you fear Allah and follow His Book and the Sunnah of His Prophet Muhammad (peace and blessings of Allah be upon him) and carry out your work sincerely.

May Allah grant us success! May Allah's Peace and Blessings be upon our Prophet Muhammad and his family and his Companions!

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The first question of Fatwa no. 18488

Q 1: What is the ruling on the Imam (the one who leads congregational Prayer) reciting Qunut (supplication recited while standing after bowing in the last unit of Prayer) in Jumu`ah (Friday) Prayer? Is reciting Qunut during Jumu`ah Prayer permissible or Makruh (reprehensible), whether in Ramadan or any other month? I have memorized the entire Noble Qur'an as well as many Hadiths, and I find no evidence to either permit or prevent reciting Qunut during Jumu`ah Prayer.

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A: What was authentically reported is that the Prophet (peace be upon him) recited Qunut during Fajr (Dawn) Prayer upon rising from Ruku` (bowing) of the last Rak`ah (unit of Prayer). He invoked Allah's wrath upon the Kafirs (disbelievers) and supplicated for those Muslims who were oppressed in Makkah. This is the basis from which scholars inferred that it is permissible for an Imam to recite Qunut in the Five Obligatory Daily Prayers when calamities occur. As for Jumu`ah Prayer, it is not reported, as far as we know, that the Prophet (peace be upon him) recited Qunut in it. Perhaps the reason behind this is that the Khutbah (sermon) which includes supplicating to Allah for Muslims and against Kafirs is sufficient. Thus, we should abide by the authentically reported Hadiths from him (peace be upon him).

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The first question of Fatwa no. 16843

Q 1: We are a group of Arab and Turkish Muslims who built a Masjid (mosque) in France. The Arabs have an Imam (the one who leads congregational Prayer) and so do the Turkish, thus the two Imams alternate performing Jumu`ah (Friday) Prayer. Is it permissible for us to perform Salah (Prayer) behind a non-Arab Imam with the presence of an Arab one?

A: It is permissible to perform Salah behind any Imam who perfects his Salah by performing its Rukns (integral Pillars) and obligations according to the prescribed manner. It makes no difference whether he is an Arab or non-Arab. Allah (Exalted be He) states: ﴿O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah is that (believer) who has At-Taqwa [i.e. one of the Muttaqun (pious - see V.2:2). Verily, Allah is All-Knowing, All-Aware.﴾

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The Prophet (peace be upon him) also stated: ﴿There is no superiority of an Arab over a non-Arab except in terms of Taqwa (fear/wary of offending Allah).﴾

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The seventh question of Fatwa no. 21675

Q 7: Is there a Sunnah Ratibah (supererogatory Prayer performed on a regular basis) for Jumu`ah (Friday) Prayer?

A: There is no Sunnah Qabliyyah (supererogatory Prayer performed before an obligatory Prayer) to be performed on a regular basis before Jumu`ah Prayer. Rather, it is prescribed that those entering the Masjid (mosque) before the Khatib (preacher) should busy themselves with whatever brings one nearer to Allah, i.e. to offer Nafilah (supererogatory) Prayers, recite the Noble Qur'an and Dhikr (Remembrance of Allah), seek Allah's forgiveness, etc. After Jumu`ah Prayer, it is also Mustahab (desirable) for worshippers either to offer two Rak`ahs (units of Prayer) at home, or four or six at the Masjid, as mentioned in the Athars (narrations from the Companions).

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The first question of Fatwa no. 18097

Q 1: After performing Jumu`ah (Friday) Prayer, a worshipper discovered that he discharged Wady (a thick white secretion discharged by some men after urination) during the Prayer. Should he repeat it as Zhuhr (Noon) Prayer?

A: If a person discharges anything through either of the front or back passages (urethra and anus), such as urine, wind, Madhy (thin white viscid fluid secreted due to sexual thoughts or desire), Wady or stool while performing Salah (Prayer); it is obligatory to discontinue it, perform Istinja' (cleansing the private parts with water after urination or defecation), Wudu' (ablution) and repeat the Salah. If this occurs during Jumu`ah Prayer, one should repeat it as a four-Rak'ah Zhuhr Prayer. The Prophet (peace be upon him) stated: [«When any of you breaks wind during the Salah, they should turn away, perform Wudu' and repeat the Salah.»](#) He (peace be upon him) also stated: [«Allah does not accept the Salah of any of you if they invalidate their Wudu' until they performs Wudu' \(anew\).»](#) If this is based on doubt or Waswasah (insinuating thoughts from Satan), one should continue the Salah, seek Allah's refuge from Satan, and should not leave. If after Taslim (salutation of peace ending the Prayer) one notices that something was discharged during Salah, one should repeat both Wudu' and Salah. When a person manages to catches up just one Rak`ah of Jumu`ah Prayer with the Imam (the one who leads congregational Prayer), he should add to it another Rak`ah, and thus he is regarded as having offered it, as stated in the authentically reported Hadith from the Prophet (peace be upon him).

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The first question of Fatwa no. 18818

Q 1: We live in Kihasa which is under the communist Chinese rule. Some people say that offering the Jumu`ah (Friday) Prayer is not sufficient in such

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a non-Muslim country, rather, the Zhuhr (Noon) Prayer should be offered as well out of prudence after the Jumu`ah Prayer. Is that true or is it sufficient to offer the Jumu`ah Prayer in congregation?

A: The Jumu`ah Prayer is obligatory for the resident Muslims, whether they live in a Muslim or a non-Muslim countries. In this case, the Jumu`ah Prayer alone is sufficient and offering the Zhuhr thereafter out of prudence is a Bid`ah (innovation in religion) and every Bid`ah is misguidance. Hence, this should not be done.

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The first question of Fatwa no. 21206

Q 1: Some brothers of mine informed me that they witnessed, in the state of Kalimantan in Indonesia, that in some Masjids (mosques) Muslims there did the following: After performing the Jumu`ah (Friday) Prayer, they offered Zhuhr (Noon) Prayer in four Rak`ahs (units of Prayer), despite the fact that they performed the Jumu`ah Prayer in two Rak`ahs. **A:** Some Muslims follow Jumu`ah Prayer with Zhuhr Prayer in four Rak'ahs or in two, as some ignorant people do, so as to complete the two Rak`ahs of the Jumu`ah Prayer as four; this is but a Bid`ah (innovation in religion) that must be abandoned, as it is considered among the innovated things in religion. The Prophet (peace be upon him) said: [Beware of novelties, for every novelty is a Bid`ah](#)

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[and every Bid`ah is a Dalalah \(deviation from what is right\) and every Dalalah leads to Hell-fire.\)](#)

Muslims are demanded to cooperate and exchange sincere advice to eliminate this Bid`ah and any other Bid`ahs, and call for abiding by the obligations and Sunan (traditions) of Shari`ah (Islamic law); this is how we may achieve benefit.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 13894

Q: Du`a' (supplication) is said to be answered at a certain period of time on Friday. Is it the afternoon period, or has Allah kept that period hidden?

A: Du`a' is hopefully answered at any hour on Friday. However, Du`a' is most likely answered from the time when the Khatib (preacher) ascends the Minbar (pulpit) to deliver the Khutbah (sermon) until the Jum`ah (Friday) Prayer is over. Du`a' is also most likely answered right before sunset for those who are busy preparing themselves to offer the Maghrib (Sunset) Prayer.

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Fatwa no. 13876

Q: I went to the Masjid (mosque) to offer the Jum`ah (Friday) Prayer. I offered as many Sunnah (supererogatory) Salahs as I could. Then I started to recite some of the Qur'an. When I finished

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the recitation, I thought of offering extra Sunnah Prayers. It was almost twenty minutes before the Khatib (preacher) came in to deliver the Khutbah (sermon) when the man sitting next to me grabbed my garment. I sat down to listen to what he had to say. He said that he heard Shaykh Ibn Baz saying that it is not permissible to offer Sunnah Prayers almost half an hour before the Khatib comes in to deliver the Khutbah. Is that true? I also heard that the fire of Hell abates every Friday. Allah knows best.

A: It is not true that I have made such a statement. The correct view is that there is nothing wrong in offering as many Sunnah Prayers as one may wish before the Khatib ascends the Minbar to deliver the Khutbah. Authentic Hadiths have been narrated in this regard. Nothing has been reported from the Prophet to the effect that offering Sunnah Prayers before noon on Friday is prohibited.

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Fatwa no. 14001

Q: What is the ruling on someone who enters the Masjid (mosque) late and jams himself among the people who are performing Salah (Prayer) in the first row so he can stand right behind the Imam (the one who leads congregational Prayer) despite his late entrance?

A: When a Muslim comes to perform the Jumu`ah (Friday) Prayer, he is not permitted to overstep the people, as it is considered an offense to those who are performing Salah and it may either distract them from

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concentrating on the Khutbah (sermon) being given or disturb their Salah. It was reported in the Musnad (Hadith compilation) of Imam Ahmad: [\(A man came and he was stepping over the people while the Prophet \(peace be upon him\) was delivering the Khutbah. He said to him: "Sit down. You have harmed the people and have come late."\)](#) Also, it was mentioned in the Musnad and the Sunan (Hadith compilations classified by jurisprudential themes) of Abu Dawud on the authority of `Abdullah ibn `Amr (may Allah be pleased with them both) that the Prophet (peace be upon him) said: [\(There are three kinds of people who attend the Jumu`ah Prayer: A man who attends it to chat with others, thus, his Salah is void; a man who attends it to perform Du`a' \(supplication\) and Allah \(Exalted be He\) may or may not accept his Du`a'; and a man comes to the Jumu`ah Prayer with tranquility and attentiveness, he neither oversteps any Muslim, nor harms anyone, his Salah becomes a Kaffarah \(expiation\) for him till the next Jumu`ah Prayer and three days more; for Allah \(Exalted be He\) says: \(Whoever brings a good deed \(Islâmic Monotheism and deeds of obedience to Allâh and His Messenger صلى الله عليه وسلم\) shall have ten times the like thereof to his credit\)\)](#)

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The first question of Fatwa no. 18501

Q 1: Sometimes I cannot recite Surah Al-Kahf on Friday, can I recite it on Saturday morning?

A 1: Reciting Surah Al-Kahf on Friday is an act of Sunnah (action following the example of the Prophet), based on a Hadith reported in this regard. If someone does not recite it on Friday, they should not recite it on Saturday instead, as there is no evidence to that effect.

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The ninth question of Fatwa no. 18762

Q 9: Some people recite Surah Al-Kahf every Friday. They say to those who do not recite it that they should recite it every Friday, because reciting it is a good act. According to them, those who recite it are better than those who do not recite it even if they recite the whole Qur'an. And if someone does not recite it, their reward decreases even if they recite the whole Qur'an habitually.

A 9: Reciting Surah Al-Kahf on Friday is a Mustahab (desirable) act, based on Hadiths related in this regard. The Prophet (peace be upon him) said: [\(Whoever recites Surah Al-Kahf on Friday will have light that shines for them from that Friday until the next.\)](#) (Related by Al-Nasa'y and Al-Hakim in his Sahih [authentic book of Hadith] through a good Isnad [chain of narrators]). With regard to what is mentioned in the question that

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reciting Surahs (Qur'anic chapters) other than Surah Al-Kahf on Friday is insufficient, it is a baseless opinion.

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Friday Khutbah

Fatwa no. 14619

Q: Some brothers and I decided to offer our services in one of the Masjids (mosques) where we intended to establish our Prophet's Sunnah (supererogatory act of worship following the example of the Prophet). We were offering religious lessons and Friday Khutbahs (sermons) till, one day, a brother came and said that he did not want to offer the Friday Khutbah as he was fed up with the Fitnah (temptation) he saw in the streets where Tabarruj (woman's public display of her adornment or charms) and lack of morality are spread among people who are ignorant of the teachings of their religion. He wondered how he could preach to people when he was facing such Fitnah. However, a dear brother said that this should not interfere with preaching to people and that a person will be greatly rewarded by Allah (Exalted be He) for doing so, if he did it for the sole purpose of pleasing Allah (Exalted be He). Is what he said true? Moreover, the first brother was strongly advocating that we should excuse him from delivering the Khutbah to the extent that other brothers began to follow his example. Out of fear of having to close the Masjid on Fridays, we sought the help of other brothers who had to come from remote places.

A: Offering the Jumu`ah (Friday) Prayer, preceded by the Khutbah, is an Islamic Faridah (obligatory act) upon Muslims in every city and village. It is not to be waived by the injustice or sinful acts of people. On the contrary, gathering together for Friday Khutbah and Salah is a good chance to mend any breach of the Shari`ah (Islamic law) that may emerge in society, where the Imam (the one who leads congregational Prayer) has the chance to reform people, clarify the rulings of Islam, and preach to and guide them; a thing that would benefit people both in the worldly life and in the Hereafter.

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Fatwa no. 17925

Q: We offer Jumu`ah (Friday) Prayer in our village. Once the Imam who delivers the Khutbah (sermon) was absent, some people offered four Rak`ahs (units of Prayer) and some offered two Rak`ahs behind someone who recited aloud in the Prayer. Please, give us Fatwa (legal opinion issued by qualified Muslim scholar), may Allah reward you with the best. We implore Allah to preserve you for Islam and the Muslims.

A: Among the conditions of the validity of Jumu`ah (Friday) Prayer is delivering two Khutbahs (sermons) containing praise of Allah, the Two Shahadahs (Testimonies of Faith, i.e. testifying that La ilaha illa Allah [there is no god but Allah] and that Muhammad is His messenger), sending peace and blessings on the Prophet (peace be upon him), recommending people to fear Allah and reciting some of the Qur'an that matches the subject of the Khutbah. If there are not two Khutbahs in the way mentioned above, the Jumu`ah Prayer is invalid and people should offer Zhuhr (Noon) Prayer, four Rak`ahs (units of prayer), in place of it.

Accordingly, those who offered two Rak`ahs and did not precede them with two Khutbahs, their Prayer was invalid and they should repeat it as a Zhuhr Prayer, offering four Rak`ahs.

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(Part No. 7; Page No. 108)

The first question of Fatwa no. 17847

Q 1: Some Imams (those who lead congregational Prayer) who deliver Friday Khutbah (sermon) come to the Masjid (mosque) and offer Tahiyat-ul-Masjid (two-unit-Prayer to greet the mosque) in one of the corners of the Masjid. Then, they start reciting the Qur'an and when it is the time of the Khutbah, they ascend the Minbar (pulpit). Is this act compatible with Shari'ah (Islamic law)?

A 1: The Prophet (peace be upon him) used to enter the Masjid for the Jumu'ah (Friday) Prayer when its time was due and he would ascend the Minbar without offering Tahiyat-ul-Masjid or other Prayers. If an Imam enters the Masjid ahead of the Jumu'ah Prayer time and waits, there is nothing wrong with this. But he should perform Tahiyat-ul-Masjid before sitting down. Ibn Al-Qayyim (may Allah have mercy upon him) said in the context of the Prophet's manner in going out to people on Friday to deliver the Khutbah and lead the Prayer: "He would await until people assemble. Then, he would come out lonely to them without anyone with him shouting to people. He never wore a pallium, a scarf or black clothing. When he entered the Masjid, he would greet people, and when he ascended the Minbar he would turn to them with his face and salute them..." This is part of what Ibn Al-Qayyim mentioned in his book Zad Al-Ma'ad, vol. 1, p. 429.

Thus, among the characteristics of Friday is that a Ma'mum (person being led by an Imam in Prayer) should occupy himself with Prayer, Dhikr (remembrance of Allah) and reciting the Qur'an till the Imam comes out. One of the opinions regarding the 'hour of answering supplication' (in Friday) is that it starts when the Imam sits down on the Minbar until the Prayer is done.

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This opinion is attributed to Al-Nawawy and other scholars according to an authentic Hadith narrated by Abu Musa Al-Ash'ary (may Allah be pleased with him) in this concern.

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The first and fourth question of Fatwa no. 20831

Q1: What should the Khatib (preacher) recite during his brief sitting between the two Khutbahs (sermons)? What should the worshippers recite at that time?

A: It is only Mustahab (desirable) for the Khatib to sit between the two Khutbas. This has been proven to be the regular practice of the Prophet Muhammad (peace and blessings of Allah be upon him). By sitting, the Khatib divides the Khutbah into two separate parts and takes a short rest after delivering the first part. Both the Khatib and the worshippers are recommended to busy themselves with offering Du`a' (supplication). This is because Du`a' is more likely to be answered during the period between the Khatib's ascending the pulpit and his leaving the Masjid (mosque). It may be that a supplicant's Du`a' will be responded to during that time.

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Q 4: When the Imam (the one who leads in congregational Prayer) is delivering a sermon, and he is ascending the Minbar (pulpit) and holding a cane in his hands, is this considered a Fard (obligatory act), a Wajib (obligatory) [based on a speculative text, according to the Hanafi School of jurisprudence], a Sunnah (supererogatory act following the example of the Prophet), Mustahab (desirable) or just simply Mubah (permissible)?

A: The Sunnah is that a Khatib (preacher) offers his Khutbah (sermon) while standing on a Minbar, following the example of the Prophet Muhammad (peace and blessings of Allah be upon him).

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He should stand at a conveniently average height so that the Ma'mums (persons being led by an Imam in Prayer) are able to see and hear him well. It is permitted for the Khatib to hold a cane or any thing that he may lean on while giving the Khutbah, if there is no Minbar, so it may help him to achieve composure and restrain his involuntary movements. However, as long as there is a Minbar, he is not allowed to use a cane or anything similar, as it has not been authentically reported that the Prophet Muhammad (peace and blessings of Allah be upon him), after going to the Minbar to preach, held a sword, a bow or a cane in his hand while standing on it. It is only allowed if the Khatib is old and needs a cane to lean on.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 15618

Q: What was the regular practices and etiquettes of the Prophet Muhammad (peace and blessings of Allah be upon him) upon delivering the Friday Khutbah (sermon)?

A: Upon his ascending the pulpit on Friday, the Prophet Muhammad (peace and blessings of Allah be upon him) would turn towards the congregation and say: "Assalamu alaykum (peace be upon you)." During his deliverance of the Khutbah, his eyes is overwhelmed with tears, his voice would rise, and his fear for people is intensified as if he was warning them of an army that was about to invade them. After praising Allah, he would say: "To proceed, the best of speech is the Word of Allah, and the best of guidance is that of Muhammad (peace and blessings of Allah be upon him), and the most evil of matters are innovations, and each innovation is a Bid'ah (heresy in Islam), and every Bid'ah is Dalalah (deviation from what is right)." He used to start off his Khutbah with celebrating Allah's praises. In most cases he would make extensive use of Ayahs (Qur'anic verses) from the

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Qur'an. Throughout his Khutbah, he would celebrate Allah's praises, offer thanks for His bounties, ascribe Attributes of perfection to Him, explain the principles of Islam, and remind worshippers about Jannah (Paradise), Hellfire and the Day of Judgment. He would also command Muslims to fear Allah, Exalted be He, and would clarify and warn them of the things that incur His wrath and the things that bring about His Pleasure. He (peace and blessings of Allah be upon him) used to keep his Khutbah brief. It was authentically reported that the Prophet (peace and blessings of Allah be upon him) stated: [\(Lengthening Salah and shortening the Khutbah \(sermon\) is the sign of a man's deep understanding of Islam. So lengthen Salah and shorten the Khutbah.\)](#) (Related by Imam Muslim in his Sahih (authentic collection of Hadith). Whenever he observed a mistake committed by someone, he would never mention the name of the sinner. He would only use such general expressions as "What is the matter with some people who say such and such?" His Khutbah always suited the various circumstances of the congregation. He would sometimes shorten his Khutbah to meet the convenience of the people. His causal Khutbah used to be lengthier than his regular one. He would sometimes address women separately, encouraging them to give Sadaqah (voluntary charity) and to invoke Allah much for forgiveness.

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Fatwa no. 20635

Q: Is it permissible for the Khatib (preacher) to deliver a Khutbah (sermon) about the biography of one of the Sahabah (companions of the Prophet Muhammad) (may Allah be pleased with them), the Tabi'un (Followers, the generation after the Companions of the Prophet Muhammad) or any others who paid great service to Islam, focusing on the great manners and virtues of the person?

A: The Friday Khutbah should not be restricted to recounting biographies. The Khatib should rather command people to fear Allah, offer gentle preaching and clarify for the congregation all the things they may need with regard to their Din (Islam). There is no harm to relate some events of the biography of a righteous man as a means of encouraging people to take him as a role model. However, the Khutbah should not be exclusively restricted to that purpose.

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Question eleven of Fatwa no. 17883

Q 11: Is it an act of Sunnah (commendable) for the Khatib (preacher) to offer Du`a' (supplication) at the end of the second Khutbah (sermon) with the worshippers responding by saying: "Ameen."?

A: It is permissible for the Khatib to offer Du`a' upon concluding the first and the second Khutbah for the benefit of the worshippers, Muslims and their rulers. The worshippers may respond to the Du`a' by saying: Amen.

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Fatwa no. 15996

Q: Is it an act of Sunnah (commendable act) or Bid`ah (heresy in religion) if one raises their hands for making Du`a' (supplication) while the Khatib (preacher) is delivering the second Khutbah on Friday?

A: It is not permissible for a person to raise their hands while reciting the Du`a', while the Friday Khutbah (sermon) is in progression, or during the `Eid (feast) sermon. However, it is permissible to raise one's hands while reciting the Du`a' or the Khutbah of Salat-ul-Istisqa' (Prayer for rain). The Ma'mum (person being led by an Imam in Prayer) is not permitted to raise their hands either during Friday or the Two `Eid Khutbahs. Salat-ul-Istisqa' is an exception where the Imam is permitted to raise his hands while delivering the Friday Khutbah or any other Khutbah. It was authentically reported on the authority of Anas (may Allah be pleased with him): [«When the Prophet Muhammad \(peace and blessings of Allah be upon him\) prayed for rain during the Friday Khutbah \(sermon\), he raised his hands and the worshipper with him also raised their hands.»](#) (Recorded by Al-Bukhari in his Sahih (authentic collection of Hadith)).

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Fatwa no. 19610

Q: It is related in Sahih (Authentic Collection of Hadith) Al-Bukhari, on the authority of Anas ibn Malik (may Allah be pleased with him)

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who said: (A Bedouin came in while the Prophet Muhammad (peace and blessings of Allah be upon him) was delivering the Friday Khutbah (sermon) and said, "O Messenger of Allah! Our livelihood is destroyed and the children are stricken with hunger. Supplicate Allah for us (for rain)." He (peace and blessings of Allah be upon him) raised his hands and supplicated Allah. Clouds hugely gathered in the sky that they became like mountains. And before he had descended from the Minbar (pulpit), I saw rain trickling down his beard.) **Imam Muslim and Ahmad recorded** (on the authority of **Husayn** who said: "I was sitting beside **`Umarah ibn Ruaybah** (may Allah be pleased with him) when **Bishr ibn Marwan** was delivering a Khutbah to us. When it was time to make Du`a', he started to raise his hands. **`Imarah** said: "May Allah be displeased with these two hands, for I have never seen the Messenger of Allah (peace and blessings of Allah be upon him) going beyond pointing his finger while making Du`a'.**) The first Hadith showed the Prophet Muhammad (peace and blessings of Allah be upon him) raising his hands upon making Du`a'. However, the second Hadith showed the great Sahabi (Companion of the Prophet Muhammad), `Imarah as disapproving of the conduct of Bishr ibn Marwan. How could you reconcile between these seemingly contradicting Hadiths? Please advise us on this matter. May Allah enlighten you and increase you and us in knowledge.**

A: The basic rule is that the Khatib (preacher) raising his hands while on the Minbar (pulpit) is only permitted when making Du`a'-ul-Istisqa' (Supplication for rain). Raising the hands on any other occasion has no basis in Shari`ah (Islamic law). This is because raising the hands during Du`a' is an act of `Ibadah (worship) which should be based on Tawqif (a religious text and not personal opinion). There exists no report to the effect that the Prophet Muhammad (peace and blessings of Allah be upon him) is known to have raised his hands while delivering the Friday Khutbah (sermon). The only exception is that when he was reported to have done this while making Du`a'-ul-Istisqa'. That is why this Sahabi (Companion of the Prophet Muhammad) disapproved of Bishr ibn Marwan raising his hands when making Du`a' upon delivering the Friday Khutbah. This is because the Du`a' he was making was not meant to supplicate Allah (Exalted be He) for rain.

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In this way there is no contradiction between the two Hadiths mentioned above.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.



The fourth question of Fatwa no. 15901

Q 4: Is it permissible to translate the Arabic Friday Khutbah (sermon) for non-Arabic speaking Muslims?

A: It is permissible to translate the Friday Khutbah for non-Arabic speakers for the sake of learning and attaining benefit.

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The second question of Fatwa no. 19282

Q 2: We have a mosque (in our neighborhood) but without an Imam (the one who leads congregational Prayer) or reciter of the Qur'an. Is it permissible to listen to the Qur'an and the Khutbah (sermon) from the radio and offer the (Jumu`ah) Prayer after that?

A 2: Among the conditions of the validity of the Jumu`ah (Friday) Prayer is to be preceded by two Khutbahs. They should be delivered orally and it is insufficient to listen to them from a cassette player. As for the reciter, the Imam is enough if he recites the Qur'an properly in the Prayer.

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Fatwa no. 21162

Praise be to Allah Alone. Peace and blessings be upon the Last Prophet, his family, and Companions.

There are a lot of questions regarding the issue when `Eid-ul-Adha (the Festival of the Sacrifice) or `Eid-ul-Fitr (the Festival of Breaking the Fast) coincides with a Friday, which is the weekly festival. Is Jumu`ah Prayer obligatory on those who offer Salat-ul-`Eid (the Festival Prayer) or is it enough to offer Salat-ul-`Eid and offer the Zhuhr (Noon) Prayer instead of Jumu`ah Prayer? Should the Adhan (call to Prayer) be announced in mosques for Zhuhr Prayer? The Permanent Committee for Scholarly Research and Ifta' issues the following Fatwa (legal opinion issued by qualified Muslim scholar):

There are some Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration) and Mawquf (words or deeds narrated from a Companion of the Prophet that are not attributed to the Prophet) Hadiths in this regard, including:

1- A Hadith narrated by Zayd ibn Arqam (may Allah be pleased with him) (that Mu`awiyah ibn Abu Sufyan (may Allah be pleased with him) asked him: "Did you witness with the Messenger of Allah (peace be upon him) two `Eids (festival days) that happened to be on the same day?" Zayd said: "Yes" Mu`awiyah asked: "What did he do?" Zayd said: "He offered the `Eid Prayer and gave a choice in offering Jumu`ah Prayer and said: 'Who wills to perform (i.e. Jumu`ah Prayer) can perform it.'") (Related by Ahmad, Abu Dawud, Al-Nasa'y, Ibn Majah, Al-Darimy and Al-Hakim in his book Al-Mustadrak and ranked its Isnad [chain of narrators] as Sahih [authentic],

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but it was not reported by Al-Bukhari and Muslim and it has a similar report on the condition of Muslim). Al-Dhahaby agreed to that and Al-Nawawy said in his book Al-Majmu`: "Its Isnad is good."

2- The evidence of Zayd ibn Arqam's report is a Hadith narrated by Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: (Two `Eids have come on this day (Friday). If anyone does not want to offer the Friday Prayer, the `Eid Prayer is sufficient for him. But we shall offer the Friday Prayer.) (Related by Al-Hakim as mentioned above and also related by Abu Dawud, Ibn Majah, Ibn Al-Jarud, Al-Bayhaqy and others).

3- Ibn `Umar (may Allah be pleased with him and his father) said: (Two `Eids came on the same day at the time of the Prophet (peace be upon him), so he led people in Prayer, and then said: "He who wishes to offer Friday Prayer, it is up to him, and he who wishes to only perform `Eid Prayer and not attend the Friday Prayer, it is up to him.") (Related by Ibn Majah and Al-Tabarany in his book Al-Mu`jam Al-Kabir with the wording: (Two `Eids coincided on the same day at the time of the Messenger of Allah (peace be upon him); `Eid-ul-Fitr (the Festival of Breaking the Fast) and Jumu`ah (Friday). The Messenger of Allah (peace be upon him) offered Salat-ul-`Eid (the Festival Prayer), then he turned to face the people and said: "O people you have achieved great good and a reward. We will offer the Jumu`ah Prayer, so if anyone wants to offer it with us, let him do so, and if anyone wants to go back home, let him do so.")

4- Ibn Abbas (may Allah be pleased with him and his father) said that the Messenger of Allah (peace

be upon him) said: (Two `Eids (festival days) have occurred together on this day of yours. Whosoever desires, this (`Eid) will suffice for his Friday Prayer, but we are going to perform the Friday Prayer.) (Related by Ibn Majah). Al-Busiry said: "Its Isnad is sound and its narrators are trustworthy."

5- There is a Hadith Mursal (a Hadith with no Companion of the Prophet in the chain of narration) related by Dhakwan ibn Salih who said: (Two `Eids coincided at the same day (i.e. a festival came on Friday, which is the weekly festival) at the time of

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Allah's Messenger (peace be upon him), `Eid-ul-Fitr (the Festival of Breaking the Fast) and Jumu`ah (Friday). He (peace be upon him) offered Salat-ul-`Eid (the Festival Prayer), then he rose and delivered a Khutbah (sermon) to people: "You have achieved great good and a reward. We will offer the Jumu`ah Prayer, so if anyone wants to remain (i.e. in his house), let him do so, and if anyone wants to offer it, let him do so." (Related by Al-Bayhaqi in his book Al-Sunan Al-Kubra).

6- `Ata' ibn Abu Rabah narrated: (Ibn Al-Zubayr led us in Prayer for `Eid (Festival day) on Friday in the morning. Then, we went to offer Jumu`ah (Friday) Prayer but he did not come to us and we offered it without him. Ibn `Abbas was in Al-Ta'if and when he came we mentioned that to him. He said: "He achieved the Sunnah (action following the example of the Prophet).") (Related by Abu Dawud and Ibn Khuzaymah with another wording and added in the last of the Hadith: Ibn Al-Zubayr said: "I saw `Umar ibn Al-Khattab when two `Eids concur, he would do that."

7- In the Sahih (Authentic Hadith Book) of Al-Bukhari (may Allah have mercy upon him) and the Muwatta' of Imam Malik (may Allah be merciful to him) it is reported on the authority of Abu `Ubayd, the freed slave of Ibn Azhar who said: "I witnessed the `Eid with `Uthman ibn `Affan and it was on Friday. He performed `Eid Prayer before the Khutbah (sermon) and said in the Khutbah: "O people, you had two festivals this day. So, whoever wants to wait for Jumu`ah (Friday) Prayer from the remote places, let him do so and whoever wants to return home, I permit him."

8- It is reported on the authority of `Aly ibn Abu Talib (may Allah be pleased with him) who said, when two festivals (i.e. a `Eid and Friday) happened to come together in one day: "Whoever wants to offer the two Prayers, let him do so and whoever wants to

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to sit, let him do so." Sufyan said: "He means to sit in his house." (Related by `Abdul-Razzaq in Al-Musannaf and a similar report is related by Ibn Abu Shaybah).

According to these Marfu` Hadiths, Mawquf Athars (narrations from the Companions) and what was maintained by the majority of scholars regarding the meaning of these reports, the Committee states the following rulings:

1- Whosoever attends Salat-ul-`Eid (the Festival Prayer), it is allowable for him to overlook Jumu`ah Prayer and offer Zhuhr Prayer instead of it, but it is better to offer the Jumu`ah Prayer with people.

2- If someone does not attend Salat-ul-`Eid, he is not allowed to have this Rukhsah (concession) and it is obligatory on him to perform the Jumu`ah Prayer. Therefore, it is obligatory on him to go to the mosque and offer Jumu`ah Prayer and if there isn't a sufficient number to perform Jumu`ah Prayer, it should be offered as Zhuhr Prayer.

3- It is obligatory on the Imam (one who leads the congregational Prayer) of the mosque where the Jumu`ah is offered to perform Jumu`ah Prayer on this day, so that whoever wants to witness it can do so. In addition, if someone does not perform Salat-ul-`Eid and there is not a sufficient number required for offering Jumu`ah Prayer, they may offer it as a Zhuhr Prayer.

4- Whoever attends the `Eid Prayer and observes the Rukhsah should offer it as Zhuhr when its time is due.

5- It is not allowable in this time to announce Adhan (call to Prayer) except in the mosques where the Jumu`ah Prayer is offered and therefore the Adhan for the Zhuhr Prayer is not prescribed on this day.

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6- The claim that whoever attends Salat-ul-`Eid will be not required to perform neither the Jumu`ah Prayer nor the Zhuhr Prayer on this day, is a mistaken opinion. For this reason, scholars avoided it and ruled that is a mistake, because it disagrees with the Sunnah and involves cancellation of an obligatory act without evidence. Those who maintained this opinion might not have comprehended what is mentioned in this issue from Hadiths and reports which permitted a person who attended Salat-ul-`Eid not to attend the Jumu`ah Prayer and that it is obligatory on him to perform it as a Zhuhr Prayer. And Allah knows best.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The second question of Fatwa no. 16353

Q 2: Some people hold their hands up and say Amen while the Imam (the one who leads congregational Prayer) is delivering the Friday Khutbah (sermon) and supplicating. Is this permissible?

A 2: Neither the Imam nor the Ma'mums (people being led by an Imam in Prayer) are allowed to raise their hands during Du'a' (supplication) of Friday Khutbah, because this was not reported from the Prophet (peace be upon him). An exception of that is that when the Imam supplicates for rain in the Friday Khutbah. In this case, he should raise his hands, following the example of the Prophet (peace be upon him), and the people should do the same.

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The third question of Fatwa no. 19765

Q 3: What is the ruling on offering Du'a' (supplication) for someone who built a Masjid (mosque) at his own expenses? Please note that the Imam (the one who leads congregational Prayer) offers Du`a' for him during Jumu`ah (Friday) Prayers by saying: "O Allah! Forgive the sins of the person who built this Masjid !" May Allah grant you success and benefit Islam and Muslims through you!

Q: Making Du`a' regularly for the person who built the Masjid is a Bid`ah (heresy in Islam) that has no basis in Shari`ah (Islamic law). Neither the Sahabah (Companions of the Prophet Muhammad) nor the Salaf (righteous predecessors) publicized the good deeds of others. Allah did not ask us to worship Him in this ostentatious and excessive pride nor display good deeds. There is no harm if the Khatib (preacher) exhorts the people to build Masjids and perform other pious acts and explains the reward for this meritorious act for them, and to encourage Muslims to offer Du`a' for others in their absence for their good deeds.

May Allah grant you success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20430

Q: Is it permissible to become occupied with Istighfar (seeking forgiveness from Allah) and Dhikr (Remembrance of Allah) at the expense of listening to the Khutbah (sermon) of the Jumu`ah (Friday) Prayer?

A: Anyone who attends the Jumu`ah Prayer must listen to the Khutbah and not become occupied with other things such as Istighfar, Dhikr, etc., because it is not permissible to speak while the Imam (the one who leads congregational Prayer) is delivering the Khutbah. A proof for this is the Hadith narrated on authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) stated: [\(If, during the Jumu`ah Prayer, you ask your companion to be quiet while the Imam is delivering the Khutbah, you have engaged in idle talk.\)](#) (Related by Al-Bukhari, Muslim and the other authors of the Sunan [Hadith compilations classified by jurisprudential themes]) It was related by Imam Ahmad, Al-Bayhaqy and others on the authority of Abu Al-Darda' (may Allah be pleased with him) that he said: [\(One day, the Prophet \(peace be upon him\) took his seat on the Minbar \(pulpit\), addressed the people and recited an Ayah \(Qur'anic verse\). Ubayy ibn Ka`b was sitting next to me, so I asked him: "O Ubayy! When was this Ayah revealed?" As he refused to answer me, I repeated my question. He refused to speak to me until the Messenger of Allah \(peace be upon him\) descended the Minbar. Then Ubayy said to me: "All you got from your Jumu`ah was speaking idle talk." When the Messenger of Allah \(peace be upon him\) left, I went to him and told him what had happened. He said: "Ubayy spoke the truth. If you hear your Imam speaking, then listen to him until he finishes."\)](#) Allah (Exalted be He) states: [\(So, when the Qur`ân is recited, listen to it, and be silent that you may receive mercy. \[i.e. during the compulsory congregational prayers when the Imâm \(of a mosque\) is leading the prayer \(except Sûrat Al-Fâtihah\), and also when he is delivering the Friday-prayer Khutbah\]. \(Tafsir At-Tabari\).\)](#)

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Some of the Mufasssirs (exegetes of the Qur'an) such as Mujahid and others mentioned that the Ayah was revealed concerning the obligation of listening to the Khutbah, indicating that those who attend Jumu`ah Prayer must listen to it attentively. However, if a person cannot hear the Khatib (preacher) due to the distance between them or due to his low voice and so forth, then there is no harm if he occupies himself with Dhikr, Istighfar and reciting the Qur'an provided that he does not distract those around him; this is better than remaining silent. Likewise, there is no objection if one silently asks Allah to enter Jannah (Paradise) or distance him from Hell-fire when the Khatib mentions them, invokes Allah's Blessings and Peace upon the Prophet when he hears his name, or says: "La ilaha illa Allah (there is no deity but Allah)" when the Khatib asks the congregants to mention Allah since all of the above are not considered idle talk if they are not audible.

May Allah grant you success May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



Fatwa no. 20596

Q: I would like to mention that the people of Al-Iskan mosque in Dammam

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asked me to refer the following question to you. It is regarding their weekly suffering from teenagers who mess around in the upper floor during Friday Khutbah (sermon) and make a lot of noise and disturbance which deprives them from listening to and benefiting from the Khutbah. A praying person would ask them to stop making noise and may punish them, thus making him speak during the Khutbah. I hope you will give me an answer, so that I can inform the worshipers of the mosque of the legal ruling.

A: There is no doubt that all the people are required to listen attentively to the Friday Khutbah. Speaking during the Khutbah is prohibited except for someone who speaks to the Imam who delivers the Khutbah or the one whom the Imam speaks to during the Khutbah. As for what is mentioned in the question about some ignorant people who mess around during the Khutbah, the Imam should criticize and forbid that and if they do not obey, they should be prevented from going up to this floor to evade their harm.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The second question of Fatwa no. 17649

Q 2: The Prophet (peace be upon him) forbade touching stones while the Imam (the one who leads the congregational Prayer) is delivering the Khutbah (sermon) on Friday. I hope you will clarify for us the manner of touching stones? Does someone come under the prohibition and its consequences

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if they remove tiny stones that cling to their forehead and legs from the prayer rug, after offering the supererogatory Prayer?

A 2: The prohibition of touching small stones while the Imam is delivering Friday Khutbah means to avoid playing with dust and messing around and to listen attentively to the Khutbah, because playing with stones distracts one's attention from listening to the Khutbah. Accordingly, the prohibition does not include what is mentioned in the question, because it is not a trivial act.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The first question of Fatwa no. 15662

Q 1: What is the ruling on making Tasbih (glorification of Allah) on the fingers of the right hand or using Misbahah (counting beads used when remembering Allah) while the Khatib (preacher) is delivering the Friday Khutbah (sermon)?

A: It is obligatory to listen attentively to the Friday Khutbah. This is based on the Prophet's command which prohibits talking or making excessive deliberate movements during the Khutbah. Accordingly, it is not permissible to make Tasbih on the fingers of the hand or to use Misbahah. Using Misbahah is allowed provided that a person does not think it more virtuous than counting on the fingers. It is better to make Tasbih on the fingers, because this was the regular practice of the Prophet Muhammad (peace and blessings of Allah be upon him) and the fingers will be called as witnesses for or against a person on the Day of Judgment.

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Fatwa no. 16143

Q: Should I implore Allah's Peace and Blessings upon the Prophet Muhammad (peace and blessings of Allah be upon him) when the Khatib (preacher) mention the name of the Prophet while delivering the Friday Khutbah (sermon)?

A: It is obligatory to listen to the Friday Khutbah attentively and avoid talking or making excessive deliberate movements. This is based on the fact that the Prophet Muhammad (peace and blessings of Allah be upon him) prohibited indulging in talk while the Khatib is delivering the Khutbah. When one hears the Khatib mention the name of the Prophet Muhammad, then one may implore Allah's peace and blessings upon him inaudibly. One is not allowed to raise their voice while uttering this. This is because the imploration here is an act of Du`a' (supplication) and not just any words.

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The first question of Fatwa no. 15632

Q1: When the Imam (the one who leads congregational Prayer) delivers the Jumu`ah (Friday) Khutbah (sermon) and comes to mention the name of the Prophet (peace be upon him) by reading, for instance, the Ayah (Qur'anic verse): ﴿Allâh sends His Salât (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad صلى الله عليه وسلم), and also His angels (ask Allâh to bless and forgive him). O you who believe! Send your Salât on (ask Allâh to bless) him (Muhammad صلى الله عليه وسلم), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. As-Salâmu `Alaikum).﴾ the attendants say congregationally and loudly: (May peace and blessings be upon him and his family!)

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Is this a Bid`ah (innovation in religion) or is that a conduct narrated from the best of all creature, Prophet Muhammad (peace be upon him) or from his Companions?

A: Sending peace and blessings upon the Prophet loudly while the Imam delivers the Khutbah is a Bid`ah that has no basis in Islam. However, it is obligatory upon each one to send peace and blessings upon the Prophet (peace be upon him) privately.

May Allah grant us success! Peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The sixth question of Fatwa no. 17879

Q 6: Is it permissible to invoke Allah's Blessings and Peace upon the Prophet (peace be upon him) if the Khatib (preacher) happens to mention his name while delivering the Friday Khutbah (sermon)?

A: It is obligatory upon the attendees of the Jumu`ah (Friday) Prayer to remain silent once the Khatib starts the Khutbah. Talking becomes prohibited in this case, for the Prophet (peace be upon him) is reported to have said: [\(If you ask your brother to remain silent while the Khatib is delivering the Friday Khutbah, you have engaged in idle talk.\)](#) (Agreed upon by Al-Bukhari and Muslim).

If, however, the Khatib makes Du`a' (supplication), the audience may say: "Amen". If he mentions the name of the Prophet (peace be upon him), the audience may invoke Allah's Blessings and Peace upon him in a low voice. In this way the apparent contradictions between various texts on this subject may be reconciled. Another reason is that one is not prohibited from saying: "Amen", or invoking Allah's Blessings and Peace upon the Prophet while listening to the Khutbah. Rather, it is an act of `Ibadah (worship) which is related to the Khutbah.

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



The eighth question of Fatwa no. 16053

Q 8: I know that there is a Hadith implying that it is not permissible for a Muslim who comes to a Masjid (mosque) to perform Jumu`ah (Friday) Prayer to speak once the Imam (the one who leads congregational Prayer) ascends the pulpit. In the Hadith I speak about, the Prophet (peace be upon him) stated: [\(Whoever distracts himself with pebbles during the Khutbah \(sermon\), has engaged in idle talk and anyone who engages in idle talk, there is no Jumu`ah for him \(i.e. will not get the reward of Jumu`ah Prayer\).\)](#) **Observing this, there are some people who use Miswak (tooth-cleansing stick) while the Imam is delivering the Khutbah. Is using Miswak one of the prohibited things during the Friday Khutbah?**

A: The congregants who attend the Jumu`ah Prayer should carefully listen to the Friday Khutbah. They are forbidden from speaking and making any idle motions. As for Miswak, it is one of the motions that are not permissible during the Friday Khutbah since this is not its specified time.

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Fatwa no. 18978

Q: What is the ruling on returning Salam (Islamic greeting of peace) and blessing the sneezer saying: "Yarhamukum Allah (may Allah have mercy on you) during the Friday Khutbah (sermon)?

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A: It is not permissible to say: "Yarhamukum Allah" to the one who sneezes or to return Salam to one who greets you with Salam while the Khutbah is in progression, according to the correct opinion maintained by scholars. This is based on the Prophet's general prohibition of any talk during the Khutbah. It is related in the Two Sahihs (authentic collections of Hadith, i.e. Al-Bukhari and Muslim) on the authority of Sa'id ibn Al-Musayyib that Abu Hurayrah told him that the Messenger of Allah (peace and blessings of Allah be upon him) said: **(If you (even) ask your companion to keep quiet on Friday while the Imam is delivering the Khutbah, you have in fact indulged in idle talk.)** This is the wording of Al-Bukhari, part 1, p. 224. The version as related by Imam Ahmad in his "Musnad (Hadith compilation of) Imam Ahmad", part 2, p. 474 states: **(If a person says to his companion on Friday while the Imam is delivering the Khutbah (sermon), "listen!", he has engaged in idle talk.)** You may only shake hands with a person if they greet you with Salam or extend their hand to shake with you. You may answer back their greeting of Salam only after the Khatib (preacher) has concluded the first or the second Khutbah. You are also allowed to hold up your hand as a gesture of greeting them back, like the case when a person greets another person who is performing Salah (Prayer). The same ruling applies to the case when a person happens to sneeze. One may implore blessings on him saying: "Yarhamukum Allah," only after the Khatib has finished the first or the second Khutbah, as has been stated earlier.

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Fatwa no. 17131

Q 1: It was authentically reported that the Messenger of Allah (peace be upon him) said what means: (Anyone who says to his fellow Muslim, 'Be quiet!' on Friday while the Imam is delivering the Khutbah (sermon) has indulged in vain talk and anyone who indulges in vain talk

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shall not receive full reward for performing Jum`ah (Friday) Prayer.) It was also authentically reported that he (peace be upon him) said what means: (A miser is someone who, when I am mentioned in their presence, does not invoke Allah's Blessings and Peace upon me.) It is quite well-known that the Khatib (preacher) may quote some Hadiths of the Messenger (peace be upon him) and may require the audience to invoke Allah's Peace and Blessings upon him. Is there anything wrong with that? Does the audience have to invoke Allah's Peace and Blessings upon the Prophet in a loud or a low voice? Please enlighten us, may Allah reward you!

A: Whenever the Khatib happens to mention the name of the Prophet (peace be upon him), you may invoke Allah's Peace and Blessings upon him in a low voice. In this way, you will be applying the rulings pertaining to the two Hadiths cited above. It becomes clear enough that the apparent contradiction between these two Hadiths is of no account.

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Q 2: It was authentically reported that the Prophet Muhammad (peace and blessings of Allah be upon him) stated: (Whoever fiddles with pebbles during the Khutbah (sermon), has engaged in idle vain acts and whoever engages in vain acts, there is no Jumu`ah for him ( will not earn the reward of Jumu`ah, Friday Prayer).) **Or words said by the Prophet (peace and blessings of Allah be upon him) to that effect. Remarkably, some people use Miswak (tooth-cleansing stick) and twiddle with basil leaves during the Khutbah. Therefore, does the ruling on using the Miswak and twiddling with basil come under that of fiddling with pebbles?**

A: Using the Miswak and the twiddling with basil while the Khatib is delivering the Khutbah is not permissible as is fiddling with pebbles.

May Allah grant you success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 16330

Q3: Once the Imam (the one who leads congregational Prayer) has ascended the pulpit and has not yet started the Khutbah, is it permissible to supplicate Allah at this time or is it obligatory to remain silent and wait for the Khutbah to start?

A3: It is obligatory to hearken and pay full attention during the Khutbah based on the directions of the Prophet Muhammad (peace and blessings of Allah be upon him). Supplication is permissible while the Imam is sitting on the pulpit as well as during one's Sujud (Prostration) and after the conclusion of the last Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer) before Taslim (salutation of peace ending the Prayer). When the Prophet Muhammad was asked about Sa`at Al-Ijabah (an hour when invocations are more likely to be answered by Allah) on Friday, he (peace and blessings of Allah be upon him) replied: [\(It is when the Khatib \(preacher\) sits on the Minbar \(pulpit\) until the end of Salah.\)](#) (Recorded by Imam Muslim in his Sahih (authentic collection of Hadith) on the authority of Abu Musa Al-Ash`ary (may Allah be pleased with him).

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Fatwa no. 19632

Q: In one of mosques in the city of Jeddah, the Imam (the one who leads congregational Prayer) delegates another person to delivers the Friday Khutbah (sermon) in his stead due to the former's absence on vacation. In every Friday Khutbah, this deputy-Imam constantly reminds us saying:

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"O Muslims, I remind you that there should be no Du`a' (supplication) during the pause between the two Khutbahs." I disagreed with him regarding this and asked him to bring a proof from the Noble Qur'an, a Sahih (authentic) hadith, or a Shar`i (Islamically lawful) Fatwa (legal opinion issued by a qualified Muslim scholar) to validate his saying that making Du'a' between the two parts of the Khutbah is prohibited. He just argued that this is mentioned in some book, without naming it. What is the correct opinion on this issue?

A: We know of no evidence prohibiting supplicating Allah during the interval between the two Khutbahs on Friday. On the contrary, this time is the most likely for Du`a' to be answered by Allah. Some scholars even argued that the hour during which Du`a' is most likely to be answered is that which extends between the Khatib's (preacher) sitting on the Minbar (pulpit) and the end of the prayer. This is based on what was related by Al-Bukhari and Muslim on the authority of Abu Hurayrah (may Allah be pleased with him): [\(The Messenger of Allah \(peace and blessings of Allah be upon him\) said: "There is a time on Friday in which no Muslim offers Salah \(Prayer\) and asks Allah for anything \(that is good\), without his supplication is granted by Allah. And he \(peace and blessings of Allah be upon him\) indicated the shortness of it with his hands."\)](#) (Agreed upon by Al-Bukhari and Muslim).

It is related also on the authority of Abu Musa (may Allah be pleased with him) [\(that he heard the Prophet Muhammad \(peace and blessings of Allah be upon him\) talking about the \(special\) hour during Friday saying that it is between the time when the Khatib \(preacher\) sits on the Minbar \(pulpit\) until the end of Salah.\)](#) (Recorded by Imam Muslim and Abu Dawud).

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The second question of Fatwa no. 20970

Q 2: Is it permissible to talk during the interval between the two Jumu`ah (Friday) Khutbahs (sermons)?

A: If two persons talk during the interval between the two Khutbahs, they will not be sinful and doing so does not affect the validity of their Jumu`ah Prayer. This is based on the Hadith narrated by Abu Hurayrah (may Allah be pleased with him) to the effect that the Prophet (peace be upon him) said: [«If you say to your companion, 'Be quiet!' on Friday while the Imam is delivering the Khutbah, you have spoken laghw \(idle talk\).»](#) (Related by the Six Hadith Compilers [Al-Bukhari, Muslim, Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah] except for Ibn Majah) The way in which the Hadith lends support is that it indicates the prohibition of talking while the Imam is delivering the Khutbah, which implicitly indicates that talking is permissible in case the Imam is not delivering the Khutbah, which includes the interval between the two Khutbahs.

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The second question of Fatwa no. 16863

Q 2: While delivering the Friday Khutbah (sermon), the Wudu' (ablution) of the Khatib (preacher) was invalidated. Should he discontinue the Khutbah and perform Wudu', or what should he do?

A: It is indicated by Sunnah (whatever is reported from the Prophet) that it is strongly recommended that a Muslim should head to the Masjid (mosque) on Friday

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after having performed Ghusl (full ritual bath) and Wudu'. This is based on the Hadith narrated on the authority of Samurah (may Allah be pleased with him) to the effect that the Messenger of Allah (peace be upon him) said: [«Anyone who performs Wudu' on Friday, it is good; and if any of you performs Ghusl, it will be better.»](#) (Related by Ahmad and Ahl-ul-Sunan [authors of Hadith compilations classified by jurisprudential themes]) It is also reported on the authority of Abu Sa'id al-Khudry (may Allah be pleased with him) that the Prophet (peace be upon him) said: [«Performing Ghusl on Friday is an obligation on every adult.»](#) (Related by Al-Bukhari)

However, if the Imam's Wudu' is invalidated while delivering the Jumu`ah Khutbah, he should continue delivering it and perform Wudu' thereafter for the Jumu`ah Prayer. Wudu' is not a condition for the validity of the Khutbah, but a condition for the validity of any Salah (Prayer).

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The third question of Fatwa no. 18192

Q 3: Some people including me sleep during the Khutbah (sermon) of the Jumu`ah (Friday) Prayer. What is your opinion, our eminent Shaykh? What is the ruling of Islam on this regard?

A 3: It is obligatory for a Muslim to listen to the Khutbah and stay away from distractions like talking or sleeping. It was reported by Muslim in his Sahih (Authentic Hadith Book) on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: [\(Anyone who performs Ghusl \(full ritual bath\) and then goes to offer the Jumu`ah \(Friday Prayer\) and performs the \(supererogatory\) prayer that has been ordained for him, listens until the Imam \(the one who leads congregational Prayer\) concludes the Khutbah \(sermon\) and then offers the Prayer along with him \(the Imam\), he would be forgiven for what he did between then and the following Friday, and even three days more.\)](#) It was reported on the authority of Ibn `Abbas (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: [\(Anyone who speaks during the Jumu`ah \(Friday\) Prayer while the Imam is delivering the Khutbah is like the donkey who is carrying books, and for those who tell him to listen, there is no \(reward for the\) Jumu`ah.\)](#) Al-Hafizh ibn Hajar said that this was related by Ahmad through a good Isnad (chain of narrators).

All this indicates the greatness of the Khutbah of the Jumu`ah as it implies advice and admonition, guidance, calling to goodness and reminding the Muslim of Allah (Exalted be He).

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Hence, the Muslim must be careful about this and must not take it lightly because of the previously mentioned grave warning involved here.

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The second question of Fatwa no. 20094

Q 2: During the Friday Khutbah (sermon), one of the worshippers fainted in the Masjid (mosque) and he was very sick, especially that he had had a heart attack before. Two of the worshippers stood to help him and sit him down. He asked them to take him out of the Masjid due to him being unable to stay and complete the Salah (prayer). When they stood to help him and take him home or to the hospital, the Khatib (preacher) forbade them and told them to leave him in the Masjid and if he died, he would thus die in the Masjid. That man stayed lying on his back until Salah was over.

The question is: Was what the two mentioned men did to help that sick man during the Khutbah not permissible? Are they considered from those who engage in idle activities during Salah? We know that if a man says to someone "keep silent" during the Khutbah, he will be considered as indulging in idle talk and will receive no reward for offering the Jumu`ah. Was what the Imam did, forbidding people from helping that sick man, right or wrong?

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What should he have done? If something like that happens during the Khutbah, what should be done? Please advise us, may Allah reward you with the best!

A: What these two men did, trying to help that sick man, is what should be done. We do not believe that what the Kahtib did is right. We ask Allah to forgive him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The seventh question of Fatwa no. 14770

Q 7: Is it permissible for me to offer Nafilah (supererogatory) Prayers during the Jumu`ah (Friday) Prayer while the Imam is delivering the Khutbah (sermon)?

A: If you enter the Masjid (mosque) on Friday while the Imam is delivering the Khutbah, you should offer Tahiyat-ul-Masjid (two-unit-Prayer to greet the mosque) and sit to listen to the Khutbah. If you were already in the Masjid before the Imam enters, it would be impermissible for you to stand during the Khutbah to offer Nafilah because you are required to listen attentively to the Khutbah and to keep away from any distraction.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18993

Q: One of our scholars lives near the Masjid (mosque) and comes to the Jumu`ah (Friday Prayer) only after the Imam (the one who leads congregational Prayer) ascends the Minbar (pulpit). When I asked him about the reason, he said that he listens to the Khutbah (sermon) of Al-Masjid Al-Haram (the Sacred Mosque in Makkah) on the radio, which is better than going to the Masjid early. Is that true?

A: Hastening to the Jumu`ah Prayer is of great virtue and reward for it was authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) and other books of Hadith on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: [Anyone who makes Janabah Ghusl \(full ritual bath to cleanse of sexual discharge\) on Friday, and then goes \(to the mosque\), is like the one who offers a she-camel as a sacrifice, and he who comes during the second hour would be like the one who offers a cow, and he who comes during the third hour is like the one who offers a ram with horns, and he who comes during the fourth hour is like the one who offers a hen, and he who comes during the fifth hour is like the one who offers an egg. And when the Imam comes out, the angels are also present and listen to the mention of Allah \(the sermon\).](#) Hence, it is permissible for the Muslim to be keen on going early to the Masjid on Friday as much as possible unless he has something more important to take care of such as his family affairs and other worldly and religious affairs.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18428

Q: I had the honor of being a member of the Board of Trustees of Bournemouth Islamic Center which is located in south England. During my last visit to this Center two months ago, the Imam (the one who leads congregational prayer) delivered an eloquent khutbah (sermon) in Arabic, yet his translation of the Khutbah was very bad because of his bad English. Out of Allah's Grace, brother Tariq Palmer an Englishman who embraced Islam during his stay in Jeddah for eleven years and now works in Bournemouth, his birthplace, volunteered to give a translation of the Khutbah with his fluent English. However, the Imam asked him to give his translation after finishing Salah on the pretext that it is not permissible to have two Khutbah for Jumu`ah (Friday) Prayer. Needless to say, worshippers who have their business and engagements cannot wait after finishing Jumu`ah Prayer, and consequently they leave the Masjid without gaining any benefit from the translation which provides the content of Khutbah.

So I wish Your Eminence will write to me with what should be legally done in this regard, so that we can ask the Imam to act according to your Fatwa.

A: There is nothing wrong in translating the Khutbah into a language understandable by the attendance or many of them, provided that it comes after the Khutbah is delivered in Arabic and before Salah.

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Fatwa no. 20575

Q: In our Islamic Center located in a European country, we perform the Jumu`ah (Friday) and the congregational Salahs (Prayers) in the Masjid (mosque). About one hundred of the Non-Arab Muslims regularly visit the Masjid. They constitute about one-fifth of the worshippers and the rest are Arabs. Since our Khatibs (preachers) do not have any command of the foreign language of our country and their accent is too poor, we agreed for general benefit to assign a translator to give a simultaneous interpretation to the Khutbah (sermon). This interpretation is lively transmitted to the non-Arab worshippers via wireless transmitters. Do you see this act as permissible, and brings a Shar`y interest and does not constitute a Bid'ah (innovation) in religion? Is this act legally regarded as a kind of the forbidden Laghw (idle talk) with regards to the translator who is one of the worshippers attending the Jumu'ah Prayer? What about those using the transmitters as they sometimes need to move it? And is there anything wrong in allocating a place in the back of the Masjid for the non-Arabs

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to avoid disturbing the Arab worshippers by the sound penetrating from their wireless transmitters, which would result in depriving them from the first rows? We hope to receive your answer as soon as you can, as this issue happens every Friday.

A: There is nothing wrong in translating the Khutbah from Arabic into a language understandable to some of the attendance so that they may benefit from the Khutbah, yet this should be done without incurring noise to the other attendance.

May Allah grant us success! May peace be upon our Prophet Muhammad and his family and companions!

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The first and the sixth questions of Fatwa no. 16127

Q 1: Is it permissible for someone other than the Imam (the one who leads congregational Prayer) to translate the Khutbah (sermon) of Jumu`ah (Friday) Prayer to help those who do not know Arabic to understand the Khutbah?

A: It is permissible to translate the Khutbah of Jumu`ah Prayer into a language understandable to those who do not understand the language of the Khatib so that they can benefit from the Khutbah.

Q 6: Is it permissible for the Imam preaching the Khutbah (sermon) of Jumu`ah to supplicate for people right after finishing the Khutbah and while still on the pulpit and the attendance say after him: "Amen"?

A: Du`a' (supplication) at the end the second Khutbah of Jumu`ah Prayer is permissible only for the Imam. As for the Ma'mums (people being led by an Imam in Prayer), they should not say: "Amen" collectively, but

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everyone should say it individually and in a low voice.

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Two `Eid Prayers

Fatwa no. 14089

Q: How would the Prophet (peace be upon him) perform the Two `Eid Prayers?

A: Salat-ul-`Eid (the Festival Prayer) is comprised of two Rak`ahs (units of Prayer) to be offered before the Khutbah (sermon). In the first Rak`ah the Imam (the one who leads congregational Prayer) pronounces Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer), after which he pronounces six additional Takbirat. He then recites aloud both Al-Fatihah and another Surah. Then pronounces Takbir (saying: "Allahu Akbar [Allah is the Greatest]") and performs Ruku` (bowing). After raising up from the second Sujud (prostration), he pronounces Takbir for rising up and follows this by pronouncing five Takbirat. Thereafter, he recites aloud both Al-Fatihah and another Surah and completes the second Rak`ah. After Taslim (salutation of peace ending the Prayer), he delivers two Khutbahs in which he is to remind people of Allah and admonish them. In the Khutbah of `Eid-ul-Fitr (the Festival of Breaking the Fast), he should exhort people to give in charity and explain the ruling on this, whereas in `Eid-ul-Adha (the Festival of the Sacrifice), he should explain both the virtue and ruling on offering an Ud-hiyah (sacrificial animal offered by non-pilgrims).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20958

Q: Is it permissible to offer Salat-ul-`Eid (the Festival Prayer) while travelling? Of course, I mean that if there is a group of people and there is among them one who can lead them in congregational Salah (Prayer). Please advise us on this matter?

A: Salat-ul-`Eid is to be performed only in cities and villages. It is not to be performed in unpopulated areas or while one is traveling. We have no knowledge that the Prophet Muhammad (peace and blessings of Allah be upon him) or any of his Companions

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(may Allah be pleased with them) performed Salat-ul-`Eid while travelling, nor that they allowed it in unpopulated desert regions.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18038

Q: It rains very heavily in India, which sometimes makes it too difficult for Muslims to perform Salat-ul-`Eid (the Festival Prayer) in the place designated for performing it. Thus, they perform it at Masjids (mosques). Once it occurred that some Muslims performed Salat-ul-`Eid in a Masjid that was not spacious enough to accommodate everyone who came to perform it. Therefore, the Imam (the one who leads congregational Prayer) led a small group and then the others asked the same Imam to lead them, which means that he performed Salat-ul-`Eid twice. This often happens . Is this permissible, Your Eminence Shaykh? Please answer me, may Allah benefit us and you!

A: The basic ruling regarding Salat-ul-`Eid is that it should be performed in open areas outdoors . However, there is nothing wrong in performing it inside the Masjids when there is an excuse which calls for this. Whoever misses performing it behind an Imam should make up for it either in congregational Salah (Prayer), or individually without a Khutbah (sermon) being delivered. It should not be repeated by the same Imam.

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The second question of Fatwa no. 16328

Q2: What is meant by Takbir (saying: "Allahu Akbar [Allah is the Greatest]") when Allah says: (and that you must magnify Allâh [i.e. to say Takbîr (Allâhu Akbar; Allâh is the Most Great)] for having guided you) ?

A: Takbir in these Words of Allah (and that you must magnify Allâh [i.e. to say Takbîr (Allâhu Akbar; Allâh is the Most Great)] for having guided you) is in regards to saying Takbir on the arrival of month of Shawwal. It is a kind of thanksgiving to Allah for the completion of Sawm (Fast) during Ramadan. This Takbir lasts until the Khatib (preacher) finishes the Khutbah (sermon) of `Eid (Festival). It should be pronounced as follows: "Allahu Akbar, Allahu Akbar, La ilaha illa Allah, Allahu Akbar, Allahu Akbar, wa Lillahi al-hamd (Allah is the Greatest, Allah is the Greatest. None has the right to be worshipped but Allah. Allah is the Greatest, Allah is the Greatest and praise be to Allah)."

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The ninth question of Fatwa no. 20308

Q: Do we celebrate `Eid-ul-Adha (the Festival of the Sacrifice) on the tenth day of Dul-Hijjah?

A: `Eid-ul-Adha (the Festival of the Sacrifice) is actually celebrated on the tenth day of Dul-Hijjah.

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All Muslims have unanimously agreed upon this. During this `Eid, it is prescribed to offer Salat-ul-`Eid (the Festival Prayer) as two Rak`ahs (units of Prayer) after the sun rises in the sky to the height of a spear, then draw near to Allah by slaughtering Ud-hiyahs (sacrificial animals offered by non-pilgrims) after the prayer and distributing some of their meat in charity to the needy. You should increase Dhikr (Remembrance of Allah) and Takbir (saying: "Allahu Akbar [Allah is the Greatest]") and give thanks to Allah for His Blessings, especially the blessings of Islam and being guided by the Sunnah of Prophet Muhammad ibn 'Abdullah (peace be upon him).

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. (18352)

Q: What is the ruling if the beginning of the month of Shawwal was not known until afternoon on the Eid (feast) Day?

A: If people have not known the beginning of the Eid (feast) until after the afternoon, they are to break the fast for that day and offer Eid (feast) Salah (Prayer) in the morning of the following day. When the Prophet Muhammad (peace and blessings of Allah be upon him) was informed of the appearance of the crescent at the end of the day that was counted as the last day of ramadan, he ordered people to break their fast of that day and to come out to celebrate their Eid (feast) in the following day. recorded by Ahmad, Abu Dawud Al-Daraqutny .

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The ninth question from Fatwa No. (17883)

Q: Is it a Sunnah (action following the example of the Prophet Muhammad) to recite some sections of the Holy Qur'an before the Two `Eid Prayers and make Takbir (saying: "Allahu Akbar [Allah is the Greatest]") between the sections or not? Kindly advise us on this matter, may Allah bless you!

A 9: It is recommended for worshippers to occupy themselves with Takbir during the Eid Day until the sermon comes to an end following the example of the Prophet Muhammad (peace and blessings of Allah be upon him) and his companions. However, if you recite the Holy Qur'an before Salah (Prayer), there is nothing wrong with doing so.

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The third question of Fatwa No 19444)

Q 3: When we pronounce the seven and the five Takbirs (saying: "Allahu Akbar [Allah is the Greatest]") while praying the two Eid (feast) prayers, does the Imam (the one who leads congregational Prayer) pronounce Takbir first and then the Ma'mum (person being led by an Imam in Prayer) repeat after him, or is the Takbir to be made only by the Imam? Also, what should be said between each two Takbirs?

A 3: The Takbir (saying: "Allahu Akbar [Allah is the Greatest]") of the Eid Prayer in the first Rak'ah (unit of prayer) is to be made seven times, including Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) and in the second Rak'ah there are only five Takbirs after the takbir for standing up from Sujoud for the Imam and Ma'mum in general. Both the Imam and Ma'mum raise their hands with every Takbir (saying: "Allahu Akbar [Allah is the Greatest]") and the Takbir (saying: "Allahu Akbar [Allah is the Greatest]") of Ma'mum is to be made after

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the Takbir of the Imam.

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The first question of Fatwa no. 17972

Q 1: There is much disagreement in books concerning raising the hands in the extra Takbir (saying: "Allahu Akbar [Allah is the Greatest]") of Salat-ul-`Eid (the Festival Prayer). What is the strongest opinion concerning this?

A: Raising hands while performing the extra Takbir of Salat-ul-`Eid is Mustahab (desirable). Whoever does it will be rewarded, but will not be punished for giving it up. Wa'il ibn Hujr said: [\(The Prophet \(peace be upon him\) would raise his hands with Takbir.\)](#) The same applies to the Takbir of the Janazah (Funeral) Prayer.

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First and second questions of Fatwa no. 18679

Q 1, 2: There is much disagreement in books concerning raising

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the hands in the extra Takbir (saying: "Allahu Akbar [Allah is the Greatest]") of Salat-ul-`Eid (the Festival Prayer); what is the most correct opinion concerning this?

Should the hands be raised when saying the Du`a' (supplication) of the Witr (Prayer with an odd number of units): "Allahumma ihdini fiman hadayta...(O Allah! Guide me among those You have guided...)"? What is the most authentic opinion reported from the Prophet (peace be upon him) in this regard?

A: Raising the hands in Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) and the extra Takbir of Salat-ul-`Eid (the Festival Prayer) and the Janazah (Funeral) Prayer is Sunnah (supererogatory act of worship following the example of the Prophet) and not obligatory. A Muslim is rewarded for doing it and not punished or rebuked for giving up. Whoever does not observe it should be informed that it is Sunnah without being made to feel duty-bound to do it. Similarly, raising hands in Qunut (supplication recited while standing after bowing in the last unit of Prayer) is Sunnah. The basic principle in this regard is to raise the hands while performing Du`a', except in the positions where the Prophet (peace be upon him) supplicated but did not raise his hands, such as in the Du`a' of the last Tashahhud (testification recited in the sitting position in the last unit of Prayer), Du`a' after offering the obligatory Prayer and Du`a' of the Friday Khutbah (sermon) in cases other than the that of Salat-ul-Istisqa' (Prayer for rain). However, such issues should not be a subject of controversy and dissention among the seekers of knowledge, because the matter is flexible and doing or giving it up does not result in any deviance from Islam.

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Second question of Fatwa no: 16428

Q 2: What is the ruling on missing the Takbirs (saying: "Allahu Akbar [Allah is the Greatest]") of the Janazah (Funeral) Prayer or of Salat-ul-`Eid (the Festival Prayer); should one make up for them or complete his Salah (Prayer)?

A: First, If one catches up with the Imam (the one who leads congregational Prayer) in the Janazah Prayer after missing some of the Takbir, they should continue with the Imam and make up for the Takbir they have missed and then perform Taslim (salutation of peace ending the Prayer), considering the part they catch with the Imam as the start of their Prayer.

Second, If one misses the extra Takbirs of Salat-ul-`Eid with the Imam, they are to catch up with the Imam and not make up for the extra Takbirs they have missed because they are Sunnah (supererogatory act of worship following the example of the Prophet) whose time has passed; however, if they miss an entire Rak`ah (unit of Prayer) with its Takbirs, they are to make up for it with its extra Takbirs.

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The eighth question of Fatwa no. 17332

Q 8: Is Qunut (supplication recited while standing after bowing in the last unit of Prayer) permissible at the last Rak`ah (unit of Prayer) of the Two `Eid Prayers?

A: Qunut is Mashru` (Islamically prescribed) and is only to be done in Witr (Prayer with an odd number of units), or in the Daily Obligatory Prayers in case there is a calamity. This is authentically reported in the Sunnah (whatever is reported from the Prophet of acts, sayings or approvals). Yet, Qunut in case of calamity is permissible to be done in all the Five Obligatory Daily Prayers, and its place is to be in the standing position after

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Ruku` (bowing) in the last Rak`ah (unit of Prayer). Also, the narrations from the Prophet (peace be upon him) tell us that he used to do Qunut more in Fajr (Dawn) Prayer, namely Qunut in case of calamities.

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The first question of Fatwa no. 14271

Q 1: What is the ruling on praying a supererogatory Salah (Prayer) before Salat-ul-`Eid (the Festival Prayer) held in Musalla (place for Prayer)?

A 1: No Sunnah (supererogatory) Salah is to be performed before Salat-ul-`Eid. The reason is that one of the times in which it is impermissible to offer a supererogatory Salah is the time after offering Fajr (Dawn) Prayer until the sun rises a spear's length. Moreover, Salat-ul-`Eid is performed in other than the Masjids (mosques) which means that there is no Tahiyat-ul-Masjid (two-unit-Prayer to greet the mosque) before Salat-ul-`Eid held in a Musalla.

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Fatwa no. 20653

Q: Out of necessity, we were compelled to offer Salat-ul-`Eid (the Festival Prayer) more than once in one Masjid (mosque). The worshippers were more than seven thousand, a great number

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that is beyond the capacity of the Masjid along with its spacious courtyard. I was asked about the Shari`ah (Islamic law) ruling on repeating the congregational Salah (Prayer) in one place under the leadership of multiple Imams (those persons who lead congregational Prayer). This means assigning three Imams, for example, for three times of Salat-ul-`Eid; one to lead the first Salah, another to lead the second Salah one hour later, and the third to lead the third Salah one hour after the second. Referring to the book of Al-Mughny and other Fiqh (Islamic jurisprudence) books, I could not find a single opinion of scholars on the permissibility of repeating the congregational Salah unless one makes up for a missed Salah (kindly, refer to Al-Mughny, vol. 2, p. 390). I know no classic Fiqh scholar whatsoever who viewed the permissibility of organizing the performance of congregational Salah, such as Salat-ul-`Eid, by repeating it in one place under the leadership of multiple Imams. Please, bear in mind that it is impossible to provide a safe Musalla (place for Prayer) outside or inside the city. Moreover, I was informed that Muslims in non-Muslim cities as London repeat the congregational Salah three times or more in one place. Please, inform me about the preponderant opinion.

A: It is impermissible to repeat the performance of Salat-ul-`Eid in consecutive congregations as this is a newly-invented practice (in Islam). In this regard, the Prophet (peace be upon him) stated: [«Whoever introduces anything into this affair of ours \(Islam\) that is not of it will have it rejected.»](#) Accordingly, every group should offer Salat-ul-`Eid in the respective Masjid in which they offer Jumu`ah (Friday) Prayer, if it is unfeasible to provide a place in which everyone can offer Salat-ul-`Eid only once.

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Fatwa no. 17541

Q: There are some people in our country who offer Salat-ul-`Eid twice. This is clear in which they first pray Salat-ul-`Eid in the Masjid (mosque) then they gather in a spacious place to pray it again (in congregation). Is this act legally permitted?

A: What is authentically reported from the Prophet (peace be upon him) is that he used to pray Salat-ul-`Eid (the Festival Prayer) once only, not twice. Praying it twice does not fall under the Sunnah (whatever is reported from the Prophet of acts, sayings or approvals). Moreover, this is clear when `Aly (may Allah be pleased with him) went to pray Salat-ul-`Eid in the Musalla (place for Prayer), and appointed Abu Mas`ud Al-Badry (may Allah be pleased with him) to lead Salat-ul-`Eid in the Masjid as an Imam for those who are old, or unable to pray in the Musalla. Yet, `Aly (may Allah be pleased with him) did not pray it again with those people.

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In addition, the Prophet (peace be upon him) said: [«Anyone who introduces anything into this matter of ours \(Islam\) which is not a part of it, will have it rejected.»](#) (Agreed upon by Al-Bukhari and Muslim on the authority of `Aishah (may Allah be pleased with her)). In a narration by Muslim, the Prophet (peace be upon him) said: [«Anyone who does an action which is not in accordance with this matter of ours \(Islam\), will have it rejected.»](#) So, it is not permissible for them to pray Salat-ul-`Eid before praying it in the public Musalla in which people will pray. They should join the people in the Musalla in order to follow the Prophet's Sunnah, and to keep away from Bid`ah (innovation in religion).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18244

Q: What is the ruling on slaughtering sacrificial animals for six days beginning with the day of `Eid-ul-Fitr (the Festival of Breaking the Fast) as an act becoming closer to Allah (Glorified and Exalted be He)? All the people of my village offer these sacrifices. Every home buys a sheep and slaughters it on this occasion justifying it by saying that it is an old custom established by their fathers and ancestors. Throughout the six days, each group of people, including women and children, is assigned one day to distribute the meat to the neighborhood. They slaughter their sacrificial animals and gather to eat all the meat leaving nothing at all. Was this practiced during the time of the Prophet (peace be upon him), his Sahabah (Companions of the Prophet) or the Salaf (righteous predecessors)? Give us a Fatwa (legal opinion issued by a qualified Muslim scholar), may Allah reward you with the best! Am I

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sinful for having done this in the past before knowing your Fatwa? If I stop doing so from now on, am I liable for any Kaffarah (expiation)?

Give us Fatwa, may Allah reward you with the best!

A: If the case is as you mention, i.e. you customarily slaughter sacrifices thinking that they bring you closer to Allah during `Eid-ul-Fitr, this act is a Bid`ah (innovation in religion) that you must forsake. In fact, a Muslim should not slaughter unless it is following a practice ordained by Allah at times ordained by Allah, such as Ud-hiyah (sacrificial animal offered by non-pilgrims) and Hady (sacrificial animal offered by pilgrims).

The custom that was practiced by your ancestors is of no significance, for they run counter to Shari`ah (Islamic law) and must be forsaken. Doing so should be understood within the context of forsaking a Bid`ah, rather than one's ancestors. Furthermore, you should make this clear to countrymen and those who practice this that it is impermissible to do so.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20673

Q: Some people used to slaughter cattle in `Eid-ul-Fitr (the Festival of Breaking the Fast) out of expressing their joy, honoring their guests, maintaining ties of kinship, bringing happiness to

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their neighbors and Muslim brethren, and congratulating each other with greetings such as, "May Allah accept from you and us," "May you be successful," and "have a blessed `Eid." Some claim that all this is Bid`ah (innovation in religion). They refrain from visiting or receiving relatives on the `Eid, claiming that all this is Bid`ah. Those who make this claim asked for a written Fatwa (legal opinion issued by a qualified Muslim scholar) from Your Eminence, so that everyone can be enlightened on this matter. I Hope Your Eminence will guide us.

A: There is nothing wrong with slaughtering some cattle in `Eid-ul-Fitr in honor of the guests, but without extravagance and arrogance. As for congratulating Muslims with the `Eid with the statements mentioned in the question, there is nothing wrong with this; for it is Du`a' for Muslim brethren that Allah may accept their deeds, prolong their lives, and bring them happiness, so there is no harm in this regard.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. (20618)

Q: I was living at a small town in the United States of America where more than one hundred and fifty Muslims once assembled

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to offer Salat-ul-`Eid (the Festival Prayer). A fierce battle would have erupted between them because of a dispute on whether reciting Takbir (saying: "Allahu Akbar [Allah is the Greatest]") in congregation is permissible. Had it not been for Allah's Mercy, the Muslims would have been the laughingstock of those lying in wait, including secularists and non-Muslims. The pro-impermissibility party argued that this was not the practice of the Salaf (righteous predecessors) and that the basis regarding Adhkar (invocations and Remembrances said at certain times on a regular basis) and Du`a' (supplication) is to be said individually. Moreover, there is no explicit Nas (Islamic text from the Qur'an or the Sunnah) either in a Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration) or a Mawquf (words or deeds narrated from a Companion of the Prophet that are not attributed to the Prophet) Hadith on reciting Takbir in congregation. The pro-permissibility group that adopted that reciting Takbir in congregation is Mashru` (Islamically prescribed) and not just permissible supported their argument using the same corps of Nas quoted by the first party while interpreting them differently:

1- Admitting that the basis regarding Du`a' is that it should be said individually does not exclude the permissibility of saying it in congregation. An analogy should be drawn between this and congregationally saying Amen at the end of a certain form of Du`a, which is a practice consistent with the nature of Du`a'.

2- The two Hadiths reported on Takbir explicitly state that someone says Takbir and the people follow suit either simultaneously or consecutively. The first narration reads: "Ibn `Umar and Abu Hurayrah (may Allah be pleased with them both) used to go out to the market place during the ten days (of Dhul-Hijjah) saying Takbir so that they caused the people to say it as well." (Related in Sahih [Authentic Hadith Book] Al-Bukhari, Kitab Al-`Eidayn (Book of the Two Festivals), chapters on 'Superiority of Good Deeds during Days of Tashriq [11th, 12th and 13th of Dhul-Hijjah]' and 'Reciting Takbir during the Days of Mina'. The other narration states: "`Umar (may Allah be pleased with him) used to say Takbir in his tent in Mina (in such a loud voice) until the people at

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the Masjid (mosque) heard him and would follow him saying Takbir. Indeed, the people at the markets of Mina also followed suit until the entire Mina would shake with Takbir." Moreover, women would say Takbir following Abban Ibn `Uthman and `Umar ibn `Abd al-`Aziz during the nights of Tashriq. (See Al-`Asqalany's Fath Al-Bary Vol. 2, P. 535) The proponents of this view argued that the two narrations clearly indicate that Takbir was said in congregation for the following reasons: the wording of the statement "would

follow him saying Takbir" is used to denote doing some act congregationally as in the Hadith: (The Prophet (peace be upon him) used to offer Salah (Prayer) during the night. Seeing this, people stood up to follow him in Salah.) (Related in Sahih Al-Bukhari, Kitab Al-Adhan (Book of Adhan [call to Prayer]), 'If there is a Wall or a Sutrah [barrier placed in front of a person praying] between the Imam and Ma'mums [persons being led by an Imam in Prayer]'. Another narration of the Hadith states: (and he (peace be upon him) offered Salah there for a few nights, and so some of his Sahabah (Companions) followed him in Salah.) (Related in Sahih Al-Bukhari, Kitab Al-Adhan (Book of Adhan), 'Night Prayer')

A: First: Du`a' and Dhikr (Remembrance of Allah) are among the great acts of `Ibadah (worship). In fact, acts of `Ibadah are based on following authentic Nas rather than on innovation. The basis for Du`a' is to be said individually and in a low voice as indicated by Ayahs (Qur'anic verses) and authentically reported Hadiths. To this effect, Allah (Exalted be He) says: (And offer your Salât (prayer) neither aloud nor in a low voice, but follow a way between.) It is reported that `Aishah (may Allah be pleased with her) said, "This Ayah was revealed concerning Du`a'."

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(Agreed upon by Al-Bukhari and Muslim) Allah (Glorified be He) also says: (Invoke your Lord with humility and in secret. He likes not the aggressors.) Some Mufasssirs (exegetes of the Qur'an) interpreted 'aggressors' to refer to those who say Du`a' loud. Moreover, Allah (Exalted and Glorified be He) says: (And remember your Lord within yourself, humbly and with fear and without loudness in words in the mornings, and in the afternoons and be not of those who are neglectful.) It is reported in the Two Sahih Books of Hadith (i.e. Al-Bukhari and Muslim) that Abu Musa Al-Ash`ary (may Allah be pleased with him) said: (When we were with Allah's Messenger (peace be upon him) in a battle, we never went up a hill or reached its peak or went down a valley without raising our voices with Takbir. Allah's Messenger (peace be upon him) came close to us and said, "O people! Do not exert yourselves, for you do not call a deaf or an absent one, but you call The All-Hearing, The All-Seeing.") Since the Prophet (peace be upon him) disapproved of raising voices with Takbir while in an open space,

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doing so at Masjids and in harmonious melodious voices should be disapproved with greater reason. Furthermore, a group of Salaf, from among the Sahabah and later generations, are reported to have disapproved of assembling to say Du`a' or Dhikr (were it Tahlil, saying: "La ilaha illa Allah [There is no god except Allah]", Takbir or Tasbih, saying: "Subhan Allah [Glory be to Allah]") in one voice. Abu `Uthman Al-Nahdy is reported to have said, "A governor under `Umar ibn Al-Khattab sent him the following letter: 'Some people here assemble to invoke Allah for Muslims and for the emir.' `Umar replied: 'Come all to me'. `Umar ordered the gateman to prepare a whip. The governor came along with those people. On entering upon `Umar (may Allah be pleased with him), he proceeded to whip the emir.

Moreover, `Umar ibn Yahya said he heard his father reporting his father as saying: "We used to sit by the door of `Abdullah Ibn Mas`ud before Salat-ul-Ghadah (morning Prayer) so that when he came out we would walk with him to the Masjid. (One day) Abu Musa Al-Ash`ary came to us and said: 'Has Abu `Abdul-Rahman come out yet?' We replied in the negative. He sat down with us until he came out. When he came out, we all stood along with him, so Abu Musa said to him: 'O Abu `Abdul-Rahman! I have just seen something at

the Masjid which I considered wrong, but all praise be to Allah, I did not see anything except good in it.' He inquired: 'What is it?' Abu Musa replied: 'If you live you will see it. I saw in the Masjid people sitting in circles awaiting Salah. In each circle they had pebbles in their hands and a man would say: 'Repeat Allahu Akbar (Allah is the Greatest) a hundred times' and they would do so. Then he would say: 'Say La ilaha illa Allah (There is no god except Allah) a hundred times' and they would do so. Then he would say: 'Say Subhan Allah (Glory be to Allah) a hundred times' and they would do so. 'Ibn Mas`ud asked: 'What did you say to them?' Abu Musa said: 'I did not say anything to them. Instead I waited to hear your view on it.' A lengthy conversation took place until Ibn Mas`ud (may Allah be pleased with him) said addressing those people: 'Woe to you, O Ummah (nation based on one creed) of Muhammad (peace be upon him)! How quickly are you heading to destruction! Here are your Prophet's Sahabah still alive, and there are his clothes which have not yet decayed and his bowl which is yet unbroken. By Him in Whose Hand is my soul! Either you are following a religion that is better guided than the religion of Muhammad (peace be upon him) or you are opening a door of Dalalah (deviation from what is right).' They said: 'O Abu `Abdul-Rahman! By Allah, we only intend good!' He said: 'How many are there who intend good but do not achieve it.'"

As we can see, Abu Musa Al-Ash`ary and Ibn Mas`ud (may Allah be pleased with them both) denied the manner and the congregational style of saying Dhikr. Therefore, although Dhikr is Mustahab (desirable) and recommended,

it should not be said in such an innovated manner. Moreover, its style and method should conform to the way in which the Prophet (peace be upon him) and his honorable Sahabah (may Allah be pleased with them) are reported to have said it.

Besides, Mujahid said: "I offered the Fajr (Dawn) Prayer along with Sa`id ibn Al-Musayyib. Immediately after Taslim (salutation of peace ending the Prayer), the people hurried to listen to the storyteller. Sa`id then said, 'I wonder how fast they are going to this assembly!' Mujahid said, 'I answered him that they act in accordance with that which Allah (Exalted be He) says.' Sa`id said, 'In what Ayah?' Mujahid answered: [﴿And turn not away those who invoke their Lord, morning and afternoon﴾](#) Sa`id then said, 'This Ayah refers to the Salah which we have just offered. Certainly, it refers to Salah.'

Moreover, Mujahid also said: "Abdul-Rahman ibn Abu `Amrah offered Salah at Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah). Once he finished Salah he sat reclining against the room of the Prophet (peace be upon him). People crowded around him. He asked the people to leave him alone. People then said to him, 'May Allah have mercy on you! They came seeking to act in accordance with the Ayah that reads: [﴿And keep yourself \(O Muhammad SAW\) patiently with those who call on their Lord \(i.e. your companions who remember their Lord with glorification, praising in prayers, etc., and other righteous deeds, etc.\) morning and afternoon﴾](#)' He replied: "Do you think the Ayah refers to what you are doing now? In fact, it refers to

Salah." No doubt, this narration and others like it obviously indicate that the Salaf used to disapprove of assembling for saying Du`a' or Dhikr and doing so as a regular practice. If raising the voice and saying it in melodious tones are added to this, such a practice would be even worse.

To sum up, the Mashru` practice regarding Du`a' and Dhikr is that they should be said individually and in such a low voice as may be heard only by the speaker or the person nearby. In fact, the Law-

Giver (the Prophet) made few exceptions to this rule such as the Du`a' of the Imam during Salah and saying Amen after his Du`a', were this after Al-Fatihah (Opening Chapter of the Qur'an), in Qunut (supplication recited while standing after bowing in the last unit of Prayer) or otherwise.

Second: As for the Athar (narrations from the Companions) that states that `Umar would be in his tent in Mina and say Takbir until the people at the Masjid would hear him and follow suit, and that the people at the market place also followed them until the whole of Mina would shake with Takbir and that Ibn `Umar and Abu Hurayrah used to go out to the market place during the ten days (of Dhul-Hijjah) saying 'Allahu-Akbar', causing the people to follow suit, we can say that though the people at the Masjid in the first case heard `Umar, this does not necessarily mean that he said Takbir in an outrageous loud voice. Rather, he (may Allah be pleased with him) was sonorous and his tent was adjacent to the Masjid. Therefore, when he

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would say Takbir, the people at the Masjid would become alert and start saying Takbir individually. The same was the case with Ibn `Umar and Abu Hurayrah. In fact, they (may Allah be pleased with them both) were not reported to have exaggeratedly raised their voices with Takbir. Indeed they were far from acting contrary to the Hadith: [\(Do not exert yourselves, for you do not call a deaf or an absent one.\)](#) Moreover, `Umar, his son and Abu Hurayrah would say Takbir individually as well as those who heard them. Actually, they did not assemble to say Takbir in congregation in one melodious voice. And Allah knows best.

Third: All Muslims at all times and places should exchange advise, explore all related issues in light of the Book (the Noble Qur'an) and the Sunnah (acts, sayings or approvals of the Prophet) objectively and completely free themselves from being slanted towards other than Al-Haqq (the Truth). Moreover, they should love good for their Muslim brothers exactly what they love for themselves and do their best to achieve unity and affability and avoid dispute and alienation. In addition, everyone should exert efforts to follow the Sunnah and the way of the Salaf being the source of all good and virtue. Given this, disagreement on such issues should never cause hostility and fighting. Rather, it is Wajib (obligatory) to advise one another, clarify the correct Sunnah practice and not to dispute on offering Salah in congregation because of such issues. We ask Allah, The Generous,

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to grant our Muslim brothers and us success and guidance and to confer on us the bounty of following and remaining steadfast on Al-Sirat-ul-Mustaqim (the Straight Path). We also ask Him to guard us against following the way of those who earned His Anger, nor of those who went astray for indeed He is The All-Hearing, The Ever-Near and The Supreme-Answerer.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18349

Q: Recently, a phenomenon has become widespread among some villagers, and tribal people residing in cities. They gather at clubs or rest houses on one of the days of Blessed `Eid-ul-Fitr (the Festival of Breaking the Fast). This gathering is funded by raising money from the individuals taking part even if they do not attend the gathering. Moreover, under the terms of this gathering any delay of payment is conditional to paying in excess. Those who refuse to pay are put on the black list and boycotted; no one accept their invitations, and no help is given to them when in need. Please provide us with your Fatwa (legal opinion issued by a qualified Muslim scholar) on this issue. May Allah reward you with the best.

A: This money taken from individuals to establish a party for the Day of `Eid, gatherings, and so on, without their willingness, or consent is impermissible. The Prophet (peace be upon him) said: [\(The property of a Muslim is unlawful \(to take\), unless \(he gives it\) willingly.\)](#) In another Hadith, the Prophet (peace be upon him) said: [\(Surely your blood, your property, and your dignity are sacred among you like the sacredness of this day of yours in this month of yours in this land of yours \[i.e. Do not kill one another! Do not take others' property without right! Do not destroy the dignity of one another!\]\)](#)

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➤ This was the Khutbah (sermon) delivered by the Prophet (peace be upon him) on the Day of Nahr (Sacrifice, 10th of Dhul-Hijjah, when pilgrims slaughter their sacrificial animals) at the Farewell Hajj (Hajj performed by the Prophet before his death). Moreover, boycotting those who did not pay is unjust.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Salat-ul-Kusuf

The first and second question of Fatwa no. 18957

Q 1: On Friday morning, Rabi` Al-Thany, there was a total lunar eclipse after Fajr (Dawn) Prayer. Some Imams (the ones who lead congregational Prayer) offered Salat-ul-Khusuf (Prayer on a lunar eclipse), and others refused arguing that praying (a supererogatory Salah) after Fajr Prayer is impermissible. Please, clarify the ruling on this for me!

A: Salat-ul-Kusuf (Prayer on a solar eclipse) is one of the Salahs (Prayers) performed for specific reasons. According to the preponderant opinion, Salahs which have reasons are excluded from the times when it is not permissible to offer supererogatory Salah, meaning that one can pray those Salahs at these times. Thus, the prohibition is only applied to those Salahs which do not have particular causes. Based on this, if, for example, a solar eclipse happens after `Asr (Afternoon) Prayer, it is permissible for Muslims to pray Salat-ul-Kusuf along with Dhikr (Remembrance of Allah), Istighfar (seeking forgiveness from Allah), and Sadaqah (voluntary charity). By the same token, if a lunar eclipse happens after the break of dawn, it is permissible to offer Salat-ul-Khusuf because the apparent meaning of the evidence indicates this and because the light of the moon is not totally obscured. But in the case of offering Salat-ul-Kusuf before Fajr Prayer, it is better not to prolong it lest the time for Fajr Prayer becomes tight.

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Q 2: Some Imams (the ones who lead congregational Prayer) offer Salat-ul-Kusuf (Prayer on a solar eclipse) only when there is total eclipse and others offer it as soon as the eclipse begins; which is correct?

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A: Muslims should hasten to offer Salat-ul-Kusuf once they see the eclipse; they should not wait until there is total eclipse. The Prophet (peace be upon him) stated: [\(Verily, the sun and the moon are two of the signs of Allah and they do not eclipse on account of the death or birth of anybody. So whenever you see this, pray and invoke \(Allah\) until it is over.\)](#) (Related by Muslim) He (peace be upon him) also stated: [\(So whenever you see them, make haste for the remembrance of Allah, invoking Him and asking Him for forgiveness.\)](#) (Agreed upon by Al-Bukhari and Muslim) This indicates that Salat-ul-Kusuf should be offered as soon as the eclipse begins and should not be delayed.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 16267

Q: Can a latecomer who caught up three Rak`ahss (units of Prayer) of Salat-ul-Kusuf (Prayer on a solar eclipse) but missed one, make up for it, or just perform Taslim (salutation of peace ending the Prayer) with the Imam? Please, provide us with the answer! May Allah reward you with the best!

A: Latecomers who miss a Rak`ah of Salat-ul-Kusuf have to make up for it, because they missed the Ruku` (bowing) which is the criterion of catching up the Rak`ah.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Salat-ul-Istisqa'

The first question of Fatwa no. 18386

Q 1: It did not rain for a very long time and the ground became dry and we were forced to buy water. We were then called to perform Salat-ul-Istisqa' (Prayer for rain), so people gathered and said in a low voice: Ya ilah al-'alamin, la raja'na kha'ibin, nas'aluka bil-Mustafa wal-Wasiyy wal-Husayn (O lord of the worlds, do not send us back disappointed, we ask You by the Prophet, Al-Wasiyy and Al-Husayn (to send us rain)). What is the ruling on that? Please inform us of the correct way of performing Salat-ul-Istisqa'. May Allah reward you.

A 1: What is Mashru' (Islamically prescribed) for Muslims if the rain is late and the ground becomes barren is to be commanded to perform Salah, fast, give Sadaqah (voluntary charity) and abandon sins and disputes because obedience to Allah brings about blessings, whereas sins bring about drought. The Imam (one who leads congregational prayer) should set a date for people to gather and perform Salat-ul-Istisqa'. They should be in a state of modesty and humility; beseeching and imploring Allah (Exalted be He). The Imam must then lead them in Salah by offering two Rak'ahs (units of prayer). He should make Takbir (saying: "Allahu Akbar [Allah is the Greatest]") seven times in the first Rak'ah and five in the second one like Salat-ul-'Eid (the Festival Prayer). In the first Rak'ah, he should recite, after Al-Fatihah (opening chapter of the Qur'an), the Surah (Qur'anic chapter) of Al-A'la and in the second Rak'ah, he should recite the Surah of Al-Ghashiyah. He must recite out loud. After making Taslim (salutation of peace ending the Prayer), he must deliver a Khutbah (sermon) including the Ayahs (Qur'anic verse) of Istighfar (seeking forgiveness from Allah), urging people to make Istighfar, calling them to give Sadaqah and to stick to piety by obeying the commands of Allah and avoiding sins. He must also inform people that performing Salat-ul-Istisqa' whenever needed revives the Sunnah (acts, sayings or approvals of the Prophet) of the Prophet (peace be upon him). Then, he should supplicate Allah to send them blessed rain as the Prophet (peace be upon him) did.

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You may refer to the Hadiths mentioned in the chapter on Salat-ul-Istisqa'.

As for what was mentioned in the question about making Tawassul (seeking to draw close to Allah through unlawful means) in the name of creatures, it is prohibited because it is a Bid'ah (innovation in religion). It is impermissible to make Tawassul to Allah except through faith in Him, His Names and Attributes and through one's righteous deeds. Allah (Exalted be He) says: [﴿And \(all\) the Most Beautiful Names belong to Allâh, so call on Him by them﴾](#) Allah (Exalted be He) says: [﴿"Our Lord! Verily, we have heard the call of one \(Muhammad صلى الله عليه وسلم\) calling to Faith: 'Believe in your Lord,' and we have believed. Our Lord! Forgive us our sins and expiate from us our evil deeds, and make us die \(in the state of righteousness\) along with Al-Abrâr \(the pious believers of Islamic Monotheism\).﴾](#) Moreover, the Prophet (peace be upon him) said: [﴿O Allah, I ask You, I bear witness that there is no deity but You, the One, The Self-Sufficient Master, Whom all creatures need, He](#)

neither eats nor drinks, He begets not, nor was He begotten and there is none co-equal or comparable unto Him) In another Hadith, he (peace be upon him) said: (O Allah! I ask You that all praise is Yours. There is no true God except You, You are Al-Mannan (The Ever-Giving, the Originator of the Heavens and Earth, Possessor of Majesty and Honor.) until the end of the Hadith.

It was authentically reported from the Prophet (peace be upon him) that he said that three men, belonging to one of the previous nations, were forced by the rain to spend the night in a cave. A rock then rolled and blocked the entrance of the cave.

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They could not come out; so, they made Tawassul to Allah by virtue of their righteous deeds.

One of them made Tawassul by virtue of his dutifulness to his parents, the second made Tawassul by virtue of his refraining from committing Zina (sexual intercourse outside marriage) although he had the chance; and the third made Tawassul by virtue of conveying the trust to its owner. Allah, thus, answered their supplication and removed the rock. It is also recommended to ask Allah for rain during the Friday Khutbah because the Prophet (peace be upon him) did that.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 17572

Q 2: Is it permissible to call people to Salat-ul-Istisqa' (Prayer for rain) by making Adhan (call to Prayer) because some people do not witness this Salah (Prayer) either because they forget or because they do not know? So, is it permissible to make Adhan in this case to remind and urge them? A 2:

It is impermissible to make Adhan for Salat-ul-Istisqa' because the Prophet (peace be upon him) and the Rightly-Guided Caliphs after him offered it without Adhan or Iqamah (call to start the Prayer) and it is impermissible to introduce an act of 'Ibadah (worship) that was not permitted by Allah and His Messenger (peace be upon him).

The Sunnah (action following the example of the Prophet) is that if the Imam (one who leads congregational prayer) intends to perform Salat-ul-Istisqa', he must inform people of the day he has set for that purpose so that they can get ready by repenting sincerely, avoiding sins and disputes and giving Sadaqah (optional charity) from the best of their property in addition to

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other reasons that withhold rain.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The seventh question of Fatwa no. 17575

Q 7: Our people are accustomed to offering Salat-ul-Istisqa' (prayer for rain) before Salat-ul-'Eid (the festival prayer), whether Eid-ul-Adha (the Festival of the Sacrifice) or 'Eid-ul-Fitr (the Festival of Breaking the Fast). The Imam (one who leads congregational prayer) gathers them for Salat-ul-'Eid and before that they offer two Rak'ahs (unit of prayer) as Salat-ul-Istisqa'. If we object to that, they say that they take advantage of the large number of people who gather to perform Salat-ul-'Eid. They also do that after the Jumu'ah (Friday) Prayer at a specific time of the year when there is a drought and little rain. As for the way they perform that, the Imam, after finishing the Jum'ah Prayer, orders people to have the intention of offering Salat-ul-Istisqa'. Then, they pray two Rak'ahs like those of the 'Eid. If we tell them that it is sufficient for the Khatib (preacher) to ask Allah to send us rain at the end of the Khutbah (sermon) and for people to make Ta'min (saying: "Amen"), as the Prophet (peace be upon him) did, they say that the chief ordered them to perform Salat-ul-Istisqa' on Friday and that this is the best time for it because of the large number of people who gather to offer the Jum'ah Prayer.

Your Eminence, we need a Fatwa (legal opinion issued by a qualified Muslim scholar) from you that we may convince

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people of the impermissibility of this Salah which they perform in this way, if it is impermissible. If what they do is permissible and right, then all praise be to Allah the Lord of the worlds.

A 7: It is sufficient for the Khatib to ask Allah to send them rain during the Khutbah of the Jumu'ah Prayer. He should not perform Salat-ul-Istisqa' after that because the Prophet (peace be upon him) asked Allah for rain during the Khutbah of the Jumu'ah Prayer and did not offer Salat-ul-Istisqa' after that. The same thing applies to Salat-ul-'Eid; it is enough for the Khatib to ask Allah for rain in the Khutbah and he must not perform Salat-ul-Istisqa', neither before nor after that because that contradicts the guidance of the Prophet (peace be upon him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 19296

Q 2: Is it better to deliver the Khutbah (sermon) of Salat-ul-Istisqa' (Prayer for rain) before praying or delay it until after the Salah (Prayer)? Once I delivered the Khutbah first, but some people objected although our Prophet Muhammad (peace be upon him) did so. Please advise us. May Allah grant you success.

A 2: It is better to offer Salat-ul-Istisqa' before the Khutbah because that was most often done by the Prophet (peace be upon him) and particularly if it will confuse the Ma'mums (people being led by an Imam in Prayer).

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 21515

Q 3: Is it a Sunnah (action following the example of the Prophet) for the Ma'mum (person being led by an Imam in Prayer) in Salat-ul-Istisqa' (prayer for rain) to make Du'a' (supplication) standing or sitting after the Khutbah (sermon)? Is it permissible to turn one's garment on the opposite side?

A 3: It is Mustahab (desirable) for the Ma'mum to turn his Rida' (garment worn around the upper part of the body) while standing and offer Du'a' while facing the Qiblah (Ka`bah-direction faced in Prayer) and standing as the Imam (the one who leads congregational Prayer) does.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 19046

Q 2: Some people refuse to ask Allah for rain or repent of their sins because they deny the fact that committing sins is the reason that goodness and rain are withheld. They claim that this is not true since Kafirs (disbelievers) commit graver sins, yet they always have rain. What is your opinion on this?

A 2: Denying what has been proven by the Qur'an and the Sunnah (acts, sayings or approvals of the Prophet) and what has been reported in the Hadiths Mutawatir (Hadiths reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible)

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is considered Kufr (disbelief). Whoever denies the fact that asking Allah for rain (through Salat-ul-Istisq' (prayer for rain)) when there is drought is a reason for making rain fall is actually denying the Sahih (authentic) Hadiths that urge Muslims to resort to Allah and seek relief from Him. This also implies disbelief in the Ayahs (Qur'anic verses) that encourage Muslims to turn to Allah in times of adversity as Allah (Exalted be He) says: [﴿I said \(to them\): 'Ask forgiveness from your Lord, verily, He is Oft-Forgiving;﴾](#) [﴿He will send rain to you in abundance,﴾](#) Denying this and having doubts about it makes one's Tawhid (belief in the Oneness of Allah) defective. Moreover, having such a belief and denying the Ayahs and Hadiths reported in this respect is Kufr that takes a Muslim outside the pale of Islam. Hence, the one who claims this must sincerely repent.

As for what is mentioned in the question about Kafirs and how they receive a lot of rain despite their Kufr and excessive sins, one must not be deceived by this for there is no proof that Allah loves them or is pleased with them. Rather, Allah may be gradually leading them to their own destruction. Allah gives oppressors time and bestows blessings on them generously and then seize them with punishment after that. Allah (Glorified and Exalted be He) says: [﴿Let not the free disposal \(and affluence\) of the disbelievers throughout the land deceive you.﴾](#) [﴿A brief enjoyment; then, their ultimate abode is Hell; and worst indeed is that place for rest.﴾](#) Allah (Exalted be He) says: [﴿while those who disbelieve enjoy themselves and eat as cattle eat; and the Fire will be their abode.﴾](#) And: [﴿You received your good things in the life of the world, and you took your pleasure therein. Now this Day you shall be recompensed with a torment of humiliation,﴾](#)

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Also, Allah (Exalted be He) says: [﴿until when the earth is clad in its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our Command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday!﴾](#) And: [﴿So, when they forgot \(the warning\) with which they had been reminded, We opened for them the gates of every \(pleasant\) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them \(in punishment\), and lo! They were plunged into destruction with deep regrets and sorrows.﴾](#) [﴿So the root of the people who did wrong was cut off. And all the praises and thanks are to Allâh, the Lord of the 'Alamîn \(mankind, jinn, and all that exists\).﴾](#) .

As for the poverty, adversity, scarcity of rain, loss of wealth, lives and crops with which Allah tries his believing worshippers; it is a way to test them and make them more attached to Allah and increase their hope in Him. Whenever they are afflicted with any of these trials, they realize that it is from Allah, hence, they return to Him, implore Him and seek refuge with Him. In this way, their reliance on Allah is reinforced and their faith in Him is strengthened. Allah (Glorified and Exalted be He) says: ﴿And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sâbirûn (the patient).﴾ Allah (Glorified and Exalted be He) also says: ﴿And surely, We shall try you till We test those who strive hard (for the Cause of Allâh) and As-Sâbirûn (the patient), and We shall test your facts (i.e. the one who is a liar, and the one who is truthful).﴾

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bid'ahs in Salah

The fourth question of Fatwa no. 21368

Q 4: Whenever the Imam (the one who leads congregational Prayer) says: "Line up and straighten your rows", some praying persons say: "We are lined up and obedient." When the Imam says: ﴿You (Alone) we worship, and You (Alone) we ask for help (for each and everything).﴾, the Ma'mums (people being led by an Imam in Prayer) say: "We've asked Allah for help." When the Imam pronounces Taslim (salutation of peace ending the Prayer), they gently pat their thighs with their hands and offer Taslim. I want to know if this is authentically reported from the Sunnah (acts, sayings or approvals of the Prophet). In other words, did the Prophet (peace be upon him) do this? Does this have any origin in Shari`ah (Islamic law)?

A 4: It is impermissible to say : "We are lined up and obedient", because there is no supporting evidence. Moreover, it is impermissible to say: "We asked Allah for help" when the Imam recites the Ayah (Qur'anic verse) where Allah (Exalted be He) says: ﴿You (Alone) we worship, and You (Alone) we ask for help (for each and everything).﴾ This is impermissible because it was not reported from the Prophet (peace be upon him). As for striking the thighs with the hands when offering Taslim, it is a Bid`ah (innovation in Islam) that must be avoided and prohibited.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 20619

Q 3: What is the ruling on reciting Du`a'-ul-Istiftah (opening supplication when starting the Prayer) before Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) saying: Wajjahtu

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wajhiya liladhi fatara as-samawati wal ard (I turned my face to the One Who created the heavens and earth)...until the end of this Du`a'? What if one says: I intend to offer the Maghrib (sunset) Salah (prayer) as three Rak`ahs (units of prayer) to Allah (Glorified and Exalted be He), whether he is an Imam (the one who leads congregational Prayer), a Ma'mum (person being led by an Imam in Prayer) or someone praying alone, then recites the Basmalah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]") audibly?

A 3: Du`a'-ul-Istiftah in Salah must be after Takbirat-ul-Ihram and before the Isti`adhah (saying: "A`udhu-Billahi mina Al-Shaytan -ir-Rajim [I seek refuge with Allah from the accursed Satan]"), the Basmalah and reciting Al-Fatihah (Opening Chapter of the Qur'an). It must conform to what was reported from the Prophet (peace be upon him), which is mentioned in the books of Sahih (authentic) Hadiths. It is impermissible to pronounce intentions out loud because one's intention lies in the heart and vocalizing it is a Bid`ah (innovation in religion) since the Prophet (peace be upon him) did not do it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 20939

Q1: There is an Imam (the one who leads congregational Prayer) who recites in every Jahri Salah (Prayer recited out loud) the last Ayahs (Qur'anic verses) of the Surah (Qur'anic chapter) of Al-Baqarah. When he reaches (so give us victory over the disbelieving people.) , Ma'mums (people being led by an Imam in Prayer) say "Ameen" aloud. Has this been authentically reported from the Messenger of Allah (peace be upon him)? If not, what is the ruling on praying behind such people? Please advise us. May Allah reward you.

A 1: Saying 'Ameen' audibly after reciting the last Ayahs of Al-Baqarah in Salah is a Bid'ah (innovation in religion). This requires advising worshippers to refrain from doing it; however, it does not invalidate the Salah.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 21779

Q: Some people are accustomed to making Sujud (prostration) after finishing the Salah (prayer) and making Du`a' (supplication) therein. Is this permissible? Does this Sujud have any origin in Shari`ah (Islamic law)? Has it been reported from the Prophet (peace be upon him) and the Sahabah (Companions of the Prophet)?

A:

If this is Sujud-ul-Sahw (Prostration of Forgetfulness), then it is permissible and one may say whatever they normally recite in Sujud: Subhan Rabbiyal-A`la. One is to repeat it and then recite whatever Du`a' one wishes. However, if this Sujud is not to make up for anything forgotten during Salah, then it is a Bid`ah (innovation in religion) and impermissible act. This is because the Prophet (peace be upon him) stated: [«Whoever performs an action that is not in accordance with this affair of ours \(Islam\) will have it rejected.»](#) The Prophet (peace be upon him) did not command us to perform this type of Sujud and did not do it himself; hence, it will be rejected. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18210

Q: Is reciting Ayahs (Qur'anic verses) from the Qur'an while in Sujud (prostration) Makruh (reprehensible) act?

A girl read that there is a Mustahab (desirable) Salah (Prayer) which consists of twelve Rak`ahs (units of Prayer). In each Rak`ah, one is to recite Tashahhud (testification recited in the sitting position in the second/ last unit of Prayer) without Al-Salat-ul-Ibrahimiyyah (the second part of the Tashahhud), except in the last Rak`ah. Also, according to this Salah, after Tasbih (saying: "Subhan Allah [Glory be to Allah]"), praising Allah (Glorified and Exalted be He), and invoking Allah's Blessings and Peace upon the Prophet, one can recite Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas), Surah Al-Ikhlās, and Ayat-ul-Kursy [the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255] seven times. In addition, Du`a's (supplications) can be offered after that. Later on, however, the girl came to know that reciting Qur'an during Sujud is Makruh. Please, provide us with the answer! May Allah reward you with the best!

A: Reciting Qur'an during Ruku` (bowing), and Sujud is not permissible because of the prohibition mentioned by the Prophet (peace be upon him) in this regard. Ibn `Abbas said: [\(Once the Prophet \(peace be upon him\) \(in his last illness\) opened the curtain \(from which he could see the mosque\), while people were about to enter into the Salah \(and Abu Bakr was the Imam\), and said: 'O people! Nothing will remain of the glad tidings \(my Prophethood\) \(which usually come through revelation, or inspiration, etc.\) except a good true dream which a Muslim has, or is seen about him by another. Also, I was forbidden from reciting Qur'an in Ruku`, and Sujud; as for Ruku`, glorify Allah in it \(by Tasbih\), and in Sujud increase Du`a \(supplication\). In this way your Du`a is more likely to be answered.'](#)) (Related by Ahmad, Muslim, Al-Nasa'y, and Abu Dawud). Moreover,

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Ruku`, and Sujud are not suitable positions to recite the Qur'an. As for the Salah mentioned, and described above by the questioner, it has no basis in Shar`ah (Islamic law). In addition, it falls under Bid`ah (innovation in religion), so it is not permissible to offer this Salah, on the contrary one should avoid it. The Prophet (peace be upon him) states: [\(Whoever performs an action which is not in accordance with this affair of ours \(Islam\), will have it rejected.\)](#).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Impermissible Acts in Salah

Fatwa no. 16275

Q: Attached is a copy of the file about 'Electronic Mihrab (A niche in the wall of a mosque or a room in the mosque that indicates the direction of Qiblah)' which Shaykh `Abdullah Al-Bassam previously presented to you. I hope you issue a Fatwa (legal opinion issued by a qualified Muslim scholar) on the ruling on using such electronic Mihrab for supererogatory Salahs (Prayers), Qiyam-ul-Layl (optional Prayer at night), and Tahajjud (optional late night Prayer) since it helps the worshipper follow the order of reciting the Ayahs (verses) of the Qur'an. In addition, we hope it helps the worshipper to be in a state of complete tranquility and Khushu` (the heart being submissively attuned to the act of worship) during Salah (in which one is considered to be standing before Allah, Glorified and Exalted be He) and read as many different Ayahs and Juz's (30th parts of the Noble Qur'an) as possible.

The 'Electronic Mihrab' is made of high quality wood. In the middle, there is an electronic rectangular screen whose dimensions are the same of a maximized book page. In addition, when operated, one can browse the Noble Qur'an and display the chosen page in an easy, convenient and readable manner for the worshipper standing in the Mihrab about two meters from the screen. After reciting each page, the worshipper use their right index to press a button on a

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plastic bracelet worn around their left wrist to go to the next page. Moreover, the worshipper can determine the Juz' or the Surah (Qur'anic chapter) they want to start their Salah and follow recitation in an orderly manner without being worried about the order and accuracy of the recitation. In sha'a-Allah (if Allah wills), this helps the worshipper to perform Salah in a state of tranquility and Khushu`. In addition, the Mihrab is provided with an electronic memory, which allows the worshipper to resume recitation from where they stopped last time if they so desire. It is noteworthy that the first model of the Mihrab will be the largest expected to be used at Masjids Jami` (the large mosques where Jumu`ah [Friday] Prayers are held) and small Masjids (mosques) as well as palaces and large houses whose inhabitants would like to dedicate special place for Salah.

A: Originally, the Shar`y (Islamically lawful) origin of all acts of `Ibadah (worship) is to be based on following the orders and actions of Prophet Muhammad (peace be upon him), easiness, and moderation and to be away from austerity, artificiality and immoderation. Moreover, `Ibadah must be Tawqifiy (bound by a religious text and not amenable to personal opinion) so that Allah is not worshipped by any other means not mentioned in His Shar` (Law). Consequently, Salah must be offered according to the described Shar`y way which came down from the Prophet (peace be upon him) and which Muslims practically followed down the ages, including, the Rukn (integral pillar) of

reciting Al-Fatihah (Opening Chapter of the Qur'an) in each Rak'ah (unit of Prayer), a Surah even illiterate Muslims one generation after another. Moreover,

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it is known that if a person cannot memorize it, they could recite Dhikr (Remembrance of Allah) instead because in case of default one does not have to do the Wajib (obligatory) act.

During Salah, whether obligatory or supererogatory, the Muslim should occupy themselves with the Salah, have presence of heart, obtain tranquility and abide by submission. Allah (Exalted be He) says:

(And stand before Allâh with obedience [and do not speak to others during the Salât (prayer)].)

Therefore, the Ijma' (consensus of scholars) is that it is Haram (prohibited) to speak during Salah in words not related to it, and that too much continual and unnecessary movement during Salah render it invalid. Moreover, according to the Nas (Islamic text from the Qur'an or the Sunnah), immoderation (in a way which is against Shar') is prohibited and therefore scholars prohibited the worshipper from being entirely occupied with the rules of recitation e.g. the manners of articulation like Qalqalah (vibration of the non-voweled sound until a strong trembling sound is heard whether the absence of vowel [sukun] is original [asli] or temporary [`arid]), Imalah (deflection of Fat-hah [vowel point that sounds like "a"]), Idgham (merging letters), and so on because this would result in disturbing the worshipper's concentration on Salah and presence of heart which are among its major objectives.

Moreover, it is authentically related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Ibn Mas'ud (may Allah be pleased with him) that the Prophet (peace be upon) him said: **(Indeed, in Salah there is an occupation of one's full attention.)** The Prophet (peace be upon him) used the word 'Shughl (occupation)' in the indefinite to magnify the status of Salah because it is soliloquy with Allah (Exalted be He). Therefore, Salah requires the worshipper to be fully absorbed by it. The worshipper should not perform any of the prohibited actions in Salah. This was the way of the Salaf (righteous predecessors) (may Allah be merciful with them). Mujahid, for instance, says: "When Ibn Al-Zubayr stood in Salah, he would stand like an upright piece of wood." (Related by Al-Bayhaqy, with an authentic chain of narration)

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Given this, it should be noted that recitation during Salah using the so-called 'Electronic Mihrab' includes a number of Shar'y prohibitions as follows:

Entering Salah with the intention of occupying oneself with operation of this device in all its stages: This leads to too many movements which prevent Khushu'. In addition, it results in overlooking some Sunan (supererogatory acts, following the example of the Prophet), implies immoderation not stipulated by Allah (Glorified and Exalted be He) or the Prophet (peace be upon him), and changes the Shar'y way for performing Salah. The movements the worshipper has to do to when using such device are as follows: pressing the buttons many times to operate it; looking up in the index to find the Surah or the page; searching, and so on; the eye will also be occupied with following the screen when standing, the movement of lines, the end of the page, and so on, let alone fear of being disconnected from the electricity source, or the device breaking down. All these actions disturb the worshipper's concentration in Salah, cause the mind to be occupied with matters of no value,

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prevent Khushu' and dissipate the ecstasy of soliloquy and render the Salah incomplete. It is mentioned that a Khamisa (woolen colored cloth) disturbed the concentration of the Prophet (peace be upon him) during the Salah and therefore he changed it. Then, what would be the case with this device and its buttons, bracelet, screen, and so on?

Moreover, it is authentically narrated that the Prophet (peace be upon him) forbade his Sahabah (Companions) from occupying themselves during Salah with other matters. For instance, he prohibited rubbing the place of Sujud (prostration) during Salah. In the Two Sahih Books of Hadith, it is related that the Prophet (peace be upon him) said regarding leveling the earth upon prostrating: [﴿If you have to do so, then do it once.﴾](#) Moreover, it is related that the Prophet (peace be upon him) forbade tucking the clothes and hair during Salah, which is done accidentally. Therefore, what would be the case with this device? In addition, with this device one will not be able to observe some Sunan such as looking steadfastly at the place of Sujud during Salah, tranquility,

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and presence of heart. Again, as mentioned above, this act implies immoderation and overstrictness in religion which is against Shari`ah (Islamic law). Anas ibn Malik (may Allah be please with him) narrated that [﴿The Messenger \(peace be upon him\) once entered \(the Masjid\) and noticed that a rope was tied between two columns. He asked about it and the Sahabah replied that it was for Zaynab: when she wants to offer a supererogatory Salah and feels lazy or tired, she pulls it to stand. The Prophet \(peace be upon him\) said: "No! Loosen it; if a person wants to offer \(supererogatory\) Salah, let them offer it as long as they are active. Once they feel lazy or tired, they can offer it sitting \[commence the Salah sitting, or sit during it.\]\]﴾](#) (Agreed upon by Al-Bukhari and Muslim) Here, the Prophet (peace be upon him) ordered a person in this state to continue the supererogatory Salah while sitting and not to seek other means. Applying this to the case in question, the person performing Salah does not have to recite a large number of Ayahs, Allah (Exalted be He) says: [﴿So, recite you of the Qur`ân as much as may be easy for you.﴾](#) The general rule with `Ibadah is to follow the way practiced by the Prophet (peace be upon him) and the Salaf and stay away from adding to the Mashru` (Islamically permissible) acts. This includes not changing the set manner of performing Salah that Muslims inherited from one generation to another and that is supported by Shar`y evidence.

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To differ in this will lead to worshipping Allah (Exalted be He) in a way that He did not prescribe. In addition, among the prohibitions that this device violates are that the concentration of the Ma'mums (persons being led by an Imam in Prayer) will be disturbed by looking at the screen. It may lead Muslims to be lazy in the honorable act of memorizing the Qur'an. This may lead to negative innovation in Salah which is against Shar` and promoted by evil people of mundane thinking. It may lead to unfairly setting aside qualified people, e.g. the most knowledgeable people about Fiqh (Islamic jurisprudence), the most pious people, and so on, from leading the Salah and replacing them with functional non-qualified persons. In addition, this may open the door to Bid`ah (innovation in religion) in this great Rukn, i.e., Salah, practiced by all Muslims all over the world. This will cause Muslims to lose the real feeling about Salah prescribed by Allah (Exalted be He) which helps Muslims keep themselves away from prohibited matters. However, drawing an analogy with the permissibility of reciting from the Mus-haf (copy of the Qur'an) during Salah is tenuous and impermissible because there are broad differences between them. Therefore, the Fatwa of the Permanent Committee for Scholarly Research and Ifta' is that the use of this device in Salah should be prohibited.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.



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Fatwa no. 20982

Q: There is a device known as the Qiblah Finder that helps determine the Qiblah (Ka`bah-direction faced in Prayer) and the number of Rak`ahs (units of Prayer) a person offers and is fastened to a pray rug; is it permissible to use such a device?

A: Using the device that is fastened to a pray rug to determine the direction of Qiblah and the number of Rak`ahs requires a detailed explanation.

It is permissible to use it to determine the direction of the Qiblah; for what helps to identify the Qiblah is required according to the Shari`ah (Islamic law).

As for using it to determine the number of Rak`ahs, this is a kind of bringing sophistication to `Ibadah (worship) which is based on easiness in Islam. Besides, relying on this device distracts the mind from the purposes of Salah (Prayer) and affects one's presence of the mind. This opens the door also to altering this great Rukn (Pillar); and anything that leads to this should be abandoned according to Shari`ah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17877

Q: Kindly, examine the attached report providing the date of the construction (part I) and completion of the first stage (part II) and the proposed construction and completion of the final stage (part III and IV) of the Masjid (mosque) and the Islamic center in Croydon, south-western London. Please, inform us about the Shar`i (Islamic legal) ruling on the issues stated at the end of the report (part V): We ask for the Shar`i ruling on the issues stated below:

105- Taking into account the building whose construction is proposed, are funds raised for building which considered Sadaqah Jariyah (ongoing charity)?

205- After finishing the first stage of the Masjid construction, can we work on the final stage as shown in part III including proposed multiple usages taking into account that the house was used as Masjid before demolition?

If your answer to question no. 2 is in the affirmative, can we offer Jumu`ah (Friday) Prayer, Salat-ul-`Eid (the Festival Prayer), Tarawih (special supererogatory night Prayer in Ramadan) in this building? We stress the fact that one Imam will lead all Salahs (Prayers) in the two buildings facing the Qiblah (Ka`bah-direction faced in Prayer).

405- Otherwise, which Salah of those stated in the previous paragraph may we offer in the proposed building in accordance with Shari`ah (Islamic law)?

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505- Is it permissible to build residential apartments equipped with toilets and bathrooms over halls and rooms which will be used for offering Jumu`ah, `Eid, and Tarawih Prayers if the number of worshippers exceeds the usual limit as we explained to Your Eminence earlier?

A: First: Funds raised for building Masjids are considered Sadaqah Jariyah as it is a permanently beneficial charity, whose reward will be ongoing even after the donator's death.

Second: The part specified for Salah should be used only for establishing the Five Obligatory Daily Prayers, Jumu`ah Prayer, the Two `Eid Prayers and Tarawih as well as other Nafilah (supererogatory) Salah. It may also be used for holding beneficial educational symposia and Islamic and Qur'an teaching circles. However, using Masjids for the activities you mentioned above is considered to be undervaluation of Masjids.

Third: It is permissible to offer Salah in congregation led by one Imam in the two buildings adjacent to the center if the Ma'mums (people being led by an Imam in Prayer) can see the Imam or other Ma'mums lined up behind the Imam.

Fourth: It is permissible to build residential units for the Imam and the supervisor with utilities such as toilets and the like over the halls which will be used, when needed, for Salah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



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The second question of Fatwa no. 18368

Q 2: What is the ruling on praying while there is some food residue between one's teeth? I heard that angels curse anyone who does so, is this true?

A: It is part of Islam that Muslims should concern themselves with cleanliness and hygiene including cleaning the teeth from the remnants of food. However, if a person prays while there are remnants of food between their teeth, their Salah (prayer) is valid. What has been said regarding angels cursing one whose mouth contains remnants of food has no basis in Shari`ah (Islamic law).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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the first question of Fatwa No. (18572)

Q 1: What is the ruling on those who deliberately distract worshippers from their prayer by funny speech and other idle talk? Some go so far as to put a cassette recorder in front of them and play tapes of the Holy Qur'an reciters. How do you advise such people? May Allah reward you with the best!

A 1: It is not permissible to deliberately distract worshippers from their prayers with speech or any other thing. The reciter of the Holy Qur'an are banned to raise his voice when reciting, so that those praying near him will not be distracted. In a Hadith on the authority of Abu Sa'id (may Allah be pleased with him) the Allah's Messenger (peace and blessings of Allah be upon him) said: [\(Surely all of you are supplicating your Lord. So, let none of you harm](#)

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[others and let none raise their voices over others while reciting \(the Holy Qur'an\)\)](#)

May Allah grant us success! Peace and blessings of Allah be upon our Prophet Muhammad, his family and companions.

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the first question of Fatwa No. (21236)

Q 1: What is the ruling on the one who wears gloves during prayer?

A 1: There is nothing wrong with regard to wearing gloves during prayer, as there is no clear proof for the prohibition to do so.

May Allah grant us success! Peace and blessings of Allah be upon our Prophet Muhammad, his family and companions.

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Fatwa no. 18570

Q: What is the ruling on offering Salah (Prayer) while wearing eyeglasses? Is it permissible or not?

A: There is nothing wrong with praying while wearing eyeglasses if doing so does not prevent you from Sujud (prostration) on the forehead and the nose.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. (16541)

Q: When combining Maghrib and `Isha' Prayers together, should we make only one Adhan (call to Prayer) and one Iqamah (call to start the Prayer) or two? Likewise, after making Taslim (salutation of peace ending the Prayer) and ending the prayer, is it permissible to collectively offer Du'a' (supplication) and send peace and blessings of Allah upon our Prophet Muhammad (peace and blessings of Allah be upon him)? Also, what is the ruling on doing so audibly, even though there is only one row in the mosque?

A: When there is a legal excuse for combining the two Salahs (prayers), then one Adhan (call to Salah) and two Iqamahs (call to start the Salah) (one Iqamah for each prayer) are to be made. As for collective supplication, it is Bid'ah (heresy in Islam), whether made after Salah (Prayer) or not. Also imploring Allah's peace and blessings upon the Prophet Muhammad (peace and blessings of Allah be upon him) collectively is a heresy in Islam. As for repeating aloud what the Imam says when changing positions during the prayer, it may be done by someone so that the Ma'mums (people being led by an Imam in Prayer) shall hear the Imam (the one who leads congregational Prayer) if he is standing afar, due to the multitude of worshippers.

May Allah grant us success! Peace and blessings of Allah be upon our Prophet Muhammad, his family and companions.

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The second question of Fatwa No. (15260)

Q 2: The military leadership specifies times to the soldiers for offering Salah (prayer) during

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the performance of field training with the following arrangements:

a- The time allowed for prayer is ten to fifteen minutes. A group with the even numbers is to go first to pray, then those with the odd numbers group comes forward to pray, and they are given the same span of time?

A: a: If the allowed time is merely for offering prayer, it is enough to offer the obligatory prayer and adjoining Sunnah (supererogatory) prayer. However, if this time is for performing prayer and Wudu' (ablution), a reasonable addition of more minutes must be given for making Wudu'. Also, the entire personnel should offer the prayer in congregation, unless there is a security need for such division into two groups.

B- The leadership forbids the soldiers to come forward to perform prayer as soon as its time becomes due when hearing the Adhan (call to Prayer)?

A: b: If their coming to pray in the way mentioned in the question affects the performance of their job, they are to wait until the time of Iqamah (call to start the Prayer) approaches. However, if doing so does not affect the performance of their job, they should not be barred from offering the prayer at the beginning of its due time.

C- Some soldiers request to go to the Masjid (mosque) and leave their duty place in order to recite the Holy Qur'an and then offer the prayer and listen to the preaching, if there is any. But the leadership fixes the time of leaving the duty place for performing prayer. This means that no opportunity is given to sit in the Masjid beyond the specified time?

A: C: The answer is as follows:

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D - The soldiers sometimes have the responsibility of evacuating the injured or performing other important duties that compel them to delay the offering of prayer. This is due to either their being busy with tending the injured. or other compelling circumstances. Is it permissible for them to delay it (prayer) or will they be sinful if they do so?

A: D- There is no sin to do what you have mentioned in the question, if there is a compelling need to do so.

E- The troops sometimes march to escort the royal procession or to accompany important guests of the state. Due to the fear of the occurrence of terroristic attacks or any security threat, the guard squads may be obliged to delay prayer. Will they be sinful for such a delay?

A: f- They must observe the prayer at its due time, even individually at their posts if they cannot perform a congregational prayer because of their duties as mentioned in the question. Allah says: [﴿So keep your duty to Allâh and fear Him as much as you can﴾](#) .

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the fourth question of Fatwa No (19497)

Q 4: If a man wearing trousers sets out to pray and he is Musbil (one who lengthens and trails clothing below the ankles) and then rolls them up during prayer, is this act included in the prohibition to tuck up garments during prayer? If it is included in the prohibition and he does not roll his clothes, he then becomes Musbil (one who lengthens and trails clothing below the ankles) while praying. Therefore, should he tuck them up or remain Musbil, particularly if he is of the view that Isbaal (lengthening and trailing clothing below the ankles) is prohibited only if done as haughtiness?

If one's sleeves are long and one rolls them up before praying, is he prohibited to do so? And is Al-Shamagh (traditional Arab head covering) considered clothing which is forbidden to be tucked up? **A 4:** It is haram (unlawful) for men to wear garments which hang below the ankles, regardless of the type of clothes, i.e. shirt , garment, underwear or trousers; and regardless of whether the intention of the Musbil is haughtiness or not. According to the general statement of the Prophet Muhammad (peace and blessings of Allah be upon him): [\(The part of an Izar which hangs below the ankles \(will cause the person wearing such clothes to be\) is in the Fire\)](#)

Recorded by

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Al-Bukhari, in his Sahih (Authentic collection of Hadith) and Imam Ahmad, in his Musnad (Hadith compilation) and the statement of the prophet Muhammad (peace and blessings of Allah be upon him): [\(There are three types of people to whom Allah will neither speak on the Day of Resurrection, look at \(with compassion\), nor purify \(of their sins\), and they will be tormented severely. They are: One who trails his Izar \(garment worn below the waist\), one who boasts of kindness shown to another, and one who promotes their business through false oaths.\)](#) Recorded by Imam Muslim in (his Sahih vol.1, p.102) and Imam Ahmad, in (Al-Musnad)

Therefore, one is not permitted to pray while he is Musbil, and he must change these long garments with others that are over the ankles up to the middle of the leg. If he cannot do that, he should roll up his long garments over the ankles before commencing Salah.

However, if the worshipper prays while he is Musbil, his prayer is valid per se, but he is sinful for doing what Allah has prohibited and should offer sincere repentance to Allah. It is reprehensible to fold up or roll up one's trousers while praying and the same is true for sleeves, according to what was mentioned in the Two Sahih (authentic collections) of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Ibn Abbas (may Allah be pleased with them) that the Prophet Muhammad (peace and blessings of Allah be upon him) said: [\(I have been ordered to prostrate myself on seven bones of my body and not to fold up the hem of my garment or hold back my hair during Prayer\).](#) What is meant by Al-Kaf in the question is to gather and hem the garments so that they do not fall on the ground while praying. Included in this prohibition is the folding of Al-Shamagh and similar clothes.

May Allah grant us success! peace and blessings of Allah be upon our Prophet Muhammad, his family and companions.



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Fatwa no. 20238

Q: What is the ruling on the Salah (Prayer) of a Musbil (one who lengthens and trails clothing below the ankles) particularly if he is an imam? Is it reprehensible or invalid? If your eminence view it to be reprehensible, what do you say about the the last part of the Prophet Muhammad's (peace and blessings of Allah be upon him) Hadith as recorded by Abu Dawud concerning which Al-Nawawy said in (Riyad Al-Salihin): its Isnad (chain of narrators) is Sahih according to the conditions of Imam Muslim: This hadith also points out that Allah, Exalted is His Mention, does not accept the Salah (Prayer) of a Musbil (one who lengthens and trails clothing below the ankles),? Does this clearly render the Salah of the Mosbil as null and void, as one of the students asserted to us? We would like to draw the attention of your eminence to the urgency of answering this question, since this matter causes huge dissension among us in Egypt. Many of us are totally disturbed by ignorance about this question, and so I hope that your Eminence provide us with the correct view concerning it. May Allah reward you with the best!

A: Isbal (lengthening and trailing clothing below the ankles) of one's clothes below the ankles is Muharram (prohibited), regardless of the clothes being a garment or trousers or any other thing. There is severe punishment for him who is Musbil (one who lengthens and trails clothing below the ankles), and this is clarified in the statement of the Prophet Muhammad (peace and blessings of Allah be upon him): [\(The part of an Izar which dangles below the ankles \(causes the person wearing it to be\) in the Fire\)](#) recorded by Al-Bukhari, and Imam Ahmad, and others. Also, the Prophet Muhammad (peace and blessings of Allah be upon him) said: [\(There are three types of people whom Allah will neither address on the Day of Resurrection, look at \(with compassion\), nor purify \(them of their sins\), and they will be tormented severely. They are: One who trails his Izar \(garment worn below the waist\), one who boasts of his kindness to another, and one who promotes their business by false oaths.\)](#) recorded by Imam Muslim and Ahmad Al-Nasa'y. Whoever prays and is

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a Musbil (one who lengthens and trails clothing below the ankles) of his clothes below the ankles, his prayer will be valid as such if he fulfilled its conditions, pillars and requested rites. But he is sinful and liable to be punished for his Isbal (lengthening and trailing clothing below the ankles). As for the mentioned Hadith in the question, it has been narrated on the authority of Abu Hurayrah (may Allah be pleased with him) with the following wording: [\(A man was offering Salah \(Prayer\) while in the state of Isbal \(lengthening and trailing clothing below the ankles\), the Messenger of Allah \(peace and blessings of Allah be upon him\) said to him, "Go and perform Wudu' \(ablution\)." He performed Wudu' and returned. The Prophet \(peace and blessings of Allah be upon him\) told him again, "Go and perform Wudu'." He performed Wudu' again and returned. Another man asked, 'O Messenger of Allah! Why did you command him to perform Wudu' \(twice\), and then you said nothing?' He \(peace and blessings of Allah be upon him\) said, 'He was offering Salah while in the state of Isbal and Allah does not accept the Salah of a Musbil \(one who lengthens and trails clothing below the ankles\).\)](#) However, this Hadith is not Sahih, Al-Nawawy was under Wahm (illusion) (may Allah be merciful to

him) when ranking it as Sahih (authentic), but in fact it is Da`if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators), since its Isnad contains an unknown person and a Mudallis (a Hadith narrator who provides misleading information about his shaykh or the chain of narration) who cited no Sanad. In case of assuming the soundness of its content, the commandment of the Prophet (peace and blessings of Allah be upon him) in this hadith to the Musbil (one who lengthens and trails clothing below the ankles) to repeat ablution was for correcting him and drawing his attention to impermissibility of Isbal (lengthening and trailing clothing below the ankles) so that he may realize the gravity and reprehension of what he has done. This will eschew such a sin and his purity will become complete inwardly and outwardly. Isbal (lengthening and trailing clothing below the ankles) is thought to be the manifestation and cause of arrogance and conceitedness. The outward purity affects the inward one. The commandment of the Prophet Muhammad (peace and blessings of Allah be upon him) to perform 'Wudu' was to be the cause of forgiving the sin resulting in the wrath of Allah and the rejection of his prayers. 'Wudu' expiates for sins and completely removes them and eradicates their causes, in the same way as 'Wudu' extinguishes anger. The evidence for this is the narration of `Aly ibn Abu Talib on the authority of Abu Bakr

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(may Allah be pleased with him) who said: Allah's Messenger (peace and blessings of Allah be upon him) said: [\(There is no person who commits a sin then performs Wudu' \(ablution\) and offers two Rak`ahs \(two units of Prayer\) asking Allah \(Exalted be He\) for forgiveness, but Allah will forgive them.\)](#) This Hadith is narrated by Imam Ahmad and the compilers of books of Traditions of the Prophet Muhammad (peace and blessings of Allah be upon him) with a Sahih chain of narrators. As for the statement attributed to the Prophet (peace and blessings of Allah be upon him) in the early Hadith that: [\(Allah does not accept the Salah of a Musbil \(one who lengthens and trails clothing below the ankles\).\)](#) this is an obvious threat and disapproval which implies prevention and deterrence as interpreted metaphorically. Salah (Prayer) is valid for him and he has fulfilled its obligation, though he has offered it while being a Musbil (one who lengthens and trails clothing below the ankles). The Salah (Prayer) as such is valid as mentioned before, although it might be unacceptable in the Sight of Allah. The evidence for this is the narration of Abu Hurayrah (may Allah be pleased with him) that the Prophet Muhammad (peace and blessings of Allah be upon him) said: [\(O mankind! Allah is Good and accepts only that which is good.\)](#) The hadith is recorded by Imam Muslim in his Sahih (authentic collection of Hadith) and Imam Ahmad in his Musnad (Hadith compilation). Since Isbal (lengthening and trailing clothing below the ankles) is thought to be the manifestation and cause of arrogance and conceitedness and this conflicts with the Islamic principle of humbleness and submission to Allah, it became likely for the Musbil (one who lengthens and trails clothing below the ankles) that Allah would not accept his prayer. Allah accepts the deeds of only humble and submissive servants. The more humbleness, submissiveness, supplication and turning away from sin a person is inclined to, the more acceptable to Allah his deeds become. Allah, the Most Exalted, says: [\(Verily, Allâh accepts only from those who are Al-Muttaqûn \(the pious\).\)](#) Hence, every Muslim man should rather refrain from this major sin

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and offense jeopardising the acceptance of his prayer. Every Muslim man should eschew such a sinful attitude, repent from it and draw near to Allah (Glorified be He) with what makes him most obedient to His Commands. Every Muslim man should also turn away from all that displeases Allah so that he may win His Pleasure and Paradise and shield himself from a painful torture and punishment in the Day of Resurrection.

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Funerals

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Fatwa no. 85171

Q: Is it permissible to drip water in the mouth of the person who is dying?

A: It is permissible to drip water into the mouth of the dying person to moisture his throat, and facilitate for him the remembrance of Allah and the pronouncement of the Shahadah before death (Testimony of Faith).

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Fatwa no. 15430

Q: We have a morgue for the deceased. It is a room containing shelves on each one of them the body of one deceased is placed. The bodies of the deceased belong to Muslim and non-Muslim men and women. Each dead body is wrapped up with a piece of cloth and placed on a separate shelf. My question to your eminence is about the ruling on this issue: is our preservation of the bodies in this way considered to be mixing between men and women? Does it contradict the rulings of the Shari'ah (the Islamic Law), bearing in mind that this is system followed in all public and private hospitals of the country?

A: There is nothing wrong with the placement of the bodies of the deceased, men and women, on the shelves of the same morgue as mentioned in the question, if this is necessary for some legal reasons requiring the delay of their burial. The reason of preventing intermixing between men and women who are alive is the fear of causing temptation, and this is not realized regarding those who have passed away.

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Fatwa no. 17513

Q: The issue of cremation. What is the Islamic ruling concerning the cremation of dead bodies? I am a French Muslim and I live among Christians and Buddhists who are keen to know the view of Islam on this matter?

A: Cremation is not legally permissible, and it is a pagan act. The Sunnah (action following the example of the Prophet) concerning death and funerals in Islam is that the body of the deceased Muslim is washed and shrouded. Then the funeral prayer is proceeded and once it has been done the body is to be carried to the burial spot in the public cemetery for Muslims. This is because the sanctity of the living Muslim remains the same after death. As for a non-Muslims, they should be buried in a pit far away from urban areas so that his grave can be distinguished from Muslims' graves. But his body should not be cremated.

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The fourth question of Fatwa no. 16402

Q 4: One day, a person in our village passed away. I stood up and gave a brief word for about five minutes from a book on topic of washing the dead, wrapping them up in a shroud and extending consolations to his relatives...etc. Was this act of mine permissible?

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A 4: Teaching Muslims the affairs of their religious is one of the methods of calling to Allah (Exalted be He) and is a duty upon Muslim scholars. Of these affairs is the clarification of the Islamic rulings on funerals. However, teaching such rulings should not specifically be connected with a particular time, that is to be offered upon someone's death, lest ignorant people may think that this is one of Al-Sunan Al-Rawatib (supererogatory acts that were stressed and regularly performed by the Prophet Muhammad) in the Shari'ah (Islamic Law). When there is a need for education, it should be given at the proper time without specification.

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Fatwa no. 21343

Q: The director of the Masjid (mosque) in the district where I live here in Britain announced that there will be a funeral Salah (Prayer) tomorrow at noon. He urged the worshippers existent at that time to turn up and offer Salah Janazah (Funeral) Prayer, which is so far normal. Later on, one of the worshippers came forward and gave a piece of admonition to people reminding them of the incident that: "One day the Prophet Muhammad (peace and blessings of Allah be upon him) asked his companions while they were sitting with him: Who from among you is fasting today? Abu Bakr (may Allah be pleased with him) replied: I am, Oh Messenger of Allah! Once again the Prophet (peace and blessings of Allah be upon him) asked his companions: Who from among you has given in charity today? Again Abu Bakr (may Allah be pleased with him) replied: I have, Oh Messenger of Allah! Then the Prophet (peace and blessings of Allah be upon him) asked his companions: Who

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from among you has attended a funeral prayer today? Abu Bakr (may Allah be pleased with him) replied: I have, Oh Messenger of Allah! Then the Prophet (peace and blessings of Allah be upon him) declared: Whoever performs these three actions (regularly), paradise has become certain for him, or as the Prophet (peace and blessings of Allah be upon him) stated. Therefore" - the man who gave the brief admonition commenting on the announcement of the director of the mosque about Janazah (Funeral) Prayer in the following day continued - "from this Hadith I urge you, dear worshippers, to come to perform Janazah (Funeral) Prayer and fast and give charity tomorrow. This is because, as you have heard in the Hadith that whoever has performed these three actions, paradise is certain for him." The people in the Mosque and I understood that whoever intended to come to perform Janazah (Funeral) Prayer should - or at least is recommended - to fast that day and to give or intend to give in charity on that day so that he may get the great reward, which is paradise In sha'a-Allah (if Allah wills) as mentioned in the Hadith.

Now the question is: Does the request of that man who commented on the director of the Mosque in urging people to fast and give in charity on the day when they perform the Janazah (Funeral) Prayer conform to the Sunnah (action following the example of the Prophet Muhammad Are fasting and giving in charity on the day when an individual wishes to perform Janazah (Funeral) Prayer in conformity with the teachings of the Sunnah and Shari'ah (Islamic Law)? Kindly give us the correct ruling on this matter. May Allah reward you with the best!

A: It is not denied in the Shari'ah (Islamic Law) to combine between two or more types of goodness,

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such as giving in charity and fasting. However, it is not required or indicated in Islamic Law that the one coming to perform funeral prayer and follow it to the burial spot should fast and give in charity

when intending to do so, for the Prophet Muhammad (peace and blessings of Allah be upon him) did not order us to this effect. Also Abu Bakr (may Allah be pleased with him) did not fast or give in charity for the sole purpose of attending the funeral; but his attendance of the funeral coincided with his fast and giving in charity on the same day. What this preacher mentioned is not correct. You should draw his attention to this (incorrect direction).

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The sixteenth question from Fatwa No. 17883

Q 16: What is the Islamic way of alleviating grief over the death of a loved one?

A 16: The Islamic way in this regard is to follow what was mentioned in the Qur'an. Allah (Exalted be He) said: ﴿but give glad tidings to As-Sâbirûn (the patient).﴾ ﴿Who, when afflicted with calamity, say: "Truly! To Allâh we belong and truly, to Him we shall return."﴾ ﴿They are those on whom are the Salawât (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones.﴾ and what the Prophet Muhammad (peace and blessings of Allah be upon him) mentioned by his saying: ﴿No servant of Allah is afflicted with a calamity and says: Truly! To Allâh we belong and truly to Him we shall return,

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O Allah reward me for my calamity and compensate me for it with something good, except that Allah will reward him for patience in his calamity and compensate him with something good.﴾

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The second question from Fatwa no. 16523

Q 2: How correct is the statement "Allah will punish the person whom He loves beforehand in this world"? Does (affliction with) disease belong to the punishment by which sins are forgiven?

A: Al-Tirmidhy (may Allah be merciful to him) related on the authority of Anas (may Allah be pleased with him) that the Prophet (peace be upon him) said: [«When Allah wills good for His Slave, He hastens to punish them in this worldly life, and when He wills evil for His Slave, He withholds punishing them for their sin until they come to Him with that sin on the Day of Resurrection.»](#) It shares similarities with other Hadiths. Punishments are of numerous types, some of which include illness and so on until the servant meets his Lord (i.e. passes away) and no sin is recorded for him. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad and his family and companions!

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Paying Off the Debt of the Deceased

Fatwa no. (11480)

Q: A functionary whose salary does not meet his needs fell in heavy debt. He intended to pay back his debt, but he could not until his death. What should be done regarding this?

A: The debt of a man who has died and did not pay it should be paid out of his estate.

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Fatwa no. 12648

Q: My brother passed away about eight years ago in a car accident. He had some debts and I have paid back them except one debt that remains uncleared. I am doing my best to pay it off, but so far I am not able to do so. My question is: does the delay in paying back the debt affect my dead brother? Kindly provide me with the answer, may Allah reward you with the best.

A: The rights of the servants of Allah over each other are mostly attained through dispute. Therefore, you have to hasten in paying back the remaining sum of your brother's debts, unless the creditor foregoes it. However, you are worthy of being thanked for your endeavor to fulfill the debt of your brother. This

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is a sort of kindness and keeping good relationship with one's relatives. May Allah bless you and help you to clear the rest of the debt.!

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and companions!

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Fatwa no. 15252

Q: Do we, the children of the deceased, have to pay back the full loan taken out by our later father immediately after his death, though the policy of the loan mentioned above was to pay it back in installments for twenty five years. We are regularly paying all the instalments to the real-estate bank at their due time? Does our father incur any sin if we do not pay back all the instalments of the loan at one time to the bank, knowing that we are small functionaries who do not possess the means to pay the full debt to the bank? Also, if our father (may Allah be merciful to him) owed a debt to some unknown people who did not come to demand it, though we have approached every each one of our father's acquaintances and asked them (Is our father indebted to him?) They all answered in the negative, but we fear that there may be some creditors unknown to us. For, our father had a large circle of acquaintances. Kindly provide us with your view concerning this matter. May Allah reward you with the best!

A: You have two options: either to pay back the debt of your father to the real-estate bank all at once, or to pay back the debt in instalments according to the agreed upon policy by the bank. In both ways, there will be no sin on your father in sha'a-Allah (if Allah wills), because the pay-back policy agreed by the bank gives him the right to repay the debt by instalments.

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Also, the debt may involve pawning. If you know no creditors to your late father other than the bank and you publicized your readiness to pay back his debts, but no one came forward, then there is no sin on him or you. You have done so good so far. May Allah reward you with the best for your keenness to discharge the responsibility of your father!

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and companions!

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The first question from Fatwa no. 15952

Q 1: How do we pay off the debt of the deceased if he just indicated that he is indebted but did not identify the creditor or clarify the size of the debt?

A 1: When a person before death had mentioned that he had a debt but he did not name the creditor or specify the amount of the debt, it is obligatory in this case to announce in the press that whoever claims a debt from so and so should approach his deputy or his heirs. Whoever comes with proof of a debt owed by the deceased, this debt should be cleared from the estate of the deceased.

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Fatwa no. 16495

Q: A rigorous conflict occurred between a woman and her husband, especially over financial matters. Her husband is slothful and does not endeavour to subsist for the needs

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of his family. So, as an alternative, she decided to buy electrical devices on credit and sell them for cash in order to support her children and her husband. However, her husband divorced her, and after ten days he sold all her furniture and appliances. Unable to cope, she set herself on fire and died. Is it permissible to supplicate to Allah for her, give Sadaqah (voluntary charity) and perform Hajj on her behalf as Kaffarah (expiation) for her sins? Who should pay her debts? Should the husband pay off the debt? Or should the claimant of her dues from her husband resulting from his selling of her furniture and appliances fulfil the debt? Or should the debt be jointly paid by her children and her husband? It is noteworthy that the husband refuses to pay a share of her debts. Kindly illuminate us in this matter, may Allah reward you with the best and bless you!

A: Committing suicide is Haram (prohibited) for which there is severe punishment. However, this does not take the person out of the fold of Islam, for it is a major sin other than Shirk (associating others with Allah in His Divinity or worship). One who commits suicide is still regarded a Muslim and so it is permissible to supplicate Allah for them, give Sadaqah and offer Hajj on their behalf. All these are acts of obedience that will avail them if Allah accepts them. As for the debts due on the woman who killed herself, they should be repaid from her estate. The objects she left are to be sold and the debts are to be repaid out of its total value. Her children are not entitled to any share of her estate except after her debts are paid in full. If there are still some debts that have not been paid, they are still due on the deceased and it is not obligatory on the children or the husband to pay her debt, except by way of charity. They and other Muslims should seek Allah's Reward and participate in the payment

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of the remaining dues.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 17548

Q1: Our father died leaving behind a debt that will take us more than two years to repay. His responsibility has been absolved on account that his son-in-law has taken upon himself to repay the debt. My father left us two buildings hired annually during Ramadan and the season of Hajj. However, their revenue does not suffice repaying his outstanding debt at the present time. My father left two married daughters, a third adult unmarried, and other five children who are underage. My questions are:

- 1- Should we meet with the creditors to reach an agreement with them regarding repaying them the debts in instalments i.e. to pay them a certain sum every year?
- 2- Is there still any sin for which the deceased is punished, though after his responsibility has been cleared by his son-in-law who undertook paying back the debt?
- 3- Or, should we sell one of the two buildings, bearing in mind that they both are pawned and can only be repossessed after paying the money due on them? Please guide us!

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A1: It is obligatory to hasten in repaying the debt due on the deceased, either through selling both or just one of the two buildings to fulfil his obligation, unless the creditors agree to receive their dues from the annual rent of the two buildings till the payment of the full debt. There is no harm in this. On the other hand, undertaking to pay back the debt of the deceased on the part of any relative only discharges former's responsibility after the debt has been repaid in full.

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The second question of Fatwa no. 17762

Q2: What is the ruling on a debtor who has died without making a will that his debt should be repaid?

A2: If the deceased has an estate, his debt should be paid out of it even if he had not left a will to do so. If he has no inheritance, it is Mustahab (desirable) for his heirs or other virtuous people to voluntarily pay his debt on his behalf. Otherwise, the debt will remain due on him.

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The second question of Fatwa no. 18230

Q2: My father died owing some money to people. Some of them has absolved him from the debt, and I managed to repay the debt due to some creditors and asked the rest to absolve my father's obligation on the understanding that I shall pay them back later. Is this permissible? What is the ruling concerning this matter?

A2: The debt remains due on the deceased until the creditor forgoes it or it is paid back on his behalf. His responsibility is not discharged once another person has taken upon himself to repay it. Thus be mindful, may Allah grant you success, to repay it in order for the deceased to rest in peace.

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Fatwa no. 18625

Q: My father died leaving a debt of sixty silver Riyals, which is the price of clothes and furnishings he had bought forty years ago. I tried hard to find the creditor, but I could not. What should I do now regarding the debt of my father? Should the money be paid according to the market value of silver? Kindly advise me on this issue, may Allah reward you with the best!

A: The mentioned dirhams are a debt on your father. They should be repaid either as silver coins if available or to pay their equal value in cash. They should be paid out of his left estate, if he has left any. If he has no inheritance and you are earnest to repay his debt, this is most virtuous. But if you can not find the creditor after exerting all means of searching, then you may give the sum of the debt in charity on his behalf.

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The second question of Fatwa no. 19347

Q 2: My father took a loan from the Agricultural Bank. He paid back some installments, but he still owes some amount of the loan of which some installments have been overdue for a period. He could not continue repaying them due to financial circumstances, knowing that our government, may Allah honor it, has not demanded him to pay back the money till now. Is this to be considered a loan that my father must pay?

A: What you mentioned is a debt that is due on your father's estate. It must be repaid unless waived by the government.

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The second question of Fatwa no. 19679

Q 2: If a deceased debtor has a brother or some relative who wants to pay back his debts, but he has no money available at the present time, will the debt of the deceased be waived if a relative borrows money to repay the debt on his behalf? Is the responsibility of the deceased discharged in this case? Please answer us!

A: If a person undertakes to pay back the debts of the deceased, whether he

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has enough money to do so or borrows this sum and pays it to the creditors, this discharges the responsibility of the indebted deceased and his burden is lifted from him. To put it in plain words, his responsibility is only discharged when the rights due on him are paid back to those who are entitled. This is clearly understood from the Hadith narrated by Jabir (may Allah be pleased with him): [«A man died and we washed him, perfumed him, shrouded him, and then brought him to the Messenger of Allah \(peace be upon him\) asking, 'Would you offer Janazah \(Funeral\) Prayer over him?' He \(peace be upon him\) walked some steps and then asked, 'Is there any debt due from him?' We replied, 'Yes, two Dinars.' The Prophet \(peace be upon him\) left. Abu Qatadah then undertook to pay them back. Coming back to the Prophet \(peace be upon him\), Abu Qatadah said, 'The two Dinars are my responsibility \(on his behalf\).' The Messenger of Allah \(peace be upon him\) asked, 'Will the right of creditor be taken care of and the deceased be absolved from them?' Abu Qatadah replied in the affirmative. Consequently, the Prophet \(peace be upon him\) led them in offering Janazah Prayer over him. The following day the Prophet \(peace be upon him\) asked, 'Have the two Dinars been repaid?' Abu Qatadah replied, 'He only died yesterday!' The next day Abu Qatadah came to the Prophet \(peace be upon him\) and said, 'I have repaid them.' The Messenger of Allah \(peace be upon him\) said, 'It is now that his skin has cooled.'»](#) (Related by Imam Ahmad in his Musnad, vol. 3 p. 330; Abu Dawud and Al-Nasa'y related a similar Hadith)

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The first question of Fatwa no. 19679

Q 1: A relative of mine died while liable for payments on a car bought on an installment plan. The question is: Do these installments become due immediately, or should repayments remain deferred as they are? Answer us, may Allah reward you with the best!

A: There are two cases regarding a person who dies while liable for payments scheduled on an installment plan. If heirs guarantee to pay the creditors through mortgage or by a solvent guarantor, installments may remain as they are, and thus be payable at their fixed deferred times. However, if heirs do not commit to the installment plan, payment becomes due immediately by the death of the debtor. In this regard, heirs should proceed as soon as possible to pay off the debts of the deceased out of his wealth, if he had any; or out of their wealth, if it is within their capacity. This is meant to discharge the responsibility of the deceased and to free him from being accountable for people's debts, for indeed (the soul of) one who dies is held hostage by his debts until they are paid off.

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Fatwa no. 16494

Q: I have employed an Egyptian driver for a fixed monthly salary. He has worked for three months on a refrigerator car. Feeling that he was diligent and wishing to help him get more than the fixed monthly salary, I rented him the refrigerator car for seven thousand riyals per month. In fact, he already benefitted from the rent revenue for three months and twenty days. Late during the last month of Ramadan, 1413 A.H., namely on the 27th night thereof, he died in an accident. The only passenger who was with him was unharmed, but the car was completely destroyed. Anyway, I fulfilled my obligations toward his dead body fulfilling his family's request to send it to Egypt. In fact, I made the necessary procedures and sent his remains at my expense, although he owes me a certain sum of the car rental. I hope that Your Eminence will inform me of my Shar`y (Islamic legal) responsibility toward the deceased, so that I might be free from accountability before Allah. Actually, the incident as I described is based on the traffic's report as it took place near `Afif.

A: Your obligation toward this dead man is to submit his dues to his Shar`y attorney through a document from the Shari`ah (Islamic law) court to this effect in order to be free from accountability. As for your rights on him, you have the option to waive them or demand them from his family either through the court or a mediator.

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The third question of Fatwa no. 19006

Q 3: Is a child dictated Talqin (encouraging someone dying to say: "La ilaha illa Allah") if he dies at the age of 5 or less?

A: A child is not to be dictated Talqin upon his death because he is not Mukallaf (person meeting the conditions to be held legally accountable for their actions).

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Fatwa no. 19238

Q: We have a custom prevalent in our country, that is: If a man dies, women will ask to enter and kiss him. They say that they are blessed with him: That they do so to bid him farewell. Likewise, if a woman dies, men will get blessed by her; that is to say salam (Islamic greeting of peace) to her.

Is this action permissible or prohibited? Give us a Fatwa (legal opinion issued by a qualified Muslim scholar). May Allah reward you with the best!

A: This action has no basis in Islamic Law. Nothing about this has been reported from the Prophet (peace be upon him) nor from the Sahabah (Companions of the Prophet). This may lead to

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prohibited or polytheistic matters. However, there is nothing wrong with kissing the deceased for love and not for getting blessed, because it has been authentically reported that Abu Bakr As-Siddiq (may Allah be pleased with him) kissed the Prophet (peace be upon him) between his eyes after his death. However, this is not permissible for a woman except to a Mahram (spouse or unmarriageable relative) from among men. Likewise, this is not permissible for men except to their Mahram (spouse or unmarriageable relative) from among women.

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Acceleration of burying the dead

The third question of Fatwa no. 20123

Q 3: Is it preferable to accelerate the process of burying the dead or is it preferable to wait until people gather in large numbers and the time of an obligatory Salah (Prayer) becomes due? May Allah reward you with the best!

A 3: It is a Sunnah (action following the example of the Prophet) to accelerate the process of preparing, shrouding and praying for the dead, even at a time other than that of the obligatory Salah when a sufficient number of praying persons are present. Evidence for this is what has been narrated by Sa`id ibn Al-Musayib on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: [\(Hurry the funeral up. If the deceased is righteous, you will be bringing him towards good and if otherwise, it will be an evil that you take down from your shoulders.\)](#) (Agreed upon by Al-Bukhari and Muslim). This is the wording of Al-Bukhari (vol. 2, p. 88).

If the time of an obligatory Salah is approaching, Janazah (Funeral) Prayer can be delayed in order to be performed at the time of any obligatory Salah for the benefit of increasing the number of praying persons. This will be acceptable under the condition that the deceased will not be harmed. This is more preferable, according to the narration of Ibn 'Abbas (may Allah be pleased with him) that he heard the Prophet (peace be upon him) saying: [\(If a Muslim dies and forty men, who are not Mushriks \(those who associate others with Allah in His Divinity or worship\), perform the Janazah Prayer for him, Allah will let them intercede for him.\)](#) Related by Imam Muslim in his Sahih (Authentic Hadith Book) and Abu Dawud in his Sunan (Hadith compilations classified according to jurisprudential themes). Abu Dawud reported in another narration on the authority of 'Aishah (may Allah be pleased with her): [\(Each dead person for whom a community of Muslims, whose number amounts to one hundred, performs Janazah Prayer](#)

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[and wants to do Shafa`ah \(intercession\) for him, their Shafa`ah will be accepted.\)](#) There is no contradiction between the two narrations. Allah (Exalted be He) informed His Prophet (peace be upon him) of the status of the dead person for whom one hundred persons prayed. The grace of Allah increases with giving the same reward for the deceased one for whom forty people offered Janazah Prayers, of which the Prophet (peace be upon him) was informed. The concept of how many does not serve as supporting evidence in the view of the Jumhur (dominant majority of scholars) of the principles of Islamic Jurisprudence. Information on the acceptance of Shafa`ah of one hundred does not preclude the possibility of accepting the Shafa`ah of a less number. The grace of Allah is great and abundant.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



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Washing and shrouding a deceased

The second question of Fatwa no. 16299

Q 2: We have people who used to prepare the dead for burial by washing, embalming, and shrouding them. However, there are some matters which we would like to be clarified, in terms of permissibility and impermissibility. They are:

- 1 - Uncovering the `Awrah (private parts of the body that must be covered in public) of the dead during washing.
- 2- Spraying the shroud with perfume after washing and shrouding them.
- 3- Uncovering the face of the dead when undoing the ties of the shroud in the Lahd (a crevice on the side of a grave facing the direction faced for Prayer) while lying on their right-hand side and before burial.

A 2: 1- It is not permissible to uncover the `Awrah of the dead because their inviolability during death is like their inviolability while being alive.

2- Perfuming the shrouds with incense and so on before wrapping the dead in the shroud is an act of Sunnah (action following the example of the Prophet).

3- It is Mashru` (Islamically permissible) to undo the ties of the shroud after placing the dead in the Lahd (a crevice on the side of a grave facing the direction faced for Prayer) and before burial. It is to be noted that uncovering the face of the deceased has no basis in Shari`ah (Islamic law).

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The first Question of Fatwa no. 17035

Q 1: One of my sons is 18 years old. Allah (Exalted be He) decreed that he and another three persons died while travelling in the car of one of his friends. He hired the car from a company. The car fell with them from the top of a mountain and they all died. On burying them, they bled so much that we thought that their blood would not cease. By then, one of the Shaykhs came to us and said: "Do not wash them as long as they bleed, perhaps they are martyrs. Wrap a shroud over their remaining clothes and around them as they are. We did so without washing them. We do not know whether this is permissible or not. Please give me Fatwa about this matter.

A 1: It is obligatory to wash the above-mentioned dead people as is done with other dead Muslims. The above-mentioned statement that their ruling is like that of the martyrs is incorrect, because the martyr, who is not washed, is the one who dies on the battlefield doing Jihad (fighting in the Cause of Allah) against the unbelievers. However, due to the fact that they were buried and the Janazah (Funeral) Prayer has been offered for them, these (rituals) should not be repeated. Those who neglected to do this should make Istighfar (seeking forgiveness from Allah) and repent for failing to do their duty towards the dead Muslims.

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The fourth question of Fatwa no. 16744

Q 4: Is it permissible for a man to wash the dead body of his mother or daughter in case no woman knowing the rulings of washing the dead is available? Please, give us your Fatwa (legal opinion issued by a qualified Muslim scholar)!

A: Washing the dead is a Shar`i (Islamic legal) obligation. However, it is permissible for neither a man to wash the dead body of a woman nor vice versa. An exception to this is the case of two spouses, as it is permissible for a husband to wash the dead body of his wife and for the wife to wash the dead body of her husband. This is supported by the Hadith reported on the authority of `Aishah (may Allah be pleased with her) that reads: [\(If you die before me, I will wash you and shroud you.\)](#) (Related by Ahmad and others). Moreover, Asma' bint `Umayy (may Allah be pleased with her) washed the dead body of her husband Abu Bakr As-Siddiq (may Allah be pleased with him) in execution of his will. Similarly, the dead body of Fatimah (may Allah be pleased with her) was washed by her husband `Aly (may Allah be pleased with him).

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Fatwa no. (16570)

Q: My father (may Allah be merciful to him) died in 1377 AH, i.e. about 37 years ago. He fell to his death from a high mountain peak but those who were present at the time of death could not bring him down as the mountain was so rugged. However, they put his body under a protruding rock plugging its sides so that it might not be exposed to the danger of beasts of prey. Moreover, they neither washed his body,

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shrouded him nor offered Janazah (Funeral) Prayer for him.

Is it permissible to move the remains of his body to the nearest grave in the plain. How can we perform washing, shrouding and Janazah Prayer?

A: It is well-known that the Shar`y (Islamic legal) ruling is that it is Wajib (obligatory) to wash, shroud, bury and offer Janazah for the deceased. In case washing the deceased is unfeasible, an alternative, i.e. Tayammum (dry ablution with clean earth), should be employed and if shrouding is unfeasible, it will be waived. Moreover, if offering Janazah for the deceased is unfeasible, it should be offered over the grave and if one dies in a country whose citizens did not offer Janazah for him, Salat-ul-Gha'ib (Funeral Prayer in absentia) should be offered. Seemingly, it is apparent according to the question that those present at the time of your father's death did their best but could not bring him down from the mountain. In this regard, Allah (Glorified and Exalted be He) says: [﴿Allâh burdens not a person beyond his scope.﴾](#) He (Glorified and Exalted be He) also says: [﴿So keep your duty to Allâh and fear Him as much as you can﴾](#) Since death took place a long time ago, you do not have to do any of the above-mentioned things.

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Fatwa no. 16265

Q: We would like to ask you about those who die in the hospitals of Makkah Al-Mukarramah and other similar entities like traffic, police, and municipality concerning washing the dead since it is noted that those mentioned above, specifically hospitals cover the face and head of the dead Muhrim (pilgrim in the ritual state for Hajj and `Umrah) whether a man or a woman. We would hopefully like you to give us a written Fatwa (legal opinion issued by a qualified Muslim scholar) explaining how to deal with such cases taking into consideration the following:

- 1- If the face and the head of the corpse is totally burnt.
- 2- If the face and the head were damaged because of an accident.
- 3- If the face of the dead woman was pretty.
- 4- If it is necessary to keep the dead body in the morgue.

A: The Sunnah (action following the example of the Prophet) is to wash the person who died in a state of Ihram (ritual state for Hajj or `Umrah) with water mixed with Sidr (lote tree) or similar substances, never to apply perfume to either men or women, never to cut any of their hair or nails, never wrap dead men in Makhit (clothes sewn to fit body limbs) or to cover one's head or face. If there are Ajanib (men lawful for the woman to marry) present in the wash of a dead woman, they must cover her face relying on what has authentically been proven from Ibn Abbas (may Allah be pleased with them both) that the Prophet (peace and blessings be upon him) said about one of his Sahabah (Companions) whose camel broke his neck while he was staying in `Arafah : [wash him with water mixed \(with the leaves of\) the lote \(tree\) and keep his face exposed; \(he, the narrator\) said: And his head \(too\), for he would be raised](#)

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[on the Day of Resurrection pronouncing Talbiya.](#)) As for a woman, her head and face must be covered exactly like other parts of her body; since it is Niqab (face veil) which is not allowed in Hajj, but covering her face with anything else is Wajib (obligatory) specifically in the presence of Ajnaby men. If the dead body is burnt, Taymmum (dry ablution) should be applied, as well as in a case if is not easy to wash the face of the dead body.

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The second question of Fatwa no. 20344

Q 2: I participated in washing a very old woman whose hair was curly in a strange complicated manner, a woman who was present with me then, advised me to braid her hair, so I tried to undo her curly hair to braid it like what the woman said but it was in vain, I could not achieve the job, at last I cut the tips of the complicated curly hair of the dead woman until I was able to braid her hair three plaits depending on the opinion of that woman, Is there any sin on me doing so, or should I pay any Kaffarah (expiation)?

A 2: If the reality is as you have mentioned, then there is no sin on you since you did not cut the hair without any excuse, but you only acted like this to be able to braid her curly hair three plaits following the Sunnah (action following the example of the Prophet). It was reported by Um `Atiyyah (may Allah be pleased with her) that she said: (We braided her hair in three plaits, and put them behind her) referring to one of the daughters of the Prophet (peace be upon him). This Hadith is agreed upon by Al-Bukhari and Muslim.

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Fatwa no. 20529

Q 1: Is it permissible for a brother to stay during the washing of the dead body of his sister or mother if there are two Ajnaby men (man lawful for the woman to marry) washing them?

A 1: Washing dead women must be done by women, men are not allowed to take part in washing them even if they are Mahrams (spouses or unmarriageable relatives) of the dead woman except the husband who is the only person allowed to wash the dead body of his wife.

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Q 2: Is it permissible to write Shahadah (Testimony of Faith) on the forehead of the dead person using aloes wood perfume after washing him?

A 2: It is impermissible to write anything by any means on the forehead of the dead person. Moreover, it is impermissible to write anything on his grave; this is applicable to shahadah and anything else since it is categorized as Bid`ah (innovation in religion). The prophet (peace be upon him) himself did not allow writing on the graves of dead people, and this applies to writing on any part of his body because this does not avail him anything.

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Q 3: Is close sequence a condition for the validity of washing a deceased? What if this sequence is not followed?

A 3: The washing of the dead body is to perform Istinja' (cleansing the private parts with water after urination or defecation) for them to remove any found secretions, then a complete ablution should be performed like that done before Salah (Prayer), the head should be washed with water mixed with the leaves of Sidr (lote tree) or

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any other cleaning substances. Water should be poured over the whole body to overwhelm it all, this is obligatory only once, but it is Mustahab (desirable) to do it three times until the dead body is purified, otherwise they must be washed until they become clean.

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The second question of Fatwa no. 20984

Q 2: What is the ruling on someone who had sexual intercourse with his wife at night and died while he was still Junub (person in a state of major ritual impurity)?

A 2: Whoever died while he was Junub, he should be washed like any other dead person accompanied by the intention of removing Janabah (major ritual impurity related to sexual discharge).

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Miscarriage

Fatwa no. 14985

Q: My wife used to have health troubles whenever she was pregnant, especially in her six months of pregnancy. Five or six years ago, she miscarried a fetus in its fifth month in the military hospital of Riyadh. This took place twice in the same hospital in Riyadh one of them was five months old while the other was only four months old.

The hospital has its own system for burying miscarried fetuses, when my wife miscarried, they put the fetus in a jar and asked me if I would like to take it or to sign a statement which gives the hospital the right to manage the whole affair. I signed giving them all credits to do what is Islamically needed in this case. Was I right in my behavior or not? Also, I did not give this miscarried fetus a name; is it permissible after six years to give it a name? Is there any sin on me? I hopefully wish Your Eminence will clarify this issue, may Allah reward you with the best!

A: There is no blame at all in authorizing the hospital to carry out the necessary procedures like washing, enshrouding, offering Janazah (Funeral) Prayer, and burying it. It is desirable to give Aqiqah (sacrifice for a newborn) for it and give it a name even after the long period you mentioned in your question whether it was a male or female. May Allah make it intercessor for you, accept his Shafa`ah (intercession), and grant you children better than it.

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Fatwa no. 16210

Q: I got married, became pregnant, and gave birth to a child, it was the first child. Five months later I became pregnant for the second time, but I miscarried in the fourth month and cast it in the drain of the bathroom out of my ignorance of Shari`ah (Islamic law) rulings. I hopefully wish that Your Eminence will clarify this issue and the consequent legal rulings, taking into consideration that I awfully regret what I have done and repent to Allah. Please, clarify this issue for me. May Allah reward you with the best!

A: If the reality is as you have mentioned in your question, and if the fetus was four months before it was miscarried, it should be washed, shrouded, and a Janazah (Funeral) Prayer should be offered over it because life was breathed into it at this period like any other creature.

Throwing the fetus in the drain of the bathroom is a gross mistake for which you have to perform Tawbah (repentance to Allah) and ask Allah for forgiveness. Moreover, you have to make sure of any religious matter by asking scholars.

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The second question of Fatwa no. 16312

Q 2: A woman miscarried while she was in her fourth or

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fifth month of pregnancy, but she did not bury her fetus. What is the ruling on this regard?

A 2: If the fetus was miscarried after it was four months old or higher, it should be washed and shrouded, and the Janazah (Funeral) Prayer should be offered over it. It should also be buried because it was a living being at this period like any other creature according to the Hadith of Al-Mughirah ibn Shu`bah (may Allah be pleased with him) that the Prophet (peace be upon him) said: [\(Janazah Prayer should be offered over a miscarried fetus.\)](#) (Related by Abu Dawud and Al-Tirmidhy). Negligence in carrying this out is a great sin which requires performance of Tawbah (repentance to Allah).

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Fatwa no. 17977

Q: More than 35 years ago I went with another female neighbor to one of the houses next door in which there was a woman in a state of miscarriage. The fetus was in its second or third month and when it fell down, it was about a three cm small piece of meat. We, my female neighbor and I, tried to inspect the fetus to make sure that it was a fetus and nothing else but while doing so, we separated the head from the body unintentionally, what are we supposed to do ?

A: If the reality is as you have mentioned in your question, there is no sin upon you in this regard because life was not breathed into this fetus until this time.

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The second question of Fatwa no. 18973

Q 2: Is there any sin on a woman who miscarried during the early months of her pregnancy but she did not recognize it except after others drew her attention to the fact that she had miscarried but she had thrown it away thinking it was just clots of blood ?

A 2: If what she had secreted was just clots of blood without any distinctive characteristic of a child like a head, a hand, or any other organ, there would be no blame on her if she threw it away.

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The second question of Fatwa no. 18512

Q 2: I was pregnant but I miscarried in the second month. Is it Wajib (bligatory) on me to pay Sadaqah (voluntary charity) like clothes or food? Is it Wajib to give a miscarried fetus a name?

A 2: It is impermissible to abort a fetus intentionally even in

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the second month. Therefore, if you aborted the fetus on purpose, there would be no obligatory Kaffarah (expiation) upon you but you have to ask Allah for repentance and forgiveness and decide not to return to such a horrible mistake. If you miscarried naturally, there would be no sin on you. Moreover, you are not asked to pay Sadaqah for the fetus and it is also not Wajib to give it a name because life was not yet breathed into it. Nevertheless, if it had completed the fourth month or more and life was breathed into it, it should be washed, a Janazah (Funeral) Prayer should be offered for it, a name should be given to it, and an `Aqiqah (sacrifice for a newborn) should be offered for it.

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The third question of Fatwa no. 18671

Q 3: I have miscarried twice once in sixth month and the second in the second month. I miscarried both of them at home. Since I was alone, I buried them in a place near our house and that place was turned later into a graveyard. I never expected it to be like that, though the owners of the land did not know that there are children buried in this place. I do not know whether there is any sin on me. I hope Your Eminence will clarify this issue for me. May Allah reward you with the best!

A 3: If the miscarried fetus completed four months or more, it would be Wajib (obligatory) to wash, shroud, offer Janazah (Funeral) Prayer for it and bury it in a grave. What you did with the six month miscarried fetus was a gross mistake. It should be disinterred if possible and its remains should be wrapped and moved to the public cemetery.

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Fatwa no. 21310

Q: A young woman from Yemen, said: "I accompanied my sister-in-law to the hospital. She was pregnant in its fourth month and was bleeding for two days. When we were admitted into the hospital, the specialist decided she should be hospitalized because she was very tired. She asked me to accompany her to the bathroom. As soon as she entered, the miscarried fetus fell directly into the drain of the toilet. She fainted immediately after that. I was terribly surprised and confused, and got scared not knowing what I should do, I hurried to the water hose and switched it on until it pushed the fetus into the drain. I took her back to her bed in the ward. I swear that I did not know whether it was alive or dead but to my best judgment it was dead. I have told my father and brother the whole story but they did not blame me, though I feel great remorse towards what I have done. What should I do to expiate for this unintentional incident because I am worried and confused? Guide me. May Allah reward you with the best!

A: If the aborted fetus did not complete the fourth month, there would be no

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legitimate rulings concerning it. However, it would have been better if this fetus was taken and wrapped in a piece of cloth. Since nothing has taken place, there would not be any sin on abandoning it.

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Fatwa no. 21000

Q: Nine years ago, my wife was in her fifth month of pregnancy when she suffered bleeding that continued until the end of the sixth month. She was hospitalized since the beginning of bleeding but she miscarried a dead boy fetus in the sixth month. My wife asked them to deliver the child to me to bury it. However, they told her they would deliver it during the visiting break. At the time of visits, she asked about it again but they told her that they had sent it to Aseer Hospital for laboratory tests to pinpoint the causes of bleeding. After they told my wife about these tests I did not ask nor do I know the destiny of that miscarried child until now. I hopefully wish Your Eminence will clarify this issue for me.

A: If a miscarried fetus completed its fourth month, it would be Wajib (obligatory) to wash, shroud, offer Janazah (Funeral) Prayer, and bury it in the public graveyard like any other dead person. It would be Mustahab (desirable) to give it a name and offer 'Aqiqah (sacrifice for a newborn) for it. What this father did of not asking for his miscarried child

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is a gross mistake especially since it had completed its sixth month. Moreover, it is a blamable negligence. He has to repent to Allah and ask the hospital staff about what happened to his miscarried child at the time to discharge the obligation.

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Fatwa no. 21082

Q: I would like to ask Your Eminence about miscarried children in the morgue of Tarif hospital. There are twelve of them; the first has been there since 1406 A.H. and the last has been there since 1416 A.H. The dates of the admission of some of them are unknown. Moreover, there are separate limbs scattered like fingers, hands and the like. I asked the manager of the hospital to tell the governor that those children have been for a long period of time in the morgue of the hospital and their parents did not receive them and that there is no sufficient information to know the addresses of their parents and that there is someone who offers to take their bodies and perform the necessary procedures to bury them, they agreed that I can receive them and wash, shroud, pray for, and bury them. My question is:

1- Is it permissible for me to receive them without the knowledge of their parents taking into consideration that it is impossible to know their addresses because the available data of addresses are not enough and the cases have been in the hospital for a very long period of time?

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2- As for the miscarried fetuses which completed four months; they should be washed, shrouded, offered Janazah (Funeral) Prayer for, and buried in the public graveyard of Muslims. What is the ruling if the miscarried fetus is under this age? Is it permissible to throw it in the dump or in the sewerage system?

3- The age of some of those children in the morgue cannot be distinguished as a result of the change of their bodies and colors and the complete atrophy of their bodies, how should we behave in this case?

4- Is it permissible to bury two or three of them in one grave, how should it be done?

5- What is the ruling on washing, shrouding, offering prayer, and burying the limbs?

A: 1- The manager of the hospital is responsible for taking the necessary procedures of delivering the miscarried fetuses to their parents immediately after miscarriage. It is impermissible to postpone this delivery without a legitimate excuse which entails this delay.

2- Those children whose parents' addresses are known must be delivered to them. Those whose parents' addresses are unknown, the management of the hospital or whoever donates to receive them from the morgue should adhere to the following:

A- If the miscarried fetus is less than four months of age, it should be wrapped in a piece of cloth and buried in any pit in the public cemetery without being washed or offered Janazah (Funeral) Prayer for,

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because life was not yet breathed in it.

B- If the miscarried fetus is four months of age or more, it is Wajib (obligatory) to wash, enshroud,

offer Janazah (Funeral) Prayer for, and bury it. If they are more than one, each should be buried alone in a separate grave like any other dead person.

3- As for the separate limbs which were cut off of the dead, they must be washed and inserted into his shroud. If the person whose limbs are separated from them is not present, the limb must be washed, shrouded, offered Janazah (Funeral) Prayer for, and buried in a single grave in the public cemetery because this was the behavior of the Sahabah (Companions) of the Prophet (may Allah be merciful to them all) towards the separate limbs of the dead. A limb which is amputated off from a live person should be buried in a pit in the public cemetery without being washed or offered prayer for.

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The first question of Fatwa no. 14845

Q 1: What is the ruling if someone died and someone else other than his relatives bought the shroud from his money and refused to be paid back the price from the dead person's son, taking into consideration that the dead was not poor. I hope Your Eminence will clarify the issue for me.

A 1: There is no harm if a Muslim offers to buy the shroud for his fellow Muslim,

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whether the dead person was rich or poor and whether the donor was a relative or not.

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The first and third questions of Fatwa no. 18230

Q 1: My father died on Friday 30/07/1416 A.H., while we were on our way to the hospital. One of the people who were with me bought the shroud, after the funeral I tried to pay him its price but he swore he would not take the price, what is the ruling in this case?

A 1: The person who bought the shroud for your father has done a good deed. If he refused to be paid back the price, then he has done it for the sake of Allah. There is no blame on you nor on your dead father since this man intended to donate.

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Q 3: If someone requests, in his will, to be buried in a specific place, but was buried in another available grave, is this permissible? What about executing his will in this regard?

A 3: If the dead person requests in his will to be buried in a certain country or a certain place, it will not be Wajib (obligatory) to carry out such kinds of wills. He should be buried with other Muslims in any available place. All praise be to Allah.

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The first question of Fatwa no. 17172

Q 1: In hospitals, we receive people injured in accidents while they are in a state of Ihram (ritual state) for Hajj or `Umrah, who consequently die due to these accidents. The hospital's management keep them in the morgue or deliver their bodies to their families after wrapping them in bed sheets or a piece of cloth which also covers their faces and heads, is this a correct procedure? What is the valid procedure in such cases? Are men and women the same in this ruling? Some of the dead who are in a state of Ihram either for Hajj or for `Umrah die due to fire or being run over or the like which causes the deformation of their faces and skulls, this leads those in charge of the dead bodies to cover their faces and skulls, is this procedure correct, and what is the valid procedure in such cases?

A 1: It is not permissible to cover the head of a dead man in the state of Ihram, nor his face even if he is run over or burnt according to the general statement of the Prophet (peace be upon him) about the Muhrim (pilgrim in the ritual state for Hajj and `Umrah) whose camel broke his neck while he was staying in `Arafah : [\(Wash him with water and Sidr \(lote tree\) and shroud him in his two pieces of cloth, and neither perfume him, nor cover his head, for he will be resurrected on the Day of Resurrection as pronouncing Talbiyah \(devotional expressions chanted at certain times during Hajj and `Umrah\).\)](#) Unless it is needed to wrap his head because it is smashed into pieces,

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there would be no blame then to keep the damaged parts of the dead body together.

Women's faces and heads must be covered like the rest of her body, since it is only Niqab (face veil) which is not allowed in Hajj, but covering her face with any other thing is obligatory specifically in the presence of Ajnaby (man lawful for the woman to marry).

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The second question of Fatwa no. 18556

Q 2: Is it permissible for anybody to request in his will to be shrouded in his Ihram (clothing worn during the ritual state for Hajj and `Umrah) whenever he dies? Is there any advantage in doing so?

A: We do not know of any evidence from the Sunnah (whatever is reported from the Prophet) that supports the request of making the clothes of Ihram as a shroud. Such request was not reported to be done by the Sahabah (Companions of the Prophet) or the practices of the Salaf (righteous predecessors) of our Ummah (nation based on one creed).

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Fatwa no. 20863

Q: It was mentioned by Ibn `Abdul-Hady in his book "Mughni Dhwi Al-Afham" that

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the hands of the dead person should be put on his chest when shrouded, I have closely looked this issue up in more than twenty books but I had never found such an opinion, not even a reference to it. Moreover, I did not find it in the books of other Madhahib other than Hanbalis, that is why I hopefully wish your Eminence will clarify the validity of this opinion, and to show whether it is supported by verified legal evidence or is it just Ijtihad (juristic effort to infer expert legal rulings) of Ibn `Abdul-Hady (may Allah be merciful to him). May Allah safeguard you, and grant you good health! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: It is permissible to put the hands of the dead person when shrouding on either his chest or at his sides, it is open to choice (All praise be to Allah).

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Fatwa no. 15652

Q 1: Is it permissible to wash the dead in the bathroom ?

A 1: It is permissible to wash the dead in a clean and hidden bathroom since there is nothing forbidden in doing so as it is permissible for any Muslim to wash in bathrooms while alive.

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Q 2: Should the pubic hair of a deceased person be shaved when washing them or should it be left?

A: If there is anything that need to be removed from a deceased person according to Shari`ah (Islamic law),

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such as his hair or nails whose length deforms him, they are to be removed in the same way as it is permissible for the living, except for those who meet their death while in the state of Ihram (ritual state for Hajj or `Umrah). This is part of Sunan-ul-Fitrah (natural hygiene). As for shaving the pubic hair and circumcision, they are not permitted to be done after death.

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Q 3: Is it permissible for women to offer Janazah (Funeral) Prayer for the dead?

A: It is permissible for women to offer Janazah Prayer over the dead, whether on their own or led in the Salah (Prayer) behind men, based upon the general evidence and the fact that all Muslims, men and women, are required to supplicate Allah for the deceased.

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Fatwa no. 17385

Q: In the city of Riyadh, there are certain Masjids (mosques) where Janazah (Funeral) Prayers are often offered to the extent that these Masjids have become well-known for this, such as Masjid `Atiqah and Masjid Al-Rajhy in Rabwah. Many young men deliberately perform Salah (Prayer) in these Masjids in the hope that they may obtain the virtue of offering Janazah Prayer.

My question is: Is doing this permissible? Please give us a Fatwa, may Allah reward you!

A: Shari`ah (Islamic law) states the virtue of witnessing Janazah Prayer and the funeral procession, because it is part of Iman (belief). It was authentically narrated by Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) stated: [\(He who accompanies the funeral procession of a Muslim out of Iman and Ihtisab \(confident anticipation of Allah's Recompense\)](#)

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and remains with it till the Janazah Prayer is offered and the burial ceremonies are over, will return with (a reward of) two Qirats. Each Qirat is like the size of (Mount) Uhud. He who offers the Janazah Prayer only and returns before the burial, will return with (the reward of) one Qirat only.)

Imam Al-Bukhari, in his Sahih (Authentic Hadith Book), classified under the Book of "Al-Iman" the chapter entitled "Following Funeral Processions is Part of Iman." This indicates the virtue and desirability of attending Janazah Prayer and following the funeral procession.

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The third and fourth questions of Fatwa no. 16127

Q 3: Is it permissible for a Muslim to offer Janazah (Funeral) Prayer over a Kafir (disbeliever) when he dies?

A: It is permissible neither to offer Janazah Prayer over a deceased Kafir nor to supplicate Allah for him. Allah (Exalted be He) says: [﴿It is not \(proper\) for the Prophet and those who believe to ask Allâh's Forgiveness for the Mushrikûn \(polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh\), even though they be of kin﴾](#)

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Q 4: How old should a person be to wash the deceased?

A: The person who is permitted to wash the deceased should be a sane Muslim, mature enough to have the capacity to form intent.

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The second question of Fatwa no. 16575

Q 2: Is it permissible for one approaching death to instruct one's family that a certain person should lead the Janazah (Funeral) Prayer over him, although he is not a family member but a neighbor, yet is well-known for his sound `Aqidah (creed)?

A: It is permissible for a person to instruct others that after his death the Janazah Prayer offered over him should be led by a certain person known for his righteousness and sound `Aqidah, since this renders the Du `a' (supplication) all the more deserving to be answered.

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Fatwa no. 13719

Q: My grandfather died twenty-five years ago among such people who were so ignorant in the matters of their religion that they neither knew nor offered Janazah (Funeral) Prayer over him. Until today we have been living in doubt about this matter that we find to be hard on us and causes us pain. We feel that there is a responsibility laid on us in this regard. Thus, we hope that Your Eminence Shaykh will give us a Fatwa regarding what we should do now after this long period has passed. Should we offer Janazah Prayer over him now, give in Sadaqah (voluntary charity) on his behalf or what should we do?

A: It is too late to offer Janazah Prayer over your grandfather. You should supplicate Allah to forgive and have mercy on him. It is permissible for you to give in Sadaqah on his behalf according to your means, since the deceased benefits from Du`a' (supplication) made for them as well as Sadaqah given on their behalf. We pray Allah to pardon us, you, him and every Muslim!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first and second questions of Fatwa no. 16403

Q 1: Is it permissible to offer Janazah (Funeral) Prayer in the empty place inside the graveyard?

A: It is permissible to offer Janazah Prayer in the graveyard before burying the deceased. Yet if the deceased has been buried, it is permissible to offer Janazah Prayer over his grave since the Prophet (peace be upon him) performed Janazah Prayer over a grave. What is prohibited to be performed

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in the graveyard is any Salah (Prayer) other than Janazah Prayer which is exceptional in this regard. It makes no difference whether they offer the Salah with the grave behind, in front of, or at their right or left side.

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Q 2: Is it a condition when burying a Muslim woman in the grave that the one who descends with her and the one who receives her should be of her Mahrams (spouse or unmarriageable relative)?

A: It is not conditioned that the person who buries a Muslim woman in her grave should be a Mahram to her. It is narrated on the authority of Anas (may Allah be pleased with him): [﴿We witnessed the funeral of one of the daughters of the Messenger of Allah \(peace be upon him\) who was sitting by the side of the grave. I saw his eyes shedding tears. He \(peace be upon him\) said, 'Is there anyone among you who did not have conjugal relations with his wife last night?' Abu Talhah replied in the affirmative. And so the Messenger of Allah \(peace be upon him\) told him to get down in her grave and he got down in her grave and buried her.﴾](#) (Related by Al-Bukhari)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 16727

**All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets.
To proceed:**

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The Permanent Committee for Scholarly Research and Ifta' has read the Fatwa request submitted to his Eminence the Grand Mufty. It was referred to the Committee by the Council of Senior Scholars no. (3560) dated 6/8/1414 A.H. In his inquiry for Fatwa, the brother asks what the Islamic view is regarding an old Masjid (mosque) in a graveyard in their neighboring country Al-Ahsa', which is designated for offering Janazah (Funeral) Prayer. He also asks about the new Masjid they have begun to build in the graveyard for offering Janazah Prayer and performing Salah (Prayer) in general.

The request has been referred to His Eminence the Chief Justice of the Courts of Al-Ahsa' through letter no. (2384/2) dated 22/8/1414 A.H. to form a committee consisting of the court, emirate, the Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV), and the municipality in order to inspect the graves and prepare a detailed report. The reply was received through letter no. (3309/1) dated 23/10/1414 A.H. attached with a report by the committee that inspected the grave site. Following is what was stated in this report:

We want to inform you that the site in question was inspected by us where we found that it lies within the graveyard, just one meter away from the eastern wall of its fence. It also lies about one hundred and twenty five meters away from the old building. Its length is 20 meters and its width is ten meters. It has an attached facility whose length is 15 meters and 5 meters in width. Construction is still underway and the land where it is being built is part of

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the graveyard; therefore, offering any other Salah than that of Janazah is not in accord with Shari`ah (Islamic law). It is located far away from the village, and there are neither buildings nor people living near it. We opine that if there is a piece of land owned by the municipality near the graveyard yet outside it where the Masjid can be built; this is best and preferable, especially if it is on the western side of the graveyard in order for it to be near the village. This is what must be presented for consideration. May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

After studying the matter, the Permanent Committee for Scholarly Research and Ifta' issued a Fatwa that the buildings, both the old and the new, should be removed since they are part of the land of the graveyard. It is not permissible to build a Masjid specified for offering Janazah Prayer or any other Salah within the graveyard. The municipality of the area should remove them both under the auspices of the committee by whom the report was prepared.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



The first question of Fatwa no. 17625

Q 1: What is the ruling on offering Janazah (Funeral) Prayer in a graveyard? If your reply is that this is not permissible, then how do we reconcile this with the Hadith of the Prophet (peace be upon him) wherein he offered Janazah Prayer in the graveyard over the woman who used to clean the Masjid (mosque)?

A: Anyone who misses offering the Janazah Prayer over a deceased, it is Mustahab (desirable) to offer it over their grave

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within the period of a month from the day of burial. The grave should be in a middle position between the praying person and the Qiblah (Ka`bah-direction faced in Prayer). It is narrated in a Sahih (authentic) Hadith on the authority of Abu Hurayrah (may Allah be pleased with him): **«There was a black woman (or a man) who used to clean the Masjid (mosque). The Messenger of Allah (peace be upon him) once noticed that she was absent and asked about her, but he (peace be upon him) was told that she had died. He (peace be upon him) said, 'Why did you not inform me?' They responded in a way which conveyed that she was of little importance. The Prophet (peace be upon him) said, 'Lead me to her grave.' They led him to it and he prayed over her. He (peace be upon him) said, 'These graves are full of darkness upon their occupants and Allah (Glorified and Exalted be He) illuminates them by virtue of my prayer over them.'»** Imam Ahmad said: "Who can doubt the validity of offering Janazah Prayer over a grave? The act is reported to be done by the Prophet (peace be upon him) through six lines of transmission all of which are Hasan (Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish)."

The Hadiths stating that the Prophet (peace be upon him) offered Janazah Prayer over the grave of the deceased after burial are classified as Sahih and Mutawatir (a Hadith reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible). It was narrated by Ibn `Abbas, Abu Hurayrah, Anas ibn Malik, Yazid ibn Thabit, the brother of Zayd ibn Thabit, `Amir ibn Rabi`ah, Jabir ibn `Abdullah, Buraydah ibn Al-Hasib, Abu Sa`id Al-Khudry, and Abu Umamah ibn Sahl (may Allah be pleased with them)

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Fatwa no. 17636

Q: Is it permissible to offer Janazah (Funeral) Prayer in congregation in the graveyard before performing the obligatory Salah (Prayer)?

A: The basic rule is that the Prophet (peace be upon him) used to offer Janazah Prayer over a deceased Muslim in the graveyard or outside it.

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Sometimes he (peace be upon him) would offer it in the Masjid (mosque). Both are permissible, that is, Janazah Prayer can be offered either before or after the obligatory Salah.

As for the obligatory Salah, it is not permissible to perform it in the graveyard since this was prohibited by the Prophet (peace be upon him). The same applies to Nafilah (supererogatory Salah), i.e. it is not permissible to perform it in the graveyard based on the purport of the statement of the Prophet (peace be upon him): [\(May Allah curse the Jews and the Christians, for they have taken the graves of their Prophets as places of worship.\)](#) There are also other Sahih (authentic) Hadiths to the same effect.

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The second question of Fatwa no. 17363

Q 2: Is it permissible to offer Janazah (Funeral) Prayer over deceased males and females together? Or should it be offered over males or females separately?

A: It is permissible to offer Janazah Prayer over a group of deceased Muslims at the same time in the following manner: Men should be aligned close behind the Imam, followed by boys, and then followed by women.

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Fatwa no. 17436

Q: What is the ruling on performing Janazah (Funeral) Prayer over the deceased multiple times? In other words, if a person dies

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in the city of Al-Ta'if, for example, where Janazah Prayer is offered over him there; then the body is moved to some village outside the city for burial there, is it permissible that Janazah Prayer be offered over him again by the inhabitants of the village? Is it permissible for one who has already offered Janazah Prayer over the dead the first time to offer it again with those who have not performed it? Should the Janazah Prayer offered the second time be performed in the Masjid (mosque) of the village or outside it? With regard to a person who is killed in execution of a Had (ordained punishment for violating Allah's Law) or Ta'zir (discretionary punishment) or as a victim, should they be washed and shrouded or not?

A: There is no problem in offering Janazah Prayer over the deceased more than one time. For example, if Janazah Prayer is offered over them by a group of Muslims and then a second group comes, who has not offered the Janazah Prayer, they can offer Janazah Prayer over the deceased either in congregation or individually, either in the Masjid or the graveyard, and either before burial or over their grave after the burial within the period of one month. With regard to a person who is killed as a victim or in execution for a Had or Ta'zir, they should be washed, shrouded, Janazah Prayer offered over them, and buried in the graveyards of Muslims provided that they are a Muslim.

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Fatwa no. 17911

Q: I have a paternal uncle who is fifty years old, and has been mentally retarded since childhood. He neither performs Salah (Prayer) nor observes Sawm (Fast), and can understand nothing. My question, may Allah reward you, is: Should we offer Janazah (Funeral) Prayer over him or not?

A: This mentally retarded person is considered a Muslim. Thus, Janazah Prayer should be offered over him upon his death.

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He also should be buried in the Muslim graveyards.

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The second question of Fatwa no. 17882

Q 2: Is it true that it is not valid to offer Salat-ul-Gha'ib (Funeral Prayer in absentia) and that the Messenger (peace be upon him) only offered Salat-ul-Gha'ib over Al-Najashy because Allah made Al-Najashy visible before him out of honor to the Messenger (peace be upon him)?

A: Offering Janazah (Funeral) Prayer over an absent dead person is permissible, provided the deceased was a person who benefitted or rendered services to Islam, since this was done by the Prophet (peace be upon him) upon receiving the news of the death of Al-Najashy, the King of Abyssinia (Ethiopia), where he (peace be upon him) ordered his Sahabah (Companions of the Prophet, may Allah be pleased with them) to form a row and led them in Janazah Prayer.

The basic ruling is that offering Salat-ul-Gha'ib is not just confined to Al-Najashy (may Allah be pleased with him). It is permissible to offer it over any prominent person in Islam. What was stated by your teacher that Al-Najashy was made visible before the Prophet (peace be upon him) is false and has no basis.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18443

Q: My wife gave birth to a stillborn baby in his seventh month. He had been dead

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for fifteen days in the womb of his mother. Upon his stillbirth I took him to the graveyard, where I was told that the baby was not to be washed, since his body was saturated with blood and his flesh would melt. Therefore, if water were poured put on him, he would dissolve. Thus, the man shrouded him without washing him. Some of those who were with me said that Janazah (Funeral) Prayer should not be offered over him, which caused me to bury him without washing or offering Janazah Prayer over him. Was what I did correct? If it was obligatory to offer Janazah Prayer over him, is it permissible to offer it now, although he was buried three months ago?

A: Anyone who dies and is buried without offering Janazah Prayer over them, it is obligatory to offer Janazah Prayer over their grave, since offering Janazah Prayer over a deceased is a collective obligation which in your case was not performed. It is considered to be performed if just one person offers it, as stated by Muslim scholars regarding the ruling on the conditions for waiving a collective obligation. Accordingly, you should offer Janazah Prayer over the grave of your son, either by yourself or in congregation.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 17841

Q 1: A man who died after `Asr (Afternoon) Prayer, half an hour before Maghrib (Sunset) Prayer. Is it permissible to offer Janazah (Funeral) Prayer over him (at this time)? What is the solution if he was buried without offering Janazah Prayer over him? This incident actually occurred recently, where a person was buried without offering Janazah Prayer over him, because someone said he had heard that offering Salah (Prayer) during this time is prohibited.

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Thus, they buried the deceased without offering Janazah Prayer over him.

A: It is obligatory to offer Janazah Prayer over the deceased referred to. Burying him without offering Janazah Prayer over him was wrong, since the Messenger of Allah (peace be upon him) only forbade offering Janazah Prayer during the very brief period shortly before sunset, as authentically reported from the Messenger of Allah (peace be upon him) from the Hadith narrated by `Uqbah ibn `Amir. It is obligatory to offer Janazah Prayer over the grave of the mentioned deceased within a month of his burial, since offering Janazah Prayer over the deceased is a collective obligation.

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Fatwa no. 18842

Q: A person died while being in debt to people. Those attending his funeral brought his bier near to the Imam (the one who leads congregational Prayer) to lead Janazah (Funeral) Prayer over him. However, the Imam refused because the person died while in debt. Since none undertook to pay the debts on his behalf, they buried him without offering Janazah Prayer over him, because of the Hadith reported from the Messenger (peace be upon him) when he did not offer Janazah Prayer over an indebted deceased person and said: "Offer Salah (i.e. Janazah Prayer) for your companion." Should Janazah Prayer be offered over an indebted deceased person and what is the ruling on this?

A: It is obligatory to offer Janazah Prayer over a deceased Muslim, whether indebted or not. Withholding from offering Janazah Prayer over an indebted deceased person is specific to the Prophet (peace be upon him), since he (peace be upon him) said: [\(Offer Salah \(i.e. Janazah Prayer\)](#)

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[for your companion.](#)) Withholding from offering Janazah Prayer over those indebted was done by the Prophet (peace be upon him) during the early days of Islam when he (peace be upon him) could not afford to pay the debts on behalf of the insolvent deceased. When Allah granted him the means, he (peace be upon him) would pay these debts on their behalf and offered Janazah Prayer over them. In conclusion, it is not permissible to refuse offering Janazah Prayer over a deceased Muslim because they are indebted. Rather, this was particular to the Prophet (peace be upon him) and in a specific case.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 19428

Q 1: What is the ruling on offering Janazah (Funeral) Prayer over a deceased person in Riyadh and then moving him to his home town so that his family and relatives can offer Janazah Prayer over him, where some would repeat offering Janazah Prayer over him again?

A: With regard to moving the deceased from the place where he dies to be buried in some other place, this is permissible, particularly if there is a certain benefit. On the other hand, if there is no benefit in moving him, burying him in the place where he dies is to be given priority, provided there is no impediment in burying him there. This ensures hastening to prepare the deceased for burial as the Prophet (peace be upon him) commanded. There is no harm in repeating Janazah Prayer over him, particularly for those who have not performed it over him the first time.

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Q 2: What is the ruling on attending Janazah (Funeral) Prayer in ornate garments,

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such as wearing Mashlah (a Palestinian, simple, man's coat-like garment made from cotton and decorated with embroidery), which has grown to be a custom followed by some and has widely spread in society?

A: There is nothing wrong in wearing ornate garments by men offering Janazah Prayer over the deceased, provided that they do not believe that this is Mustahab (desirable) for Janazah Prayer in particular.

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Q 3: What is the ruling on greeting the relatives of the deceased and offering them condolences in the Masjid (mosque), which creates a crowd in the Masjid?

A: There is no harm in offering condolences to the relatives of the deceased, whether in the Masjid or at any other place upon meeting them, since this is out of commiseration.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 19627

Q 2: What is the ruling on offering Janazah (Funeral) Prayer after burying a deceased after `Asr (Afternoon) Prayer? Is there any impediment to offering it after `Asr Prayer either before or after burying a deceased? We want to remove doubt from our hearts.

A: Whoever misses offering Janazah Prayer over the deceased, it is Mustahab (desirable) to offer Janazah Prayer for them over their grave. The grave should be in a middle position between them and the Qiblah (Ka`bah-direction faced in Prayer). It is permissible to offer it within the period of a month from their burial, according to the Hadith narrated by Abu Hurayrah (may Allah be pleased with him) who said: [«A black woman who used to sweep the Masjid \(mosque\) died. The Prophet \(peace be upon him\) inquired about her. The people told him that she had died. He \(peace be upon him\) said, 'Why did you not inform me?'](#)

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He (peace be upon him) then said, 'Lead me to her grave.' They led him to it and he (peace be upon him) prayed over her.» (Agreed upon by Al-Bukhari and Muslim) It was also narrated by Sa`id ibn Al-Musayyib [«that Um Sa`d died while the Prophet \(peace be upon him\) was not there. When he \(peace be upon him\) came, he prayed over her, and a month had gone by since that \(her death\).»](#) (Related by Al-Tirmidhy; its narrators are Thiqah [trustworthy]) Imam Ahmad said: "The longest period during which it is permissible to offer Janazah Prayer is a month. There is nothing wrong in extending this period for one or two more days. Beyond this period, Janazah Prayer should not be offered over the deceased. Rather, one should supplicate Allah to have mercy on and forgive them."

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The thirteenth question of Fatwa no. 18612

Q 13: Is it permissible to offer Janazah (Funeral) Prayer over a boy who has not reached the age of puberty?

A: Janazah Prayer should be offered over any Muslim deceased, even over the young who have not reached the age of puberty. It is even prescribed to offer it over a stillborn fetus provided that the soul was breathed into it.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



The first question of Fatwa no. 19675

Q 1: What is the ruling on the Imam (the one who leads congregational Prayer) offering Janazah (Funeral) Prayer over the deceased in a room behind the Masjid (mosque) while Muslims offer it in the Masjid, i.e. before the Imam while being led by him?

A: It is permissible to offer Janazah Prayer either in or outside the Masjid. However, just as any other Salah (Prayer), those offering it should stand behind the Imam leading them in it. In other words, it is not permissible for them to stand in front of him, as this contradicts the Sunnah (acts, sayings or approvals of the Prophet).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 19974

Q: If while performing 'Isha' (Night) Prayer in Ramadan a funeral is brought, should we first offer Tarawih (special supererogatory night Prayer in Ramadan) or Janazah (Funeral) Prayer after 'Isha' Prayer? Which is preferred: to offer Janazah Prayer in Masjids (mosques) or outside, i.e. in a separate Musalla (place for Prayer) near the graveyard? May Allah protect and make you successful!

A: The Sunnah (action following the example of the Prophet) is to hasten to prepare the dead body for the Janazah Prayer and the burial

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so that they may soon receive the good reward for their good deeds if they were pious or people will be quickly relieved of them if they were wicked. It was reported on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: [«Make haste with the funeral; if the dead person was good, it is a good state to which you are sending him; but if they were otherwise it is an evil of which you are ridding yourselves.»](#) (Related by Imam Ahmad in his Musnad [Hadith compilation], Al-Bukhari and Muslim in the Two Sahih [authentic] Books of Hadith [i.e. Al-Bukhari and Muslim], and Ashab-ul-Sunan [authors of Hadith compilations classified by jurisprudential themes]) It was also related by Al-Tabarani with a Hasan Isnad (a Hadith whose Isnad contains a narrator with weak exactitude, but is free from eccentricity or blemish) on the authority of Ibn 'Umar (may Allah be pleased with them both) that the Messenger of Allah (peace be upon him) said: [«When one of you dies, do not withhold their corpse. Rather, make haste to bury them in their grave.»](#) Hastening to bury a deceased is essential to prevent physical decay and the development of an unpleasant odor that offends people. Accordingly, Janazah Prayer should be given priority by offering it immediately after the 'Isha' Prayer and before Tarawih. As this is more consistent with the Sunnah, which urges to hasten the burial of the deceased. Moreover, Janazah Prayer takes a short time that neither results in delaying Tarawih Prayer nor causes any harm. As for the place where Janazah Prayer should be offered, the Sunnah of the Prophet states that he (peace be upon him) would often offer Janazah Prayer over the deceased outside the Masjid. He (peace be upon him) would offer it in the Musalla to facilitate those attending the Prayer to witness the burial and earn the reward of two Qirats; one Qirat for offering Janazah Prayer for the deceased, and another for witnessing its burial. This is based on what was narrated by Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: [«Anyone who offers Janazah Prayer will have one Qirat \(of reward\) and if they stay until the burial is done will have two Qirats; each Qirat is equal to \(the Mount\) Uhud.»](#) (Related by Imam Muslim) The is because

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anyone who offers Janazah Prayer in the graveyard will take many more steps, which will increase their reward. On the other hand, offering Janazah Prayer in the Masjid makes it more likely that people will return to their homes and not witness the burial.

However, there is nothing wrong with offering Janazah Prayer in the Masjid, because it was proven

that the Prophet (peace be upon him) did so. This is based on what was narrated by `Aishah (may Allah be pleased with her) who said: [\(The Messenger of Allah \(peace be upon him\) offered Janazah Prayer for Suhayl ibn Bayda' in the Masjid.\)](#) (Related by Imams Muslim, Al-Tirmidhy and Abu Dawud)

Another narration reads: `Aishah ordered that the body of Sa`d ibn Abu Waqqas be brought past her in the Masjid so that she could offer Janazah Prayer for him. Some people disapproved of her doing that, so she said: [\(How quickly people forget! The Messenger of Allah \(peace be upon him\) offered Janazah Prayer for Suhayl ibn Al-Bayda' in the Masjid.\)](#)

It was authentically reported that Janazah Prayer was offered for both Abu Bakr and `Umar (may Allah be pleased with them both) in the Masjid. Yet none of the Sahabah (Companions of the Prophet) objected. Today people are accustomed to offering Janazah Prayer in the Masjid. Perhaps because this facilitates it for people and encourages many of them to offer the Salah for the deceased whose reward will accordingly increase. Perhaps this began as a result of people being too busy in this age and have become lazy to the extent that they neglect and have no zeal for the acts of Sunnah, except those whom Allah wills.

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Accordingly, it is permissible to offer Janazah Prayer for a deceased in either the graveyard or the Masjid, since both matters were authentically reported to be one of the matters adopted by the Messenger of Allah (peace be upon him) and his Sahabah (may Allah be pleased with them).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 19999

Q: I hope that Your Eminence clarify the following matter mentioned in the sixth question of Fatwa no. 8382, which reads: Is it permissible to offer Janazah (Funeral) Prayer in the place void of graves within the graveyard?

The answer was: This is permissible because the Prophet (peace be upon him) offered Janazah Prayer over a woman who used to clean the Masjid (mosque), when she died and was buried without him being informed of this. Upon learning this he said: Show me her grave, where he then went and offered Janazah Prayer there.

In Fatwa no. 9269, dated 23 / 12 / 1405 A.H., the second question read: One day a person met his death, and we accompanied the funeral to the graveyard. Upon offering Janazah Prayer over the deceased, the corpse was placed into the grave and the Adhan (call to Prayer) was announced by his head. Please, explain to us the ruling on this and what should be done in this regard?

The answer was: It is not permissible to announce the Adhan nor Iqamah (call to start the Prayer) at the grave, because this was neither reported

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from the Prophet (peace be upon him) nor from his Companions. Rather, it is a Bid`ah (innovation in Islam), knowing that the Prophet (peace be upon him) stated: [\(Whoever performs an action which is not in accordance with this affair of ours \(Islam\) will have it rejected.\)](#) .

My question is: How do we reconcile the Prophet's (peace be upon him) offering Janazah Prayer over the deceased at the grave, as is stated in the first Fatwa, and the ruling mentioned in the second Fatwa that it is not permissible? Could you please clarify this matter?

A: There is no such contradiction, as you assume, between what was stated in the first and the second Fatwas issued by the Permanent Committee, because the issues inquired about in both Fatwas are different. There is no doubt that it is permissible to offer Janazah Prayer over the deceased in the graveyard, since this was done by the Prophet (peace be upon him), as has been mentioned. Conversely, it is not permissible to announce the Adhan or the Iqamah at the head of the deceased after offering Janazah Prayer over and burying them in the grave. This is a Bid`ah that has no basis in Shari`ah (Islamic law), as it was never practiced by the Prophet (peace be upon him) or any of his Companions (may Allah be pleased with them), as is stated in the Fatwa. Thus, the ambiguity should be dispelled. Janazah Prayer should not be preceded by neither the Adhan nor the Iqamah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



Fatwa no. 21419

Q: I hereby send Your Eminence this letter wherein I mention that I often

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see a group of people who, due to following Janazah (Funeral) Prayer at a time when an obligatory Prayer is due, perform the latter Prayer in a place specialized for offering condolences, which lies in the middle of the graveyard of Azrinig, Al-Hufuf. On Wednesday corresponding to 13/2/1412 A.H., I went to the graveyard and entered the mentioned place, where I saw a carpet furnished at the entrance and followed with rows of the carpets of endowment, which meant that the place had been prepared for performing congregational Salah (Prayer). There are graves lying in the direction of the Qiblah (Ka`bah-direction faced in Prayer). I hope Your Eminence issue a Fatwa to forbid the Bid`ah (innovation in religion) of preparing the places of graveyards for performing Salah and to explain whether or not those who perform Salah there should make up for it. May Allah guide you and protect you in this world and in the Hereafter!

A: It is not permissible to allocate a certain place in the graveyard and mark it with a Mihrab (a niche in the wall that indicates the Qiblah), carpets or any other thing for offering Janazah Prayer, since this was not introduced in the Sunnah (whatever is reported from the Prophet), and it is feared that people might head for it to perform the obligatory and supererogatory Salahs therein, which is absolutely forbidden based on what is stated in many Mutawatir Hadiths (Hadiths reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible) regarding forbidding performing Salah in the graveyard to avoid temptation, preserve Tawhid (belief in the Oneness of Allah) and block the means leading to Shirk (associating others with Allah in His Divinity or worship). Accordingly, it is obligatory not to introduce such things in graveyards and to remove any such thing that exists there.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



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Fatwa no. 20692

Q: We have a cemetery in Al-`Uyun, the governorate of Al-Ahsa', in which we established an awning attached to the cemetery's wall providing it with a Mihrab (a niche in the wall of a mosque that indicates the Qiblah). The awning was surrounded by a 30-cm-high block that was covered by sand. In addition, a place for Wudu' (ablution) was also established. We decided to submit this inquiry to Your Eminence to guard against any violation of pure monotheism; actually, we fear that the situation might get so aggravated in the future that it may be taken as a place of worship with the passage of time. To avoid this, we hope that Your Eminence take the necessary procedure in this regard, bearing in mind that responsible for this awning is the municipality of Al-`Uyun and it is funded by donations of Al-`Uyun charitable society with a charitable purpose In sha'a-Allah (if Allah wills).

A: There is nothing wrong with offering Janazah (Funeral) Prayer anywhere in the cemetery before burial in case it is not offered at the Masjid (mosque). After burial, Janazah Prayer may be offered over the grave. However, it is not permissible to specify a place in the cemetery for Janazah, for a place that is to be specified and provided with a Mihrab is only a Masjid in which the Five Obligatory Daily Prayers are performed. Moreover, it is a means to Shirk (associating others with Allah in His Divinity or worship) because laymen and ignorant people might take it as a place for offering obligatory and supererogatory Prayers, which is not permissible. Therefore, the municipality responsible for this cemetery should demolish the awning in order to avoid this.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



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The first question of Fatwa no. 20173

Q 1.: How should the imam stand in Janazah (Funeral) Prayer in case there are two male and one female dead persons?

A 1.: The two male corpses should be placed near the imam and the female corpse should be placed subsequent to them to the direction of the Qiblah (Ka`bah-direction faced in Prayer). This is indicated in the Hadith reported by Yahya ibn Subayh who said: I was told by `Ammar, the freed slave of Al-Harith ibn Naufal: [\(that he attended the Janazah of Um Kulthum and her son. As the body of the boy was placed near the imam, I objected to it. Among the people there were Ibn `Abbas, Abu Sa`id Al-Khudry, Abu Qatadah and Abu Hurayrah \(may Allah be pleased with them all\). They said: This is the Sunnah \(action following the example of the Prophet\).\)](#) (Related by Abu Dawud and Al-Nasa'y through an authentic Sanad (chain of narrators).)

In this respect, the imam should stand opposite to the heads of the two male corpses and to the waist of the female corpse. Thus, the waist of the female corpse should be opposite to the heads of the two male corpses. This is indicated in the Hadith related by Al-Tirmidhy in his "Al-Jami`" on the authority of Hammam, who reported Abu Ghalib as saying: [\(I witnessed Anas Ibn Malik offering Janazah Prayer for a man, and he stood by his head. Thereafter, the dead body of a woman from Quraysh was brought. The people said: O Abu Hamzah! Offer Janazah Prayer for her. Offering Janazah Prayer for her, he stood opposite to her waist. Al-`Ala' ibn Ziyad said to him, "Is this how Allah's Messenger \(peace be upon him\) used to stand, like you stood, with respect to the corpses of a man and a woman?" He replied, "Yes!" When he finished, Al-`Ala' said,](#)

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["Keep this in mind!"](#)) Moreover, Abu Dawud and Ibn Majah reported a similar Hadith in their Sunan (Hadith compilations classified by jurisprudential themes) and Al-Tirmidhy judged it as Hadith Hasan (good Hadith). The same notion is also indicated in the Hadith related by the Six Hadith Compilers (Al-Bukhari, Muslim, Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah) on the authority of Samurah Ibn Jundub [\(that when the Prophet \(peace be upon him\) offered Janazah Prayer for a woman, he stood opposite to the middle of her body.\)](#) The Hadith is judged by Al-Tirmidhy as Hasan Sahih (a Hadith which according to Al-Tirmidhy stands at a higher level than a mere Hasan Hadith, but at a bit lower level than Sahih).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



Fatwa no. 20156

Q: One of the customary practices in our community is to offer Janazah (Funeral) Prayer after an obligatory Prayer, such as Zhuhr (Noon) Prayer or any other Salah (Prayer). Is it permissible for us to offer Janazah Prayer at times other than those of obligatory Prayers? If no,

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why should we offer Janazah only at the time of obligatory Prayers?

A: It is permissible to offer Janazah Prayer at any time, whether after an obligatory Prayer or otherwise. In fact, many people are used to offer Janazah Prayer after an obligatory Prayer as it is more likely to gather the greatest number of people and in order not to make it difficult for people to gather at a time other than that of obligatory Prayers. Actually, this matter is open to choice.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The third question of Fatwa no. 20320

Q 3: What should Ma'mums (people being led by an imam in Prayer) do if the imam faints while offering Janazah (Funeral) Prayer? What is the ruling if the imam's Wudu' (ablution) is invalidated (during Prayer)?

A 3: If the imam faints or his Wudu' is invalidated during Prayer, it will be permissible that a Ma'mum (person being led by an imam in Prayer) succeeds him and completes the Salah (Prayer). This is based on the story when `Umar was stabbed while performing Salah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20505

Q: What is the opinion of Your Eminence on offering Janazah (Funeral) Prayer for a person who was known to be feeble minded? Though he would behave nearly naturally regarding daily life affairs, he was not dependable in many respects, as he could not count, especially money. Likewise, he could do some occupations, such as shepherding and going back home in a natural way along with a company, yet he was deficient in intelligence and lacked social skills. He would also defend himself and would not hurt nobody. However, he was easily deceived and cheated by others. Besides, he never thought of marriage or work till he died, when he was about 40 years old. On his death, the imam of the neighborhood Masjid declared that no Janazah Prayer should be offered for him and that he may not be buried in Muslim cemeteries on the pretext that he did not offer Salah (Prayer) or observe Sawm (Fast). Thus, the imam did not offer Janazah Prayer for him and his family took charge of burying him. What is the ruling on such a case? What is the ruling on offering Janazah Prayer for him and consoling his family?

Please, be informed that the imam who gave that Fatwa consoled his family. Since there are few similar cases, what is the opinion of Your Eminence on offering Janazah Prayer for them upon their death? Should they be buried in Muslim cemeteries? Should we console their families on their death or implore mercy for them? Please give us a Fatwa in this regard, may Allah reward you with the best.

A: An feeble-minded person living among Muslims is a Muslim. On their death, they should be washed, shrouded and buried in a Muslim cemetery and Janazah Prayer should be offered for them.

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Moreover, their families should be consoled and mercy should be implored for him. Thus, they should be considered like any other Muslim. Moreover, they are pardoned and will not be held accountable for not performing Salah or observing Sawm, for they are not Mukallafs (persons meeting the conditions to be held legally accountable for their actions). As for the imam's Fatwa not to offer Janazah Prayer for them and not to bury them in a Muslim cemetery, it is considered an Ijtihad (juristic effort to infer expert legal rulings) which led to a wrong conclusion (we ask Allah to forgive him).

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The fourth question of Fatwa no. 20844

Q 4: Is it permissible for a woman to lead other women in offering Janazah (Funeral) Prayer at the place of washing the dead? Please, give us a Fatwa on this issue! May you be rewarded!

A 4: Yes, it is permissible for a woman to lead other women in the Janazah Prayer after washing and shrouding the dead, provided that Salah (Prayer) is performed outside the washing place, and that the woman leading other women in Prayer stands in the middle of the first row.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The seventh question of Fatwa no. 20844

Q 7: Is it permissible to use stucco or gypsum to mark the rows for performing the Janazah (Funeral) Prayer in the graveyard, knowing that large numbers of people often perform Prayer there and thus these lines are necessary for straightening the rows? Please, give us a Fatwa on this issue! May you be rewarded!

A 7: No, it is not permissible to draw lines with stucco or gypsum or the like in the graveyard to straighten the rows in Janazah Prayer. Rather, the imam (the one who leads congregational Prayer) should draw the praying persons' attention to straighten and consolidate the lines.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



The fourth question of Fatwa no. 21676

Q 4: How many times did the Messenger (peace be upon him) offer Salat-ul-Gha'ib (Funeral Prayer in absentia)?

A 4: It was not authentically proven that the Prophet (peace be upon him) offered Salat-ul-Gha'ib for any dead person other than Al-Najashy (Negus), according to Sahih (Authentic Hadith Book) of Al-Bukhari, and others.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



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The first question of Fatwa no. 21426

Q 1: Many children of my father died at different ages, ranging between two and five years old, while some others were miscarried, and two others were aborted in the fourth and fifth months of pregnancy. Actually, my father buried them and did not offer Janazah (Funeral) Prayer for them being ignorant in this respect. Is my father liable for anything? May Allah safeguard you.

A 1: Life is breathed into a fetus after one hundred and twenty days of pregnancy have passed. Thus, if a fetus was miscarried before life was breathed into it, it should not be washed and no Janazah Prayer should be offered for it. If it is miscarried after life was breathed into it, it should be given a name, washed and shrouded. Moreover, Janazah Prayer should be offered for it and it should be buried in a Muslim cemetery if it is born of two Muslim parents, or a Muslim father and a Kitabi (Jew or Christian) mother. In addition, two sheep in the case of a male and one sheep in the case of a female, meeting the requirement of an Ud-hiyah (sacrificial animal offered by non-pilgrims), should be offered as `Aqiqah (sacrifice for a newborn) for it. The Sunnah (action following the example of the Prophet) for `Aqiqah is to allocate one-third thereof for eating, one-third to be given as gifts and one-third to be given in charity to the poor. It should be slaughtered on the seventh, fourteenth or twenty-first day after childbirth or miscarriage, knowing that it may also be slaughtered on any other day thereafter. Based on the preceding facts, your father is not sinful for what he did regarding miscarriages in which life was not breathed into the embryos. However, he should repent of not washing, shrouding and offering Janazah Prayer for miscarriages in which life was breathed into the fetuses. Moreover, it is Mustahab (desirable) for him to give a name to and offer `Aqiqah for every miscarriage, whether male or female, in which life was breathed, as is stated earlier.

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May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



The second question of Fatwa no. 18943

Q 2: My brother died, and when we were about to offer the Janazah (Funeral) Prayer on his behalf, one of the attendants asked me to lead the Janazah Prayer! What is your opinion on this, knowing that there were other attendants more qualified to lead the Prayer. Another two questions run as follows: Is it permissible to offer Janazah Prayer for the same deceased more than once? And is it permissible to offer Janazah Prayer for the deceased after burial?

A 2: First, it is permissible for you to lead the Janazah Prayer of your deceased brother, even if other more qualified people to lead the Prayer are there, except if your brother had left a will requesting that another person lead it.

Second, repeating the same Janazah Prayer by the person who offered it is impermissible, but if a person offers it and then enters another Masjid (mosque) or cemetery and finds a Janazah Prayer for the same deceased, they may pray it again to win more Thawab (reward from Allah) for themselves and for the deceased. However, if a person did not attend the Prayer, it is Mustahab (desirable) for them to offer it for the deceased, even if in the cemetery, whether before or after the burial. This ruling is supported by the Hadith related on the authority of Abu Hurayrah (may Allah be pleased with him) that [\(A black woman who used to care for the Masjid died, and people offered Janazah Prayer for her at night. However, the Prophet \(peace be upon him\) did not hear the news of her death, and later when he was informed of it he said: "Why did you not inform me of her death!" \(It seemed as if people \[Abu Hurayrah says\] had underestimated the matter\).](#)

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[Hence, the Prophet \(peace be upon him\) asked them about the place of her grave, and offered Janazah Prayer for her.](#) (Agreed upon by Al-Bukhari and Muslim)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The third question of Fatwa no. 19504

Q 3: What is the ruling on washing, shrouding, offering the Janazah (Funeral) Prayer and burial of a woman who dies while married to a non-Muslim?

A 3: First: It is impermissible for a Muslim woman to marry a non-Muslim. In this regard, Allah (Exalted be He) stated: [﴿And give not \(your daughters\) in marriage to Al-Mushrikûn till they believe \(in Allâh Alone\)﴾](#) He (Glorified be He) also stated: [﴿then if you ascertain that they are true believers, send them not back to the disbelievers. They are not lawful \(wives\) for the disbelievers nor are the disbelievers lawful \(husbands\) for them.﴾](#) Moreover, a woman who embraces Islam while married to a non-Muslim has to immediately separate from him.

Second: A Muslim woman who dies while married to a non-Muslim must be washed and shrouded, Janazah Prayer must be offered for her, and she must be buried in a Muslim cemetery.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 14292

**All praise be to Allah Alone, and peace and blessings be upon the Last of the prophets.
To proceed:**

The Permanent Committee for Scholarly Research and Ifta' has reviewed the question submitted to His Eminence, the Grand Mufty, by the Head of the High Court in Jeddah, and referred to the Committee by the Secretariat General of the Council of Senior Scholars. The question for His Eminence reads as follows:

Attached is the letter from the Assistant Deputy of Municipal Affairs in Jeddah, no. 406, dated 7/10/1411A.H., in which he inquires about the proper Shar`y (Islamically lawful) method of preparing for mass burial of the dead in cases of emergencies. Given that the matter is very important, I have sought the answer and guidance from Your Eminence. Kindly benefit us. We ask Allah to maintain the safety of our countries and of all Muslim countries. We also ask Allah to prolong your life, help you do righteous deeds, and grant you success. May Allah safeguard you.

Having studied the Fatwa request, the Committee answered that it is Mashru` (Islamically prescribed) that

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every dead person be buried in a hole, as is the Muslim practice, following the guidance of the Prophet (peace be upon him). However, in critical circumstances, such as during wartime or epidemics, or in situations where there is a huge death toll and it is difficult to dig a separate grave for each one of the dead, it is permissible to bury more than one person in one grave out of necessity. It was authentically reported that the Prophet (peace be upon him) buried two or three of the people killed in the Battle of Uhud in one grave, placing the one who had memorized the greatest amount of Qur'an in the direction of Qiblah (Ka`bah-direction faced in Prayer). It was reported in the Musnad (Hadith compilation) and Sunan (Hadith compilations classified by jurisprudential themes) (that the Ansar (Helpers, inhabitants of Madinah who supported the Prophet, may Allah be pleased with them) came to the Messenger of Allah (peace be upon him) on the Day of Uhud and said: "We have been afflicted with wounds and fatigue. What do you command us to do?" He (peace be upon him) said: "Dig graves, make them wide, bury two or three in a single grave, and put first the one who learnt the Qur'an most".) Al-Tirmidhy said: "It is Hasan Sahih (a Hadith that stands at a higher level than a mere Hasan Hadith, but at a bit lower level than Sahih)."

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 17966

Q: On Friday, 15/3/1416 A.H., one of our relatives was buried in the cemetery of Al-Ta'if, which is adjacent to the Masjid (mosque) of Ibn `Abbas (may Allah be pleased with him). We noticed that the graves there - 2 meters long, 70 centimeters wide, and 1.2 meters high - are hollows inside the earth and are built with bricks.

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My question is: What is the opinion of Your Eminence concerning these graves, given that they do not have Lahd (a crevice on the side of a grave toward the direction faced for Prayer)? The cemetery in question is small and very old. Wondering how such graves, which are relatively large, accommodate a large number of dead persons buried over many years, we have been informed by three workers there that approximately two years after a person is buried, their bones are collected and reburied in a hole in the same grave, which is leveled anew so that another dead person can be buried in it. The workers find this method much easier than digging anew and building with bricks.

A: It is obligatory to bury each dead person in a single grave with a Lahd, which is to be covered with a brick, or the like. It is not permissible to bury a group of dead persons in one grave unless it is too difficult to bury each person separately, due to having a huge number of deaths resulting from emergency circumstances, such as an epidemic, genocide, etc. In this case, two or three persons may be buried in one grave, with the more practicing Muslim of them being placed closest to the Qiblah (Ka`bah-direction faced in Prayer). This is what the Prophet (peace be upon him) did with the deaths of Uhud. As for exhuming graves sometime after the dead has been buried, collecting the remains in one side of the grave, and then using the grave to bury another dead person, this act is not permissible at all.

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May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 18707

Q: Singapore is a small country with a very limited area that is used mostly for establishing buildings and factories. Therefore, the Singaporean government encourages citizens to burn the dead. However, this does not apply to Muslims since they must bury their dead.

The government is now reconsidering the limited area of the Muslim cemetery in Singapore in the long run. In this regard, the government would like to know more about the possibility of frequent use of the grounds for burial and about the traditions and Sunan (actions following the example of the Prophet) regarding the burial process.

A: According to the Shari`ah (Islamic law), the basic principle in this regard is that a Muslim should be buried in an independent grave if possible, in the sense that no one else who dies simultaneously or subsequently should be buried with them. Another basic principle is that it is impermissible to disinter the bodies from multiple graves to put them in a mass tomb.

If this is unfeasible due to limited space or to the considerable difficulty in burying each dead person independently, because of increasing death rates as a result of plagues, mass murders or the like, it is then permissible to bury more than one dead body in one grave.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



The first question of Fatwa no. 16649

Q 1: We live on agricultural land and when we dig even ten centimeters for a grave, the soil becomes clayey and wet. Then, when we dig deep, water comes out. Therefore, we decided to build graves above ground, place dead people therein and then seal them. And as more than one body are put into the grave, we put nothing over bodies already interred bodies. What is the ruling on this practice? Besides, at the time of building the graves we used to pray to the direction of the Qiblah (Ka`bah-direction faced in Prayer) based on our inference (to detect its direction). Later on, we used a compass to discover the right direction, and built a Masjid (mosque), but we found out that the graves are built to the direction of the Qiblah and when the deceased person was placed on their right side in the grave, their faces would not be set to the direction of the Qiblah. Rather, their faces are directed eastward, knowing that their faces can be turned to the direction of the Qiblah if we lay them on their backs with their heads slightly raised. What should we do? Also, it is worth mentioning that in this way the deceased will be interred with its legs being entered into the grave before the head. As such, what is the ruling on those who had been buried in the first manner?

A 1: It is obligatory regarding this matter is to place the deceased in secure graves (without degradation), and then cover them as best as possible. Here, it is only commendable to direct their bodies to the direction of the Qiblah; so, there is no problem if there is a slight deflection from it. Finally, the bodies of the deceased persons who had been buried with their

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faces turned aside from the exact direction of the Qiblah should not be shifted.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 20372

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets.

The Permanent Committee for Scholarly Research and Ifta' has examined the Fatwa request submitted to His Eminence the General Mufti by His Excellency the Secretary of Riyadh. The request was referred to the Committee by the Secretariat General of the Council of Senior Scholars under no. 2280, dated 26/3/1419 A.H. His Excellency requested considering the suggestion submitted to him by Eng. A. A. S. to the effect of replacing sun-dried bricks put on the Lahd (a crevice on the side of a grave facing the direction faced for Prayer) with earthen bricks that resist moisture and water so that the grave will not collapse over the dead due to rainfall. Following is a statement of this suggestion:

Your Excellency the Secretary of Riyadh, As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!) In reference to:1- The collapses that took place in Al-Nasim cemetery during the last rain season due to rainfall that continued for so long causing the cave-in of more than half of the new graves in

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the cemetery. This occurred in more than six thousand graves, which proves the impracticality of the recent burial method.2- In reference to Mr. M. R.'s statement on the issue of proposing suggestions to solve the problem, the following is my suggestion. Through examining the location at that time, it was found that the collapses were caused either by the moisture's access to the sun-dried bricks put on the side of graves, or by the collapse of both the sun-dried bricks and the Lahd simultaneously. As it is totally unacceptable to have graves collapse on the remains of relatives and loved ones, there are alternatives that may solve the problem and safeguard the honorable status of the dead. Earthen bricks, that are actually made of earth too will allow us to do without sun-dried bricks and make burial easier. In this regard, it should be born in mind that many areas contain noncohesive and sometimes completely sandy soil, which obliges people to build underground rooms. In fact, earthen bricks can meet these requirements. An earthen unit is quarter-cylinder shaped with a radius of 50 cm and is 2 cm thick surrounding the body from both sides and from above. Regarding sandy areas, an earthen unit should be half-cylinder with a radius of 60 cm surrounding the body from both sides and from above. (Please see the attached chart). Based on this design, earthen bricks have the following advantages:

1- They do not collapse if hit by moisture.

2- They protect the dead body against the collapse of the Lahd, as they encircle the body from above.

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3- They protect the graves against being disinterred by wandering animals.

- 4- They allow widening the opening of the Lahd, which makes placing the body easier.
- 5- The grave will need no more than four units instead of the eight of currently used sun-dried bricks, and they do not require a great amount of mud to plug up openings and thus they make the burial faster.
- 6- They do not corrode regardless of the passing of time, which makes it possible to move the grave in future, if need be. If this meets your approval, could you please refer it to the respected scholars bearing in mind that we are ready to build actual samples. Best regards.

Having examined the Fatwa request, the Committee gave the answer that the Sunnah (action following the example of the Prophet) is to plug up the Lahd with sun-dried bricks made of strong pure clay. This has been the practice followed by Muslims since the generation of the Sahabah (Companions of the Prophet; may Allah be pleased with them all) and subsequent Salaf (righteous predecessors) generations up till now. Moreover, the Sahabah (may Allah be pleased with them all) did the same with the grave of the Prophet (peace be upon him). To this effect, it is authentically narrated that they, out of unanimous agreement, made a Lahd for him and set up nine sun-dried bricks over it. Therefore, Sa'd ibn Abi Waqqas (may Allah be pleased with him) was reported to have said during his last illness: [\(Make a Lahd for me in the side of the grave and set up bricks over me as was done with the Messenger of Allah \(peace be upon him\).\)](#) (Related by Imam Muslim in his Sahih [Authentic Hadith Book]). Therefore, Ibn Qudamah said in his book "Al-Mughny", "We have stated that (covering the Lahd with) sun-dried bricks or mat is Mustahab (desirable)". Moreover, Al-Khallal said,

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"Abu `Abdullah, i.e. Imam Ahmad (may Allah be merciful to him), preferred using sun-dried bricks. In any case, he considered it Makruh (reprehensible) to use wood. In fact, most narrations from Abu `Abdullah recommend the use of sun-dried bricks giving it priority over wood based on the preceding quote from Sa`d. In addition, Ibrahim Al-Nakh`i said that they (the Salaf) preferred using sun-dried bricks. Accordingly, it is preferable to keep the Lahd plugged up with sun-dried bricks following the example of the Sahabah (may Allah be pleased with them all) and subsequent Salaf generations. Bearing in mind that the Sahabah did so with regard to the Prophet's grave, it goes without saying that Allah chooses for His Prophet only the best. Also, sun-dried bricks are cheaper, easily manufactured and available at all times. With regard to the fact that some graves collapsed, this was due to either the low level of the grave site and consequently bad flood drainage or to defects in the very soil from which the bricks were made. No doubt, if sun-dried bricks are made carefully of a fine, solid and pure clay (that does not contain sand), they will be highly resistant to soil erosion, especially if mixed with materials causing it to be stronger and cohesive, such as straw or the like. Muslims have continued to apply this method, and their graves have remained intact one century after another up till now. As for suggesting using earthen bricks to cover the Lahd, it runs counter to the Sunnah applied by the Sahabah and the practice followed by subsequent Salaf generations. Therefore, claiming that earthen bricks may not corrode should not be taken for granted. For, actual facts tell us

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that they easily break and split if exposed to heavy weight pressure. They are also different from sun-dried bricks in that they are costly and are at times not easily attainable.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



The second question of Fatwa no. 18449

Q 2: In Al-Harth province, in Jizan area, we bury the dead by scattering earth directly over the body without making a barrier between the Lahd (crevice on the side of a grave facing the direction for Prayer) and the grave. Is this correct? We asked one of the people who lead Prayers and supervise burials, and he replied that these measures are correct. We are in dire need for the correct ruling. May Allah bless you!

A 2: It is impermissible to scatter dust over the body of a dead person without placing him in a Lahd and the like and sealing the body inside with bricks, stones and the like, except when necessary.

May Allah grant you success! May peace be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz



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Fatwa no. 18527

Q: Some of the residents of Al-Saqa` village in Biljirshy donated a sum of money for the building of graves, and they were thus built as follows: A big hole was dug in firm clayey soil which was then partitioned into several graves by erecting four walls of red bricks for each grave. After leveling the land, a casting of cement and iron was poured over them and an opening was made from the side where the body of a deceased was to be entered. Up until today, the graves are still unused. So, what is the ruling regarding them; is it permissible to bury the dead in these graves or are we to demolish them and restore them to their former state? Please note that we used to dig graves in that solid clayey soil and make Lahd (a crevice on the side of a grave facing the direction faced for prayer), and cover it with bricks and mud and finally dust. We hope that you guide us to that you deem best.

A: If the case is indeed as is mentioned in the question; that the land is firm and valid for digging and burying with no need for building, then you must make the graves as you formerly used to do by digging individual graves with separate Lahds since this is what conforms to the Sunnah (action following the example of the Prophet).

May Allah grant you success! May peace be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



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The third question of Fatwa no. 16386

Q 3: If I received a stranger in my house and he died therein, do I have to bury him?

A 3: It is obligatory for the Muslim to bury his Muslim fellow if the latter dies and there is none else to take care of his burial process from among his relatives, after washing him and putting him in the burial shroud, because this is a collective obligation.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The second question of Fatwa no. 16796

Q 2: Are there certain times that are Mustahab (desirable) for burying the dead? Do these times correspond to the times of the daily prayers?

A 2: It is permissible to bury the dead at any time other than the three specific times during which burying is forbidden, which are: the time when the sun emerges and rises, when the sun is in the middle of the sky and until the afternoon, and just before the sun sets.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



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The third question of Fatwa no. 16658

Q 3: Is it permissible that a Lahd (a crevice on the side of a grave facing the direction faced for Prayer) be made from casting with steel, and is it permissible to use bricks?

A 3: It is permissible to fortify the Lahd with the usual building materials if it is feared that it may cave in over the deceased.

May Allah grant you success! May peace be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



The first question of Fatwa no. 17777

Q 1: What is the ruling on revealing the face of the dead person after putting him in his grave? If this is impermissible, then what is the evidence that supports it?

A 1: The face of the dead person should not be revealed after putting him in his grave because there is no evidence that supports this act and there is no need for it either.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 20158

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets.

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The Permanent Committee for Scholarly Research and Ifta' has reviewed the letter submitted to His Eminence the Grand Mufti by His Eminence the head of the Municipality of Turayf Governorate under no. 2669 on 23/11/1418 A.H. The letter has been submitted to the Committee by the Secretariat General of the Council of Senior Scholars under no. 7196 on 30/11/1418 A.H. The head of the Municipality asked for the legal ruling on using bitumen in building the Shaq (a rectangular hole in the bottom of a grave in which the body is buried); he namely said in his letter:

With reference to the note of His Eminence the Judge of Turayf Court no. 1235 dated 10/11/1418 A.H. which is based on our letter no. 2516 dated 04/11/1418 A.H. regarding the legal ruling on using bitumen in building the Shaq in graves. His Eminence has recommended that we ask the Permanent Committee for Scholarly Research and Ifta' in Riyadh about this legal ruling.

Accordingly, we would like Your Eminence to give us a legal ruling on whether it is permissible to do this, as it is difficult in some places to make Lahd (a crevice on the side of a grave facing the direction faced for Prayer) of mud bricks because of the non-coherence of mud. Due to mud's fast breakability, the difficulty of transferring it from one place to another and the impossibility of storing and protecting it from weather conditions gives us the problem.

The letter from the head of the Municipality has been referred to His Eminence the Judge of Turayf Court as per letter no. 5568/2 dated 01/12/1418 A.H. to form a committee consisting of members from the Court. The said governorate, the Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV) will examine

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the said graves and prepare a detailed report about them. The answer was given as per letter no. 39 on 07/01/1419 A.H., attached with a report from the Committee which examined the site of the graveyard. The report states:

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets. On Wednesday, 03/01/1419 A.H., based on the letter sent by His Eminence the Judge of Turayf Court under no. 1420 on 22/12/1418 A.H. His letter is based on the letter sent by the Grand Mufti of the Kingdom of Saudi Arabia, the Chairman of Council of Senior Scholars and the Departments of Scholarly Research and Ifta' under no. 25568 on 01/12/1418 A. H. It concerns forming a Committee consisted of members from the governorate, the court, the CPVPV and the Municipality of Turayf to prepare a report clarifying the causes why it is not possible to make Lahds for some graves and why the mud bricks are not coherent, etc. A meeting was held by the said Committee which consists of:

- 1- Fahd ibn `Ashwy Al-`Anzy, the representative of the governorate.
- 2- Humaydan ibn `Aly Al-`Anzy, the representative of the Court.
- 3- Muhammad ibn Matar Al-Hazimy, the representative of CPVPV.
- 4- Jabir Al-Adham Al-Ruwayly, the representative of the Municipality.

The members of the Committee went to the graveyard located in the northern district of the governorate and the committee found the following:

First, we do not see a thing that prevents making Lahds.

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Second, the non-coherence of mud bricks is attributed to two reasons, these are:

- 1- The little amount of straw in mud bricks;
2. The smallness of the brick blocks.

We recommend putting these two reasons into account on making mud bricks in the future.

Third, we see that in case of the incapability of making Lahds or using mud bricks in building in the future, it is permissible to use bitumen in building Shaq in graves.

Accordingly, the minutes of this meeting has been written down. May peace and blessings be upon our Prophet Muhammad, his family and Companions.

After the [Permanent] Committee studied the question in hand, it issued this fatwa to the effect that so long as it is possible to make Lahds in graves according to what has been mentioned in the report above, they should be made, because this is the preferable in this concern. As for the breakage of mud bricks, this can be treated by choosing a good type of clay and mixing it and with straw so that the blocks will be strong and coherent. A solid land for burial should also be chosen to be used as a graveyard.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



The fourth question of Fatwa no. 17880

Q 4: How should the dead be buried: The Maliki scholars believe that the dead person should be led from the front after putting him on the dust of the Lahd (a crevice on the side of a grave facing the direction faced for Prayer). They also believe it is permissible to lead him from any

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direction, whether from the front, right or left. On the other hand, the Hanbali scholars believe it impermissible to lead the dead person from any direction other than the right side because that was what the Prophet (peace be upon him) did.

Moreover, the Maliki scholars put the dust of the Lahd over the grave after filling it with dust, whereas the Hanbali scholars believe this to be a Bid`ah (innovation in religion).

The Maliki scholars also take three handfuls of dust from the front and put it in the grave while reciting certain Ayahs (Qur'anic verses), like Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255), before putting the dust on the dead person. However, the Hanbali scholars believe this to be a Bid`ah.

In addition, the Maliki scholars make Du`a' (supplication) for the dead person while the callers are raising their hands. After leaving the grave, they make Du`a' for the dead again while raising their hands. The Hanbali scholars, however, see this as a Bid`ah.

On the seventh day, the Maliki scholars hold a gathering for the sake of the dead person to recite the Qur'an and give Sadaqah (voluntary charity) by the dead person's family. They believe this to be obligatory and they specify the seventh day for it, whereas the Hanbali scholars believe this to be a groundless Bid`ah.

A 4: The dead person should be led to his grave from any direction that is easy to lead him from. It is better to lead him from the front of the grave because of the Hadith that is mentioned in this regard. The corpse should be placed in the Lahd on his right side facing the Qiblah (Ka`bah-direction faced in Prayer). The Lahd should then be blocked with bricks or the like, and then the dust should be heaped on it and should be raised above the ground level by

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one hand span, as is reported in the Sunnah from the Prophet (peace be upon him). In this way, there will be a mark indicating the existence of a grave and thus it will not be treated improperly. Nothing of the Qur'an should be recited at the time of the dead person's burial as this is a Bid`ah, since it is not reported from the Prophet (peace be upon him).

It is Mustahab (desirable) to stand by the grave dead after their burial to make Du`a' for them and ask Allah to forgive them and make them firm. This is authentically reported from the Prophet (peace be upon him). It is impermissible, however, to hold a gathering after one's death to recite the Qur'an and give Sadaqahs on behalf of the dead person. What is permissible is to make Du`a' for the dead person and give charity on their behalf without holding any gathering or specifying any time for this. For, this is considered a Bid`ah since nothing of the sort is reported from the Prophet (peace be upon

him). It is obligatory for the Muslims, in general, and the scholars, in particular, to derive the rulings from the Qur'an and the Sunnah, and not from the Madh-habs (School of Jurisprudence), because Allah (Exalted be He) says: ﴿But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.﴾ Allah (Glorified be He) also says: ﴿And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it).﴾ Again, He (Exalted be He) says: ﴿(And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.﴾ As for common Muslims, they should ask

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scholars about what is difficult for them to understand, and scholars, in turn, should give them Fatwa (legal opinion issued by a qualified Muslim scholar) according to the Qur'an and Sunnah, applying the previously mentioned Ayahs and the Hadiths where the Prophet (peace be upon him) said: ﴿Whoever obeys me, obeys Allah, and whoever disobeys me, disobeys Allah ...﴾ The Prophet (peace be upon him) said as well: ﴿'My entire Ummah will enter Paradise except the one who refuses'. Then it was said, 'O Messenger of Allah, who will refuse?' He said, 'Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses'﴾ There are many other Ayahs and Hadiths in this regard.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

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The first, third, fourth, fifth, sixth, eighth and twelfth questions of Fatwa no. 17883

Q 1: What is the ruling of the Shari`ah (Islamic law) on putting a dead person, after being shrouded, in a coffin and then in the grave?

A 1: The Sunnah (action following the example of the Prophet) is not to bury the dead person in a coffin, because neither the Prophet (peace be upon him) nor the Companions after him did that. However, what is prescribed is to wrap the dead person in three white garments and put him in a Lahd (a crevice on the side of a grave facing the direction faced for Prayer) in his grave.

Q 3: What is the ruling of the Shari`ah on burying spouses in one grave if they died together?

A 3: Burying spouses in one grave is impermissible except when

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needed like in a case where there are many dead people because of a disease, battle or the like. In such a case, it is permissible to bury two, three or more in one pit as the Prophet (peace be upon him) did with those who were killed in the Battle of Uhud.

Q 4: What is the ruling of the Shari`ah on digging up the wife's grave to bury her husband beside her if he requested that in his will? What are the cases in which the Shari`ah permits digging out a grave?

A 4: It is impermissible to dig out the wife's grave for the sake of burying her beside her husband even if he requested that in his will.

Q 5: What is the evidence from the Qur'an and Sunnah that the dead hear the noise made by the shoes of those attending the funeral when walking away and that they can see those who visit them? If that is the case, what are the preferable times for visiting the graves, especially the times when the dead can see those who visit them?

A 5: It was authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that the dead person hears the noise made by the shoes of those attending his funeral after burying him when they are leaving. It was reported from Anas (may Allah be pleased with him) that the Prophet (peace be upon him) said: [﴿When one is put in his grave and his friends leave him, and indeed he can hear the sound of their shoes when leaving, two angels come to him and sit him down. They say to him: "What did you used to say about that man \(Muhammad \(peace be upon him\)\)?" As for the believer, he will say: "I testify that he is the slave of Allah and His Messenger." It will be said to him: "Look at your seat in Hell-fire,](#)

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[Allah has replaced it for you with a seat in Paradise and he will see both of them.﴾](#) Qatadah said: He mentioned that his grave is then widened for him, then he returned to the Hadith of Anas and said: [﴿Whereas the hypocrite and the disbeliever will be asked: "What did you used to say about this man?" He will reply: "I don't know; I used to say what the people used to say." So they will say to him: "Neither did you know nor did you take the guidance \(by reciting the Qur'an\)." Then he will be](#)

hit with iron hammers once, that he will send a cry so loud that everything near him will hear it, except the Jinn and human beings.)

There is no text in the Shari`ah indicating a specific time for visiting the dead. Rather, the Prophet's (peace be upon him) command of visiting the graves for the sake of remembering death and deriving a lesson is general. He (peace be upon him) said: [﴿I forbade you before from visiting the graves, but now you may visit them for they remind you of the Hereafter.﴾](#)

As far as we know, there is no text reported from the Prophet (peace be upon him) indicating that the dead can see those who visit them. This, in principle, does not exist since there is no supporting evidence. Moreover, the dead cannot hear what the living say in principle unless there is specific proof of that like the Hadith of Anas that was mentioned previously. Allah (Glorified and Exalted be He) says: [﴿but you cannot make hear those who are in graves.﴾](#) He (Glorified be He) also says: [﴿Verily, you cannot make the dead to hear \(i.e. benefit them and similarly the disbelievers\).﴾](#)

Permanent Committee for Scholarly Research and Ifta'

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Q 6: What is the evidence from Allah's Book and the Sunnah of His Prophet Muhammad (peace and blessings of Allah be upon him) regarding the permissibility of a husband washing the body of his deceased wife or vice versa?

A 6: It is permissible for each of the spouses to wash the body of the other upon his/her death.

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This is based on the following: 1) It was recorded by Imam Malik in his Al-Mutta' that Abu Bakr (may Allah be pleased with him) made a will that upon his death he should be washed by his wife Asma'; 2) It was recorded by Imam Ahmad on the authority of `Aishah (may Allah be pleased with her) that she said: "If I had known beforehand about my affair what I found out later, none would have washed Allah's Messenger except his wives." 3) Ibn Al-Mundhir narrated that `Aly (may Allah be pleased with him) washed his wife Fatimah (may Allah be pleased with her); 4) Sa`id narrated that both Jabir and `Abdur-Rahman ibn Al-Aswad asked their wives to wash them upon their death; 5) The Prophet Muhammad (peace and blessings of Allah be upon him) said to `Aishah (may Allah be pleased with her): ["If you were to die before me, I would wash you..."](#) (Recorded by Ahmad and Ibn Majah and was ranked as a Sahih (authentic) Hadith by Ibn Hibban.

Q 8: Upon leaving the body, does the soul of man ascend to heaven? In other words, where does the soul reside after leaving one's body?

Also, is it the soul that is punished alone, or is it to be returned to one's body so that a sinner may be punished both physically and spiritually?

Does the punishment in the grave continue until the Last Day, or is the punishment in the Barzakh (period between death and the Resurrection) temporary, thereafter the sinner is to be left without punishment until meeting his final reckoning on the Day of Resurrection? Is it that whenever Allah wills to punish him, He returns his soul into his body so that he is punished in his grave?

What are the type of sins for which one is punished in his grave? If one is punished in his grave for a certain sin one committed in the worldly life, will he be punished again on the Last Day for the same sin,

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or does the punishment he received in his grave lighten the punishment he deserves on the Last Day? Please explain the truth of these matters for us. May Allah grant you success!

In summary, my question centers on the abode of the soul after one's death? What is the place wherein the souls settle? What are the evidences from the Qur'an and the Sunnah proving that there is punishment in the grave and explaining its manner? Please explicate this matter for us in as much detail as possible, may Allah reward you. people are so anxious to know the answer of the question about one's resting in the grave and the settlement of the soul in the Barzakh.

They always wonder: Is it that once the soul leaves the body, one is subject to being

questioned by the angels even if he is not buried in a grave, or does his questioning only commences after burial? I ask this question since one may die alone in a desert without there being anyone to shroud and bury him, or perhaps a person may fall a prey to wild animals like lions and tigers, etc, or one may drown in the sea and fall prey to the whales, or one may burn and become ashes? How are these people, who meet such a death, to be questioned and punished? Or are they neither questioned nor punished?

Many times, we hear that a light or fire came out from such-and-such grave. Sometimes some people say: We heard the person buried in such-and-such grave crying out due to the severity of his punishment. This is according to their interpretation of the incident. What is the reality of all this in the light of Shari`ah (Islamic law)? Please explain the truth of this matter for us. May Allah grant you success!

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A 8: Upon leaving the body, the soul of a believer ascends to heaven and the most elect of each heaven will then see him to the next heaven, until the soul is brought to the seventh heaven, where Allah (Exalted be He) will command the angels: ("Send it back to earth, for I have created it from earth, and into it the soul shall be returned, and from the earth I shall bring out all souls once again." The soul will then be joined with its body, and two angels will come to man, sit him up and ask him: "Who is your Lord?" He will say: "Allah is my Lord." They will ask him: "What is your religion?" He will say: "My religion is Islam." They will ask him: "What do you say about this man (Prophet Muhammad) who was sent to you?" He will say: "He is the Messenger of Allah." They will ask him: "And what proof do you have for it?" He will say: "I read the Book of Allah (the Holy Qur'an), and had faith and belief in him." Then, a caller (in Allah's name) will herald from heaven: "My servant has said the truth. Therefore, furnish his grave from the furnishing of Paradise, and let him wear from (the clothes of) Paradise, and open a door for him to Paradise." So he is given from the tranquillity and fragrance of Paradise, and his grave will be expanded for him as far as his sight can reach.

Then, a man, with a handsome face and handsome clothes and whose scent is pleasant, will attend him, saying: "Rejoice in the glad tidings with that which pleases you. This is the Day which you were promised." The dead will then ask: "Who are you; for yours is the face that heralds the good news?" The visitor will reply: "I am your good deeds." He will say: "O Lord! Hasten with the commencement of the Hour, so I can return to my family and my wealth."

As for the disbeliever, his soul ascends to the heavens whose gates will be closed before it and it will be returned to the earth. His soul will be returned back to his body, and two angels will come to him, sit him up and ask him: "Who is your Lord?" He will say: "Oh, oh! I do not know." They will ask him: "What is your religion?" and he will say: "Oh, oh! I do not know." They will ask him: "What do you say about this man (Prophet Muhammad) who was sent to you?" He will say: "Oh, oh, I do not know!" A caller (in Allah's name) will herald from heaven: "My servant has lied, so furnish his grave with

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the furnishing of the Fire and open a door for him to the Fire." He will find its heat and fierce hot wind. And his grave will be tightened to him, until his bones crush each other. Then, a man with a dreadful face, wearing dreadful clothes and with a disgusting smell emitting from him will attend him, saying: "Receive the glad tidings with that which will displease you! This is the Day that you were promised." The dead will then ask: "And who are you, for yours is the face that brings about evil?" He will say: "I am your evil deeds." He will therefore cry out: "O, my Lord! Do not commence the Hour!" (Recorded by Imam Ahmad, Abu Dawud, Al-Nasa'i as well as others).

It was authentically reported from the Prophet Muhammad (peace and blessings of Allah be upon

him) that the souls of the believers wander wherever they wish in Paradise in the form of birds that rest on the trees of Paradise until they return to their bodies on the Last Day. As for the souls of the martyrs, they live in the bodies of green birds who wander wherever they wish in Paradise and then return to their nests in chandeliers beneath the Throne.

With regard to the punishment and blessings in one's grave, this is true as proven by the Hadith mentioned above as well as other Sahih (authentic) Hadiths. About the people of Pharaoh, Allah (Most Exalted be He) says: [﴿The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established \(it will be said to the angels\): "Cause Fir'aun's \(Pharaoh\) people to enter the severest torment!"﴾](#)

The Prophet Muhammad (peace and blessings of Allah be upon him) ordered that after Tashahhud (testification recited in the sitting position in the second/ last unit of Prayer) Muslims should seek Allah's refuge from the punishment in the grave, where he (peace and blessings of Allah be upon him) said: [﴿When one of you utters tashahhud \(in prayer\) he should seek refuge with Allah from four \(trials\) and should thus implore Allah saying: "O Allah! I seek refuge with You from the torment of the Hell, from the torment of the grave, from the trial of life](#)

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[and death and from the evil of the trial of Al-Masih-ul-Dajjal \(the Antichrist\).﴾](#) The punishment and blessings in the grave affect both the soul and body.

Q 12: Is it an act of Sunnah that the pubic hair of a deceased person should be removed, whether it is a man or a woman, and should the same thing be done with their armpit hair? Or is it not permissible to remove this hair, even if it might be thick and dense, and so it should be left. I ask this question since I heard that it is a custom to shave the hair existing in the mentioned places of the body of the deceased. Please explain the truth of this matter for us. May Allah grant you success!

A 12: It is obligatory to cover the `Awrah (private parts of the body that must be covered in public) of human beings, whether they are alive or dead, male or female. It is not permissible to shave the pubic hair of a deceased person, since this requires uncovering their `Awrah, with no need for this. It is also not permissible to pluck the hair of a deceased's armpit, since there is no proof on this.

May Allah grant us success! May Allah's Peace and Blessings be upon our Prophet Muhammad and his family and his Companions!

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Fatwa no. 18666

Q: It has become common in our country that upon the completion of the burial of a deceased person, people would not stand around the grave supplicating to Allah to keep him steadfast, as stated in the Sunnah (whatever is reported from the Prophet). Rather, they supplicate to Allah for him while standing far away from the grave. What is the ruling of our wise Shari`ah (Islamic law) on this phenomenon?

Is it permissible to walk through the graves while wearing sandals or shoes, knowing that

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the graves are dug into the earth without a Lahd (a crevice on the side of a grave facing the direction faced for Prayer)? Is it permissible to follow the funeral wherein people commit some Bid`ahs (innovations in religion), such as raising the grave three spans or more above the ground? If a fetus, who is about eight months old, dies in his mother's womb, should Janazah (Funeral) Prayer be offered over him, and should he be washed and have all the other ceremonies done for adult Muslims?

A: The Sunnah is that upon burying a Muslim deceased, Muslims should stand by his grave supplicating to Allah to forgive him and keep him steadfast when he is questioned, as recorded in the Sahih (authentic) Sunnah of the Prophet (peace be upon him). It is not permissible to follow the funeral wherein people commit Bid`ahs unless one can remove or forbid the Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). As for a stillborn baby, if he has completed four months or more, he is to be washed, wrapped in a shroud, and buried in the graveyard.

May Allah grant us success! May Allah's peace and blessings be upon our Prophet Muhammad and his family and Companions!

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The eighth question of Fatwa no. 18805

Q 8: What is the ruling on burying the dead at nightfall?

A: It is not permissible to bury the dead at sunrise, sunset or when the sun reaches its meridian. `Uqbah ibn `Amir (may Allah be pleased with him) stated: [\(There are three hours during which the Messenger of Allah \(peace be upon him\) forbade us to pray or bury our dead: When the sun begins to rise until it is fully up, when the sun is at its height at midday until it passes the meridian, and when the sun inclines to setting until](#)

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[it sets.](#)) (Related by Muslim)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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First question of Fatwa no. 19186

Q 1: In our country, graves are designed in such a way that their length, not width, is in the direction of the Qiblah (Ka`bah-direction faced in Prayer), meaning that when the deceased are placed in them, their feet are in the direction of the Qiblah. The people claim that when the dead are questioned, the two angels will sit them up, so that their faces will be in the direction of the Qiblah. Guide us, may Allah reward you with the best, whether this way of burying is correct or not, as it is in contradiction with the way followed in the Kingdom of Saudi Arabia. If this is not permissible, what should we do, as all graves are designed in this manner?

A: According to the Shari`ah (Islamic law), the deceased is to be placed in the grave on their right side and the head is in the direction of the Qiblah, for this is what was authentically reported from the Prophet (peace be upon him). Therefore, whatever contradicts this way is not Mashru` (Islamically permissible) and hence should be given up.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17912

Q: The municipality has resolved to replace the mud bricks of the graves with cement blocks, because they have been damaged by rain and sun and are spoiled while being transferred. As for cement, it is better and more useful. We hope you will guide us concerning the permissibility of using cement instead of mud bricks.

A: It is better to use mud bricks in building graves, for this is what was done by Muslims, as they hated using tiles and whatever is made by fire. Accordingly, it is better to continue using mud bricks and not to replace them with cement.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20274

Q: Some Muslims are puzzled about using bricks of iron and cement to close a grave after burial. They see it reprehensible because these bricks are baked in kilns. I have searched in relevant books for evidence that supports this reprehensibility, but in vain. Therefore, I hope Your Eminence will tell us the ruling on the use of bricks of iron and cement in closing a grave, and whether it is permissible to keep on using it

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because it is easier for people or should they use adobes to close a grave instead? Take into account that this is the undertakers' business.

A: If there are available strong adobes, it will take priority over the cement bricks in closing a Lahd (a crevice on the side of a grave facing the direction faced for Prayer). However, one may use cement bricks when adobes are unavailable or unaffordable because there is no proof that prohibits the use of cement bricks.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20309

Q 1: A woman gave birth to baby who died when it was six months old. It was buried beside a farm under a sandy mountain, but two years later a flood swept him away; is she sinful for this?

A: It is obligatory to bury the dead in solid ground to avoid floods and preserve their remains. Loose land is an unsuitable place for burying the baby, as you make it liable to be swept away by floods. However, if you can find any of its bones and remains, they should be wrapped in a piece of cloth and buried in a public cemetery. The person who did this to the baby should repent to Allah (Glorified be He) for this action.

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Q 2: A woman gave birth to a baby who died at the hospital when he was nine months old while she was carrying him.

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The father put the baby on the bed, covered him and left the hospital with the mother who was wailing miserably and mourning the death of her son. The father informed the hospital of the death of their son and the hospital said it would undertake burying him. Guide us, may Allah benefit you!

A: If the hospital fulfilled its promise and undertook washing, shrouding and burying the deceased baby, there is no harm in this. Otherwise, the father is sinful and has to repent to Allah (Glorified be He) from the evil act he committed.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20458

Q: The graveyard where we bury our deceased has narrowed; however, some graves are now more than fifty years old. We hope Your Eminence could tell us whether it is permissible to bury people in these old graves or not? May Allah safeguard you!

A: It is not permissible to reopen a grave for a new burial because it has become the deceased's right that is not to be violated. Yet, when the graveyard decreases, one is to search for another yard to be used as a graveyard.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 20646

Q 1: During their terminal illness, some people make their will to be buried in the city or village where they were brought up. What should the guardians do? Is it obligatory for them to execute this will, or is it only desirable? And if it is not permissible to execute it, is there a limited distance beyond which it is not permissible to move the deceased? Also, is it permissible for children to move their dead parents who gasped their last breath in their own towns over a distance of one hundred km, to be buried in the towns where their children live so that it is easier for them to visit and supplicate for their parents while standing before their grave?

A: Even if the deceased willed to be buried in a specific town, their will is not binding, as the Sunnah (action following the example of the Prophet) is to prepare the deceased for burial as soon as possible and then bury them in the public graveyard of the town in which they died. The Prophet (peace be upon him) said: [\(It is not advisable that the corpse of a Muslim should remain withheld among his family\)](#) (Related by Abu Dawud in his Sunan (Hadith compilations classified by jurisprudential themes)) In another place he (peace be upon him) said: [\(Make haste with the funeral; if the dead person was good, it is a good state to which you are sending him; but if they were otherwise it is an evil of which you are ridding yourselves.\)](#) By and large, there are many pieces of evidence that urge Muslims to hasten to bury the dead people.

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May Allah grant us success! May be peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 20763

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets.

The Permanent Committee for Scholarly Research and Ifta' has examined the question submitted to the General Mufty by the Judge of Mohail Asir Court that was referred to the Committee from the Secretariat General of the Council of Senior Scholars under no. 6545 on 06/11/1419 A.H. Following is the wording of the questioner:

The police administration in our locality often sends inquiries relating to car accidents in which all the passengers die and their bodies get mutilated and mixed up with the car's debris. They apply to us for permission to bury the car with the torn off body pieces which the police fail to extract. They aim to preserve the sanctity of the deceased. Yet, these cars may be stolen and it is not known from whom they have been stolen or who is the stealer from among the victims and by burial of the car, the right of the owner will be wasted. We hope that Your Eminence could provide us with a Fatwa (legal opinion issued by a qualified Muslims scholar) to guide the police either to

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bury or not to bury the mentioned stolen cars. May Allah safeguard you! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

After the Committee examined the Fatwa request, their answer was that it is obligatory to extract the torn off pieces of the dead victims from the wreckage of the car, collect and wrap them in pieces of cloth, offer Janazah (Funeral) Prayer for them and then bury them. This applies unless there are some torn off pieces that cannot be extracted due to their being mixed with the iron parts; the obligation is waived in this case because Allah (Exalted be He) says: [﴿So keep your duty to Allâh and fear Him as much as you can﴾](#) As for the stolen car, it must be given back to its rightful owner.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The first question of Fatwa no. 20740

Q 1: Is it permissible to bury a two-month pregnant woman with her fetus?

A: A pregnant woman who dies is buried with her fetus, if it is dead, in the same manner that other dead people are buried.

May Allah grant us success! May be peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 21323

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets.
To proceed:

The Permanent Committee for Scholarly Research and Ifta' examined the question submitted to the General Mufty by the General Manager of the hospitals in light of the letter from the Director General of Health Affairs in Al-Qasim based on the letter of the General Supervisor of King Saud Hospital in `Unayzah that was referred to the Committee from the Secretariat General of the Council of Senior Scholars with the No. of 15 on 03/01/1421 A.H. Following is the wording of the questioner:

In reference to Fatwa no. 8099 dated 21/05/1405 A.H. issued by the Permanent Committee for Scholarly Research and Ifta' regarding the disposal of surgically removed human parts which reads: We forward to you the question memorandum received from the Manager of the religious affairs branch in the western district no. 8 dated 11/01/1405 A.H. We hope that Your Eminence could inform us of the Shar`y (Islamic legal) ruling on this issue, because there are many hospitals under the Ministry of Defense and Aviation in which similar cases occur. They ask for a ruling on how to dispose of surgically removed human parts since the used disposal procedure is to burn these parts.

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The inquired-about parts are usually the following:

1. Amputated limbs due to accidents.
2. Human body parts removed not because of a disease, but for hygienic reasons (the removed foreskin in male circumcision).
3. The placenta that is cut after delivery or any dead fetus or fetal remains from an abortion.
4. Pulled-out teeth and molars or the like in dental implants.

We hope that Your Eminence can tell us the Shar`y ruling to generalize it in all hospitals of the Ministry of Defense and Aviation. May Allah grant you success!

The Committee replied as follows: It is not permissible to burn these human body parts. It is obligatory to bury them in a pure place. Regarding a dead fetus, if it is after the soul has been breathed into it, i.e. when it is four months old, it must be washed, shrouded, Janazah (Funeral) Prayer offered for it and buried in a Muslim graveyard if it is born among Muslims or born to one or two Muslim parents. But, if the miscarried fetus belongs to non-Muslim parents, it does not need to be washed, and no Janazah Prayer should be offered for it. Rather, it can be buried in its clothes or a sheet in non-Muslims graveyard.

However, some inquires have been made as to the way of implementation:

1. What exactly is meant by "a pure place"? Must it be a graveyard or can it be at any

other place? What is the responsible authority that should undertake the burial process?
2. Should the burial be carried out on a daily basis or can the remains be collected and kept in the morgue refrigerator, to be buried later?

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3. Do dental wastes mean pulled-out teeth and molars and the like or something else?

We hope to receive answers to these inquiries. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

The Permanent Committee has examined the problems reported by the General Manager of the hospitals with the no. of 12507/6851/26 dated 29/12/1420 A.H. based on the letter of the Director General of health affairs in Al-Qasim with the no. of 121446 12 / 45 dated 01/12/1420 A.H. concerning Fatwa no.8099 issued on 21/02/1405 A.H. by the Permanent Committee for Scholarly Research and Ifta` in respect of the disposal of human remains and the answer was as follows:

First: The pure place meant is that which preserves these human body parts from violation and avoids causing harm because of their offensive smell. Therefore, they should be buried in a public graveyard, which is the best course of action, or in a distant yard away from public utilities. However, if the remains belong to a non-Muslim, they should be buried in non-Muslim graveyard.

Second: The burial can be carried out on daily basis or whenever an amount is collected; this is more convenient to the performers of this task.

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Third: Pulled-out teeth and molars are not included among the human body parts that must be buried, because they fall under the ruling on parts separated from the body, and do not cause any harm if not buried.

May Allah grant us Success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The seventh Question of Fatwa no. 21672

Q 7: A Muslim man, who lived in a country where there were no graveyards for Muslims, died and was buried in front of or behind his house. This was done because Muslims did not want to bury him in the graveyard with non-Muslims. What is the ruling on this? Is it permissible to offer Salah in a Masjid (mosque) where there is a grave? A: First: The basic ruling in this regard is that a Muslim should be buried in the public graveyard of Muslims. However, there is nothing wrong with burying a Muslim in his house or his own land if there is no public graveyard for Muslims.

Second: It is impermissible to offer Salah in a Masjid includes a grave; regardless whether the grave is in front of, behind or beside worshipers. Offering Salah as such is a means to Shirk (associating others with Allah in His Divinity or worship). Moreover, the Prophet (peace be upon him) forbade this and cursed those who do so. It is reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that `Aishah (may Allah be pleased with her) said that Allah's Messenger (peace be upon him) stated: [\(Allah's curse be on the Jews and the Christians,](#)

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[as they took the graves of their prophets as places of worship.\)](#) It is also reported in the Sahih (Authentic Hadith Book) of Muslim that Jundub ibn `Abdullah (may Allah be pleased with him) said that the Prophet (may peace be upon him) stated: [\(Those who came before you took the graves of their Prophets and righteous people as places of worship. Do not take graves as places of worship – I forbid you to do that.\)](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 19519

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets.

The Permanent Committee for Scholarly Research and Ifta' has examined the Fatwa request submitted to His Eminence the General Mufti by the Chief Physician and Nephrology Consultant of the King Khalid Hospital in Jeddah. The request, no. 1478, dated 10/3/1418 AH was referred to the Committee by the Secretariat General of the Council of Senior Scholars. Following is a statement of the doctor's question:

Over the past few years, a large quantity of the patients' body organs, which were cut off in surgical operations, accumulated in the hospital. These organs consist of limbs and parts of bowels or muscles.

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It is difficult in most cases to consult the organ owners as most of them are dead. However, we have thought of burying these organs in a courtyard surrounding the hospital, which most likely will not be used for the coming few years. And Allah knows best.

Kindly, examine the issue and give us a written Fatwa on the issue, so that we might take the right decision in accordance with the ordinances of Shari'ah (Islamic law).

Having examined the Fatwa request, the Committee gives the answer that it is obligatory to bury such human body organs of Muslims in a hole inside a grave and level its surface as done with other graves, so that it may not be disinterred.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 20237

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets. To proceed,

the Permanent Committee for Scholarly Research and Ifta' has considered the letter submitted to His Eminence, General Mufty (Islamic scholar qualified to issue legal opinions), from the Director of the Center of Da`wah and Guidance in Dammam which was referred to the Committee from the Secretariat General of

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the Council of Senior Scholars, no. 121, dated Rabi` Al-Awwal 3, 1419 A.H. His Eminence submitted the following question:

I refer to Your Eminence the fax of the police chief of Al-Na'iriyah governorate, no. 21/34/7697, dated Dhul-Hijjah 25, 1418 A.H., concerning his inquiry about the ruling on the following question:

A human skeleton was found on Dhul-Hijjah 20, 1417 A.H., and the investigation showed that it might belong to a Hindi or Bangladeshi person. The authorities of the Eastern Region issued its approval to bury the skeleton. Since we know nothing about his religion and whether he should be buried in the graves of Muslims or not, we referred the matter to the judge who asked that a written Fatwa (legal opinion issued by a qualified Muslim scholar) be sought in this regard. Therefore, I refer the matter to Your Eminence and I hope you will review the issue and provide us with a Fatwa as soon as possible. May Allah grant you good health, reward you with the best and help us and all Muslims benefit from your knowledge!

Having studied your question, the Committee answered that if the case is as you mentioned, this body should be buried alone in a desert where it will not be desecrated.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 15673

Q: Is it permissible to bury a Mus-haf (copy of the Qur'an) in the grave of the deceased? What is the Islamic ruling on this?

A: It is not permissible to bury a Mus-haf in the grave with the dead. This act has no basis in Shari`ah (Islamic law) and was not practiced by the Salaf (Righteous Predecessors).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



The second Question of Fatwa no. 21893

Q 2: Does one who, while attending the funeral of a Muslim brother, loses their way to the graveyard deserve the reward of attending the funeral till the end?

A: One who intends to do an act of obedience to Allah and is hindered by circumstances will receive the reward of one who does it. The same applies to one who loses the way to the graveyard.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



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Fatwa no. 20130

Q: I hope that Your Eminence will explain the Hadith reported on the authority of Jabir ibn `Atik (may Allah be pleased with him) who reported that the Prophet (peace be upon him) stated: [\(Let them cry as long as he \(the dead\) is still alive; when the divine decree is made, no woman should weep.\)](#) (Related by Imams Malik, Al-Nasa'y and Al-Hakim) What is the meaning of this Hadith?

A: The Hadith reported on the authority of Jabir ibn `Atik (may Allah be pleased with him) as mentioned above is related by Malik in Al-Muwatta' no. 513, Abu Dawud no. 3111, Al-Nasa'y and Al-Hakim. It was ranked as Sahih (authentic) by Al-Dhahaby. The Hadith indicates that the Prophet (peace be upon him) prohibited crying out of grief upon the death of some person if it is accompanied by unlawful acts such as lamentation, wailing and invoking woe and destruction on oneself and so on. This is how the Hadith is explained by Hadith explainers, such as Al-Hafizh Ibn `Abdul-Bar in his book Al-Istidhkar (8/312) and Al-Shawkany in Nayl Al-Awtar (4/154) as well as others.

As for just crying in a low voice and shedding tears of sadness, it is permissible whether before or after death based on many authentically reported Hadiths.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Lawful and unlawful acts at graveyards and upon burial

The first question of Fatwa no. 16413

Q 1: What is the ruling on reminding the soul of the deceased to say: "La ilaha illa Allah (there is no deity but Allah)" after burying them? How high above ground level should a grave be?

A: Reminding the soul of the deceased to say: "La ilaha illa Allah" after burying them is a Bid'ah (innovation in Islam) and so is not permissible. Moreover, the Hadith reported in this regard is not authentically reported from the Prophet (peace be upon him) and so it is not permissible to act upon it. However, what is Mashru' (Islamically prescribed) after the burial is to stand by the grave and ask forgiveness for the deceased. The Prophet (peace be upon him) is authentically reported to have urged this in the Hadith that reads: [﴿Seek forgiveness for your brother, and beg steadfastness for him, for he will be questioned now.﴾](#) As for what is Mashru' regarding how high above ground level a grave should be, it should be approximately a hand-span.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 19084

Q: My uncle died and after we buried him, a person stood, delivered a short sermon and supplicated to Allah for him. Then, he advised that a relative of the deceased sit at the head of the grave and call him by name and saying: "O so-and-so son of so-and-so! Remember that you left this world witnessing that there is no deity except Allah." He claims that these words would be heard by the deceased. What is the opinion of

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Your Eminence? Is it permissible to say this? What is the best Qur'an recitations, Du'a' (supplication), etc, to be said after burial? May Allah reward you with the best!

A: Acts authentically reported from the Prophet (peace be upon him) after burial include offering Du'a', asking for Allah Forgiveness, and begging steadfastness for the deceased. `Uthman ibn `Affan (may Allah be pleased with him) reported: [\(Whenever Allah's Messenger \(peace be upon him\) finished burying the deceased, he would stay with them \(i.e. by their graves\) and say: "Seek forgiveness for your brother and beg steadfastness for him, for he will be questioned now."\)](#) (Related by Abu Dawud in his Sunan (Hadith compilation classified by jurisprudential themes) and by Al-Hakim, who ranked it as Sahih [authentic]) As for the question about reminding the deceased to say "La ilaha illa Allah (there is no deity but Allah)" after burial, it has no basis in either the Qur'an or the Sunnah (whatever is reported from the Prophet). It is a Bid`ah (innovation in Islam). Ibn Al-Qayyim (may Allah be merciful to him) said: "The Prophet (peace be upon him) would neither recite the Qur'an nor remind the deceased to say: "La ilaha illa Allah", while standing by their graves. Moreover, the Hadith regarding this act is not authentically reported."

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The third question of Fatwa no. 16953

Q 3: Is it permissible to recite Al-Fatihah (Opening Chapter of the Qur'an) or Ya-Sin over the deceased? Should the deceased male be given precedence over the deceased female if their funerals coincide?

A: It is not Mashru` (Islamically prescribed) to recite Al-Fatihah over the deceased, for there is no evidence that supports this.

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As for reciting Ya-Sin, some scholars hold that it is Mustahab (desirable) to recite it for the dying person. It was reported: [\(Recite it over your dead i.e. Ya-Sin\)](#) (Related by Ahmad, Abu Dawud, Ibn Majah, and others) It was also reported on the authority of Ma`qil ibn Yasar (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: [\(Recite Ya-Sin over your dying persons.\)](#) This Hadith was ranked as Da`if (weak) by Al-Daraqutny (may Allah be merciful to him) who stated: "There is no Sahih (authentic) Hadith in this regard." This was reported by Ibn Hajar in his book Al-Talkhis Al-Habir. And Allah knows best!

As for reciting Qur'an at the funeral, this is Bid`ah (innovation in Islam) that is not permissible because there is no evidence for this. The Prophet (peace be upon him) said: [\(Anyone who does something that we have not ordered \(in worship\) it will be rejected.\)](#) There is no specific order with regard to the funeral procession of men and women. When offering the Janazah (Funeral) Prayer, deceased men are to be placed before deceased women; men should be placed directly in front of the Imam (the one who leads congregational Prayer) and women should be after the men further towards the Qiblah (Ka`bah-direction faced in Prayer), with the middle of the woman next to the head of the man.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 19955

Q 1: Abu Muhammad reported that Abu Umamah Al-Bahily reported that the Messenger of Allah (peace be upon him) said: [\(When anyone of you dies and you have leveled the earth over them, let one of you stand](#)

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at the head of their grave and then say, "O So-and-so, son of So-and-so [name of the mother]," for they will hear it even if they do not reply. Then let them say a second time, "O So-and-so, son of So-and-so [name of the mother]," whereupon the deceased will sit up (in their grave). Then let them say, "O So-and-so, son of So-and-so [name of the mother]!" Upon this, the deceased will say, "Instruct me, may Allah be merciful to you," although you cannot hear it. Then let them say, "Remember the state in which you left this world, which is your witnessing that there is no Ilah (god) except Allah, and that Muhammad is His Servant and Messenger; that you are pleased with Allah as your Lord, Islam as your religion, Muhammad as your Prophet, and the Qur'an as your guide. Upon this, Munkar and Nakir (the two angels who test the faith of the dead in their graves) will withdraw saying, "Let us go; there is no need for us to tarry here, for indeed they have been prompted to say their argument." Indeed Allah will Himself defend the deceased against the two of them (angels)." A man said, "O Messenger of Allah, what if their mother's name is not known?" He replied: "Then let them affiliate them (deceased) to their mother Hawwa' (Eve)."

A: The above Hadith which urges people to remind the soul of the deceased to say: "La ilaha illa Allah (there is no deity but Allah)" was not authentically reported from the Prophet (peace be upon him), and thus it is not permissible to act in accordance to it. It was authentically reported that the Prophet (peace be upon him) and his Sahabah (Companions of the Prophet) would stand by the grave after burying a deceased and he would say to them: [\(Ask Allah to forgive your brother and supplicate for him to be steadfast, because he is now being questioned.\)](#) Accordingly, it is Mashru' (Islamically prescribed) after burying a dead person to ask forgiveness, mercy and steadfastness for them acting in accordance with the Hadith mentioned above.

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Q 2: It was reported on the authority of Ibn `Abbas that the Prophet (peace be upon him) said: ﴿When one of you dies, let you wrap them in a good shroud, hasten to put their will into action, dig their grave quite deep, and do not bury them beside an evil person. It was said: "O Messenger of Allah! Does a righteous person benefit in the Hereafter?" He (peace be upon him) asked: "Do they benefit in this worldly life?" They (i.e. Companions) replied in the affirmative. Hence, he (peace be upon him) said: "Likewise, they do in the Hereafter."﴾ **Should the deceased be buried with righteous people?**

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A: A Muslim deceased should be buried in the graves of Muslims, as it is not permissible to bury them with the Kafirs (non-Muslims). The Hadith quoted above is mentioned by Al-Suyuty in his book Al-La'ali' Al-Masnu'ah Fi Al-Ahadith Al-Mawdu'ah, which contains the Hadiths Mawdu' (fabricated Hadiths) that are falsely attributed to the Prophet (peace be upon him), (Vol. 2, P.439).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 15679

Q: Please give me your Fatwa regarding putting markers on graves; how many should we place on the graves of males and how many should we place on those of females? Should we put them on the graves of males or females? Are they a Sunnah (action following the example of the Prophet) or are they merely used to identify graves? May Allah reward you!

A: This practice is a Sunnah and its purpose is to prevent people from stepping on graves, and - being marked - they can be known and visited. The Prophet (peace be upon him) marked the grave of `Uthman ibn Mazh`oun with two stones; one at the head of the grave and the other at its foot. Grave markers must be either of stone or other similar material and nothing is to be written on them. Males and females are equal in this respect. Allah knows best.

May Allah grant us success! May peace be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



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The first question of Fatwa no. 20844

Q 1: What is the ruling on placing grave markers more than a cubit high and is there a limit to their height? Grave markers are pebbles placed at the head and foot of a grave to mark it. Please tell us the ruling in this regard, may Allah reward you!

A 1: It is permissible to place grave markers and the like, whether at the head or foot of graves, so that they can be known and visited. It is reported that the Prophet (peace be upon him) marked the grave of `Uthman ibn Mazh`oun with a stone. However, it is not from the Sunnah (acts, sayings, or approvals of the Prophet) to place markers at excessive heights. You must be careful regarding this matter.

May Allah grant us success! May peace be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 18335

Q: What is the ruling of Allah and His Prophet (peace be upon him) on the unlawful graves that are raised above the ground and which are built with red bricks and reinforced concrete? What is the ruling on burying the dead therein? These graves are raised two meters above ground level and the latest Bid`ah (innovation in religion) is building two level graves.

A: If the case is as mentioned, then these graves do not conform to the guidance of the noble Shari`ah (Islamic law). It is your duty to warn those who build such graves and advise them

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to remove the innovations they introduced into the graves of Muslims, such as those mentioned in the question and others like plastering or inscribing on them, and putting lights, pictures and flowers. They must adhere to what is Islamically lawful in this respect. If they comply with it, then praise be to Allah for that. Otherwise, do not bury your dead in these spots and you must look for other graves that are free of these innovations and prohibitions. This is because the Prophet (peace be upon him) forbade plastering, sitting on, building over, and making engravings on graves.

May Allah grant us success! May peace be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 16559

Q 1: What is the ruling on building graves of cement and steel? Please note that the reinforced concrete covers the top of the grave only while the rest of the structure is made of cement.

A 1: The lawful manner in building graves is to dig a hole in the ground to a depth that protects the deceased and prevents the smell of decomposition from permeating through the ground. A Lahd (a crevice on the side of a grave facing the direction faced for Prayer) or Shaq (a rectangular hole in the bottom of a grave in which the body is buried) is to be made and the corpse placed in it. The grave is then sealed with bricks or the like to prevent the earth from falling on the body of the deceased.

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The deceased is buried with soil being scattered over its body in the way the Prophet (peace be upon him) used to bury the Sahabah (Companions of the Prophet) and in the way practiced by Muslims. If the soil is too loose, then there is no objection to making walls inside the grave using the usual building materials, without distinguishing a grave from another. However, building the graves from reinforced concrete is impermissible due to the Hadith authentically reported from the Prophet (peace be upon him) by Jabir ibn `Abdullah, may Allah be pleased with them both, who said: [\(Allah's Messenger \(peace be upon him\) forbade plastering graves, sitting on them or building structures over them.\)](#) [Reported by Imam Muslim in his Sahih].

May Allah grant us success! May peace be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 18661

Q: A Muslim man passed away and his brother, being a Buddhist, cremated his body and buried the ashes in a Buddhist cemetery. Some scholars in Sri Lanka said that no funeral prayer is to be offered for a person who was not washed before burial. It has been six months since the death of this man and the funeral prayer has not been yet been offered for him. What are we to do? Please inform us with evidence.

A: A disbeliever is not legally responsible for a Muslim either, during the latter's lifetime or after their death. The funeral of a Muslim is to be undertaken by Muslims, and thus the funeral conducted for this Muslim man is unlawful because it is impermissible for the Muslims to allow that Buddhist to handle the funeral rites of the Muslim man. If it is possible, his remains are to be exhumed and moved to a Muslim cemetery. This is obligatory because

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it is impermissible to bury Muslims in a cemetery of disbelievers and vice-versa. If there is no cemetery for Muslims, then his remains are to be buried in any place where his grave cannot be tampered with. As for performing (funeral) prayer over him, the time has elapsed.

May Allah grant us success! May peace be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17786

Praise be to Allah Alone and peace be upon the Seal of all prophets.

The Permanent Committee for Scholarly Research and Ifta' has reviewed the letter no. (A.M/2656), dated 19/3/1416 A.H. and sent to his Eminence, the General Mufti by His Royal Highness, deputy of the Emir of Makkah Al-Mukarramah, and which was referred to the Committee of the Council of Senior Scholars in letter no. (A.M. 1417), dated 24/3/1416. The letter of His Highness reads as follows:

We received letter no. (91/83/142/241/1), dated 21/1/1416, from the Ministry of Exterior Affairs, Jeddah branch, based on the letter no. (204) which they had received from the British Consulate in Jeddah on 19/1/1416, and which indicates that Mr. Mustafa Mehmet, of British

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nationality passed away in Makkah Al-Mukarramah after he performed Hajj for the year 1415 A.H., and was buried in there. His family informed the consulate that the deceased wished to be buried next to his family in North Cyprus and requested the consulate to notify the relevant authorities to issue instructions regarding transporting his body to North Cyprus where it will be reinterred. The Ministry of Foreign Affairs wants a report on this issue. His Royal Highness, the deputy of the Emir of Makkah al-Mukarramah wants to know the validity of these measures from the relevant authorities.

We hope that after due consideration of the matter, you may tell us how the deceased was buried without the permission of the British Consulate and name the official who authorized his burial without the consent of his next of kin or the consulate. We further supplied his Eminence, the General Mufti (Islamic scholar qualified to issue Fatwa) of the Kingdom and the Chairman of the Department of Scholarly Research and Ifta' with a copy of this letter so that he may tell us of the validity of exhuming the body and sending it to his country for burial. Kindest regards.

After careful consideration, the Permanent Committee for Scholarly Research and Ifta' deem it impermissible to exhume the body of the deceased and transport it due to the lack of any legal justifications.

May Allah grant us success! May peace be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The second question of Fatwa no. 16128

Q 2: What is the purpose of pouring water over a grave after leveling earth over it? Is there any evidence for this practice and who was the first person over whose grave water was poured ?

A 2: Water is sprinkled over a grave immediately after burial to allow the earth to become compact and solid. Al-Shafi'y mentioned in his Musnad, as did Sa'id ibn Mansur and Al-Bayhaqy in a Hadith Mursal (a Hadith with no Companion of the Prophet in the chain of narration) [\(that the Prophet \(peace be upon him\) sprinkled water over the grave of his son Ibrahim and put pebbles on it.\)](#) It was related by Sa'id ibn Mansur that sprinkling water over graves was practiced during the lifetime of Allah's Messenger (peace be upon him). As regards its permissibility, it was maintained by the three Imams (initiators of Schools of Jurisprudence), Abu Hanifah, Al-Shafi'y and Ahmad, and this is also the opinion of other scholars.

May Allah grant us success! May peace be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 18936

Is it Sunnah (action following the example of the Prophet) to hurry when carrying the deceased to their graves? Is there a Hadith indicating the virtue of being a pallbearer?

A 1: Yes, it is of the Sunnah to hasten when carrying the deceased and to walk at a speedier pace than the normal walk

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and slower than a jogging pace. It was reported that the Prophet (peace be upon him) stated: **«Hasten to bury the deceased, for if they were righteous, you will be forwarding them toward goodness; and if otherwise, then you will throwing off an evil from your necks.»** (Agreed upon by Al-Bukhari and Muslim). Moreover, Abu Dawud narrated in his Sunan (Hadith compilations classified by jurisprudential themes) on the authority of Abu Bakrah that he said: **«I witnessed it myself when we walked at a quick pace with the Messenger of Allah (peace be upon him) and we were pallbearers (carrying a dead person).»**

Being a pallbearer at a funeral is of the Sunnah; it is following the example of the Prophet (peace be upon him). It was authentically reported that the Prophet (peace be upon him) was a pallbearer at the funeral of Sa'd ibn Mu'adh and the Companions also would do so. Thus, we should follow their example. Ibn Abu Shaybah narrated with a sound Sanad (chain of narrators) on the authority of Abu Al-Darda': **«To realize the full reward of attending a Janazah (funeral), it should be accompanied by the relatives of the deceased who carry it by its four corners, and dust is put over the grave.»** This is not a personal opinion; it is the Sunnah of the Prophet (peace be upon him).

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Q 2: Is it permissible to allow one of the dead person's relatives to go down into the grave to bury him?

A 2: In the case of burying a man, it is preferable to give priority to whoever is given priority in washing him if possible. The Prophet (peace be upon him) was buried by Al-`Abbas, `Aly and Usamah who were exactly the same people who washed him (peace be upon him) and because that is more likely to conceal the dead person's conditions.

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`Aly (may Allah be pleased with him) said: "One's own family is worthier of burying him." In the case of burying a woman, priority should be given to her male Mahrams (unmarriageable relatives) and her husband if possible, because the woman's body is a `Awrah (private parts of the body that must be covered in public) and going down into the grave and burying her, necessitates touching her body from over the shroud. However, there is nothing wrong in allowing others to do that.

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Q 3: Some people say that it is permissible for those who attend the funeral procession to participate in burying the dead person, even by throwing three handfuls of dust over the dead person's head. What is the ruling on that?

A 3: It is permissible for those who attend a funeral to participate in burying the dead person and to throw three handfuls of dust in the direction of their head. [\(The Prophet \(peace be upon him\) offered the Janazah \(funeral\) Prayer then he went to the grave and stood at the head of the deceased and took three handfuls of dust and threw them into the grave.\)](#) (Related by Ibn Majah). Moreover, `Amir ibn Rabi`ah narrated that [\(the Prophet \(peace be upon him\) offered the Janazah Prayer over `Uthman ibn Mazh`un then he made Takbir \(saying: "Allahu Akbar \[Allah is the Greatest\]\)" for him four times and went to his grave and threw three handfuls of dust while standing at his head.\)](#) (Related by Al-Daraqutny). This was also the practice of the Companions (may Allah be pleased with them) as it was authentically reported from Ibn `Abbas (may Allah be pleased with him and his father) when he buried Zayd ibn Thabit that the former threw three handfuls of dust over the latter's grave and said: "Knowledge disappears this way." This was mentioned by Ibn Qudamah in his book Al-Mughny.

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Q 4, 5: What is the Sunnah (action following the example of the Prophet) regarding the Du`a' (supplication) for a dead person after burying him? People usually surround the grave after burying the dead person, so, should they be facing the Qiblah (Ka`bah-direction faced in Prayer) when making Du`a' for the dead or is nothing wrong with making Du`a' regardless of the direction that one is facing? Is there a specific Du`a' for such a situation? What is the ruling on staying after burying the dead person to receive consolations from the mourners who attended the funeral? If a bereaved family stand in a row to receive condolences after the burial of their dead member; should we offer them consolations or should we go and leave them?

A 4, 5: What was reported from the Prophet (peace be upon him) is a general command to make Istighfar (seeking forgiveness from Allah) and Du`a' for the dead person. It was narrated on the authority of `Uthman (may Allah be pleased with him) that he said: [\(Whenever Allah's Messenger \(peace be upon him\) finished burying the dead, he used to stay with him \(i.e. at his grave\) and say: "Seek forgiveness for your brother and steadfastness for him, for he is being questioned now."\)](#) (Related by Abu Dawud and Al-Hakim, who considered it a Sahih [authentic] Hadith). Hence, one should say: O Allah, forgive him, keep him steadfast on the truth and keep him firm with the word that stands firm...etc. It is not a must to face the Qiblah when making Du`a' for the dead person after burying him, rather one can make Du`a' regardless of the direction he is facing.

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Q 6: How can we console someone who lost a dear person: Should we go to their house or workplace because people now live far away from each other, especially as people do not see their relatives or acquaintances except in special occasions, including the event of death? Is it permissible for someone who lost a dear person to them to stay in his house to receive the people who want to console them? How and where can we console them?

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A 6: The Sunnah (action following the example of the Prophet) is to console the bereaved family whether in the Masjid (mosque), in their house, office, in the market or at the graveyard if possible. However, if someone could not perform the Funeral Prayer over the dead in the Masjid, they can console the bereaved family by the phone or via correspondence.

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Q 7: What are the Shar`y (Islamically lawful) words of consolation?

A 7: It is permissible to console a bereaved person by making Du`a' (supplication) for him and for the dead person. There is no specific formula regarding this, according to Shaykh-ul-Islam Ibn Taymiyyah. A mourner may console a bereaved person by saying: May Allah grant you a great reward, good consolation and may He forgive your dead. It was narrated by Imam (initiator of a Madh-hab) Ahmad in his Musnad (Hadith compilation) that [\(The Prophet \(peace be upon him\) offered condolences to a man saying: "May Allah be merciful to him and reward you."\)](#) It was narrated that [\(The Prophet \(peace be upon him\) offered condolences to a woman whose son had died saying: "Whatever Allah takes is for Him and whatever He gives, is for Him, and everything has a limited fixed term \(in this world\)."](#) He (peace be upon him) ordered her to be patient and to hope for Allah's reward for real patience is that which is shown immediately after receiving a shock.) The person who receives consolation may reply by saying: May Allah answer your supplication and may He be merciful to you and us.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The first and second questions of Fatwa no. 19541

Q 1: My mother was sick and when she died, there was no place to wash the dead, hence, she was washed at home. I had no idea how the dead should be washed. After washing her, we applied some henna to her hands and kohl to her eyes for this was our tradition. I hope Your Eminence will inform us if this way of washing the dead is sound or not.

A 1: You did well by washing your dead mother. But applying henna to her hands and kohl to her eyes is baseless in the Shari'ah (Islamic law), hence, it is not permissible to do this. However, Allah will pardon you since you did that out of ignorance.

Permanent Committee for Scholarly Research and Ifta'

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Q 2: Is it permissible for women to recite Al-Fatihah (Opening Chapter of the Qur'an) at home for the dead or is that absolutely impermissible?

A 2: It is impermissible to recite any of the Qur'an over a Janazah (funeral), whether it is Al-Fatihah or any other Surah (Qur'anic chapter) and this applies to both men and women. Such an act was not reported from the Prophet (peace be upon him). Hence, it is a Bid'ah (innovation in religion) and every Bid'ah is an error.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The ninth question of Fatwa no. 19504

Q 9: When a person working in the American army dies,

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a special ceremony is conducted for them which includes the following rites: Soldier formations, giving salute and playing music. Is it permissible to hold these rites for a Muslim? A 9: The funeral rituals mentioned in the question are innovations (in religion) and it is impermissible for Muslims to conduct or acknowledge them. Living persons must warn and forbid their next of kin against holding such innovations for them after their death to absolve themselves of any sins accrued either by their passive consent. We implore Allah to grant us safety.

May Allah grant us success! May peace be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18263

Q: What is the ruling on relieving oneself from urine or stool in the graveyards; transporting the body of the dead to the burial place by cars and buses; and reciting surat (Qur'anic chapter)Yasin by the grave at the time of burial?

A: It is impermissible to relieve oneself from urine or stool in the graveyards, because it is an act of disrespect to the dead and causes harm to those attending the funeral. The graveyard is not a place to relieve oneself.

It is permissible to transport the dead body by car. As to the third question, the recitation of surat Yasin or any other surah by the grave was not indicated by the Prophet Muhammad (peace and blessings of Allah be upon him) or the Salaf (righteous predecessors). It is therefore a Bid'ah (heresy in religion). The Prophet Muhammad (peace and blessings of Allah be upon him) said: [﴿"Offer some of your prayers in](#)

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[your homes and do not take them as graveyards for the devil flees from the house where Surat Al-Baqarah is recited.﴾](#) This demonstrates that the graveyard is not a place where the Holy Qur'an is to be recited nor for offering prayers.

May Allah grant you success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 16722

Q: Muslims are buried wrapped in a simple shroud and then dust is scattered over them. Therefore, how can a Muslim be buried in North Canada (Eskimo areas) where there is no dust, but only frozen layers of ice which is as solid as stone. Moreover, if the body is buried there it will not disintegrate or decompose. After decades, or perhaps centuries, the body will still be in the same condition as that at the time of the burial. Weather conditions such as erosion and the melting of ice sometimes cause the corpse to surface above the ice after a few years. This actually happens and wild hungry animals scavenge the bodies for food. Is it permissible for Muslims in these lands to wash the dead, wrap it in a shroud and then cremating it in a coffin so that it turns to ashes? Your Eminence, I tried to explain the problem to you, and I hope you will tell us your opinion on the matter. Our situation is peculiar and does not resemble that of others living in the Middle East where the soil is suitable for burial and where it is possible to cover the body with dust. In Northern Canada there is no soil in the ground, even if were to dig tens of meters deep.

A: It is impermissible to cremate the body of a Muslim who dies in the Arctic regions such as the Eskimo area. Those in charge of disposing of the affairs of a Muslim must do their best to

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move the body to a non-frozen area where it will be possible to bury him. Alternatively, they must dig a grave in the frozen layers of ice and bury him like others in that area. This is due to the general meaning of the evidences that facilitate matters upon Muslims such as the Words of Allah: [\(So keep your duty to Allâh and fear Him as much as you can\)](#) and: [\(Allâh burdens not a person beyond his scope.\)](#)

May Allah grant you success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 19246

Q: I intend to cover a grave plot in my village with sand and pebbles to protect it from becoming muddy due to the rain. However, I read the following statement in your book "A miscellaneous Compilation of Fatwas and Articles", vol.1, p. 402, 2nd ed. 1411 A.H/ 1990 A.D: "It has been authentically attributed to the Messenger of Allah (peace and blessings of Allah be upon him) that he prohibited making inscriptions on graves as well as constructing buildings over them or adding earth that was not originally dug up from soil." As I do not want to do anything unlawful, I would like you to elicit this matter. Please note that

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I intend to add a layer of sand and pebbles to the surface of the plot so that it would not become muddy due to the rain, making it difficult for visitors to enter the graveyard.

A: There is no objection as to adding a layer of earth to pathways between graves for the purpose of clearing mud, thus making it easy for visitors and others to easily move between the graves. But you are not to put anything on top of the graves that will raise them above the levels prescribed in the Shari'ah (Islamic law) which is one span.

May Allah grant you success! May Peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 19530

Praise be to Allah, Alone, and Peace and Blessings of Allah be upon the Prophet after whom there is no other.

The Permanent Committee for Scholarly Research and Ifta' has read letter no. (22/1/250) dated 19/2/1418 which was sent to His Eminence, the General Mufti from His Excellency, the Director of the Center for Islamic Call and Guidance in Dammam. Attached was a request for a Fatwa submitted by the official in charge of the facility for washing the deceased in Dammam, Muhammad Al-Kathiry. The request was referred to the Committee of the Council of Senior Scholars in letter no. (1237) dated 24/2/1418 and included the

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the inquirer's question as follows:

As you know (may Allah keep you), people in this country, praise be to Allah, are keen to follow the Sunnah (acts, sayings or approvals of the Prophet Muhammad) and avoid all forms of Bid`ah (heresy in religion), following the example of the Salaf (righteous predecessors) of the Muslims Ummah. With this in mind, we receive an influx of inquiries on what occurs in the Dammam cemetery. After burials, a mobile platform is erected with steps for the consolors' when entering and exiting to offer their condolences to the family of the deceased. In this regard, we deemed it necessary to ask for a Fatwa. After burial, people in great number gather around the mobile platform, and this gave rise to some inappropriate personal behaviours from some individuals, with difference of opinions between those who support the erection of such platforms and those who do not.

Attached is a report by a member of the Guidance Center in Dammam, Sheikh `Aly ibn Hussayn Al-Bin'aliy, in which he stated the following:

In reference to your Eminence's instructions concerning the letter sent by the official in charge of the facility for washing the dead at Imam Faisal ibn Turk Mosque in Dammam, which referred to an inquiry about the permissibility of a mobile platform with steps for the purpose of receiving those who wish to offer their condolences to the families of the deceased following the burial and his request for a Fatwa on this issue, we wish to inform you that the above-mentioned platform has been in use for some years. It is a ten meter long and three meter wide, an iron structure mobilizes on wheels to facilitate its positioning near to the burial spot.

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This platform is shaded with an iron canopy and surrounded on three sides with an iron railing to prevent anyone from falling over. The fourth side is completely sealed off and a long iron bench is placed against it for seating the consolors. The platform rises one meter above the ground with fitted steps at both ends with entrance and exit signs. It was basically erected in order to protect the people from the heat of the sun especially

in summer. The bereaved relatives of the deceased line up on it and people enter to offer their condolences after burial. It is painted in green. These are the facts I gathered concerning this platform. Allah's Peace and Blessings be upon our Prophet Muhammad, his family, and his Companions.

After the Fatwa Committee examined the matter, it concluded that his Eminence, the Mufty, Sheikh Muhammad ibn Ibrahim (may Allah have mercy upon him) has previously issued a fatwa on 16/5/1377 A.H. as did the Permanent Committee for Scholarly Research and Ifta' in Fatwa no. (4474) dated 23/3/1402 A.H. from the Council of Senior Scholars Assembly no. (684/2) on 8/3/1410 A.H. both of which maintained the banning of erecting a platform to receive condolences by the grave entrance since this will lead to other acts of corruption and because the Salaf were not known to have practiced this. Any canopies

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that have been erected in the old sites of the cemetery must be removed in order to block all means of deceptive arguments. Based on this, it is of greater priority to prohibit the mobile iron platform from the cemetery.

May Allah grant you success! May Peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 20424

Praise be to Allah, Alone, Peace and Blessings of Allah be upon the Prophet Muhammad after whom there is no other prophet.

The Permanent Committee for Scholarly Research and Ifta' has read letter no. (1690/2/1) dated 15/5/1419 A.H. addressed to his Eminence, the General Mufti, and which sent from the governor of Al-Ta'if. It was referred to the Committee of the Council of Senior Scholars in letter no. (3133) on 18/5/1419 A.H. and includes a request to investigate the issue contained the letter submitted to him from the Director-General of Agriculture and Water Ministry at Al-Ta'if and which includes a request to investigate a claim submitted by the citizen whose initials are (H.A.A.T) about the presence of dense trees in a cemetery adjacent to his property at al-Shifa (Al-Talhat). In his letter, he complains of damages to his agricultural property caused by rocks falling from this graveyard. He requests permission to

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cut down these trees. However, he underlined that doing so may effect the stability of the ground of the cemetery and therefore the matter requires a legal Fatwa. Attached to his Eminence's letter is a report from the Inspection Committee concerning this cemetery. It includes the following:

Based on the request no. (539) dated 26/2/1419 A.H. which was supplemented with documents concerning the request of the citizen whose initials are (H.A.A.T) including information on the cemetery which is densely lined with trees and containing dilapidated graves,

a date was set for a committee to inspect the site accompanied by the claimant on 28/3/1419 A.H. and the following was determined:

- 1- The presence of seven acacia trees.**
- 2- The remains of three dilapidated graves.**

Based on what the committee witnessed, a report was made by our delegate, an officer from al-Shifa police and the delegate of al-Shifa center.

And after careful examination, the Fatwa Committee determined that a fence be erected around the cemetery to protect it from debasement, prevent people from stepping over the graves and to prevent rocks from the cemetery to fall into the claimant's property and cause damage.

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Moreover, the municipality must fence the cemetery and repair the dilapidated graves. There is no objection if the trees in the cemetery are cut down with manual tools, such as saws, and that the stems of the trees are to be cut down and leave the roots so as not to crack the graves. It is impermissible to dig out the trees or cut them down with heavy machinery since this will cause damage to the graves and desecrate the sanctity of the deceased. It must be noted that the sanctity of the dead is tantamount to the sanctity of the living.



Fatwa no. 19036

Q: We would like to inform your Eminence that a citizen named Ahmad Musa Kharmy submitted petition no. (2105) on 17/6/1417 A.H. to the municipality, in which he expressed his wish to volunteer to remove tree branches and ashes from the cemetery of Bish for the sake of Allah. In order to preserve the sanctity of the dead, we would like your Eminence to review the matter and guide us as to the legal course of action so that we may allow the above mentioned citizen to clear the branches and ashes from the cemetery and assist him in taking them outside the cemetery walls.

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A: If the tree branches and ashes, which may contain thorns and the like, cause damage to the cemetery in any manner or pose any harm to people during the burial or during their visits, then there is no objection to removing them provided that this be conducted through the municipality or under its supervision using manual tools that do not cause any damage to the graves and which will preserve the sanctity of the dead.

May Allah grant you success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family, and his Companions!

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Fatwa no. 18976

Praise be to Allah, Alone, and Peace and Blessings of Allah be upon Prophet Muhammad after whom there is no other prophet.

The Permanent Committee for Scholarly Research and Ifta' has read letter no. (645) dated 22/2/1417 A.H. and which was submitted to his Eminence, the General Mufti from his Eminence the president of the court of Mahayel `Asir and which was supplemented with a request for a Fatwa from the mayor of Mahayel `Asir. It was referred to the Committee of the Council of Senior Scholars in letter no. (1238) dated 29/2/1417 A.H. and in which his Eminence asked the following question:

Attached is a request from a citizen whose initials are (H.A.SH) concerning the removal of the trees in the cemetery next to his stores

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and residential buildings at Mahayel. He states that the cemetery is full of dense trees which pose danger to the tenants of the area due to the great number of snakes living in the cemetery and has therefore become a source of anxiety and concern. The trees cover the lamp posts. The municipality wishes to clean all the cemeteries in the city. We therefore hope that you inform us of the legal opinion on the extent of the possibility of using heavy machinery in these sites due to the dense trees and the impracticability of manually removing them, both because of their denseness and to ensure the safety of the workers from the danger posed by snakes and the like. May Allah protect you!

A: The committee answered that there is no objection to cutting down the trees in the cemetery which are a source of danger provided that they be cut down using manual tools to preserve the sanctity of the dead. Moreover, heavy machinery is not to enter the cemetery since this is considered an insult to the dead.

May Allah grant you success! May peace be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The first question of Fatwa no. 17904

Q 1: Is it permissible to cut down trees growing on graves or we should better leave them as they are?

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A 1: There is no harm in cutting down trees growing on graves provided that the sanctity of the graves is preserved and no acts of debasement, works of digging or stepping on them are undertaken. The trees growing on graves must be cut down if it is feared that they will be used as objects of blessings and veneration, or if keeping them will cause damage to the graves or pose harm to those who come to visit their dead and supplicate for them. Heavy trees may also harbor harmful insects and venomous snakes, and so it is better to cut them down.

May Allah grant you success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 19339

Q: A cemetery is bordered by Damad city from all sides. The south side of the cemetery is covered by a variety of acacia and arak trees to the degree that it has become full of large venomous snakes and many other pests such as scorpions. These creatures crawl up to the neighboring residential places, by day and night, and are therefore a source of anxiety and danger. This side of the cemetery which is covered in trees, and so causing great damages to the graves, had been there since the time of the Idrisi rule. As no one can enter the cemetery or pass by it, we first ask Allah and then you the following:

First, is it permissible to dig out these trees with tractors due to the harm they cause - and to the risk that may result should people remove them with their bare hands - or burn them after bespatter them with insecticides?

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A: If the case is as mentioned, there is no harm in removing the trees from the cemetery by using manual tools only, in order to preserve the sanctity of the dead. The municipality in your town is to undertake this work.

May Allah grant you success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family, and his Companions!

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The seventh question of Fatwa no. 18672

Q 7: Is it permissible to walk in shoes between the graves despite the text that states: ﴿O you who are wearing the shoes! Take off your shoes.﴾ Or as he (peace be upon him) said, or is this specific to the graves that take the form of Lahd (a crevice on the side of a grave facing the direction faced for Prayer) like that of Al-Baqi`?

A 7: Based on the mentioned Hadith, it is Makruh (reprehensible) to walk while wearing shoes between the graves, unless there is a need for that, such as to avoid thorns or heat. However, one must avoid treading on the graves.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The second question of Fatwa no. 16326

Q 2: In the Muslims' cemeteries, we find signs with the name, age, date of birth and family name of the dead person written on it. What is the ruling of Islam on that?

A 2: It is impermissible to write on the graves, because the Prophet (peace be upon him) forbade this and that writing on the graves could lead to Shirk (associating others with Allah in His Divinity or worship). This is because it may lead to glorifying them and exaggerating in this regard and coming to believe that they could bring benefit or harm instead of Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The second question of Fatwa no. 14506

Q 2: Is it permissible to write the words of the Testimony of Faith La ilaha illa Allah (there is no god but Allah) inside a grave and put the dead body on it? Could this be of any benefit to the dead person?

A 2: It is impermissible to write the words of the Testimony of Faith inside a grave and put the dead body on it, because this implies misuse of the Testimony of Faith. This is Bid`ah (innovation in religion). It was authentically reported from the Prophet (peace be upon him) that he said: [\(Whoever introduces anything into this matter of ours \(Islam\) that is not part of it will have it rejected.\)](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



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Fatwa no. 16732

Q: 1- Why was Prophet Muhammad's (peace and blessings of Allah be upon him) grave built in its present form, when we know that there is a hadith forbidding Muslims to build structures on graves and decorate them?

2- We would like you to tell us the story and history behind the building of Prophet Muhammad's grave.

3- How were the graves of the members of Prophet Muhammad 's household and those of the Sahabah (Companions of the Prophet Muhammad) built?

4- Are there any graves in the Kingdom of Saudi Arabia over which are structures, or are there any decorated graves, especially those of important Saudi individuals?

5- Is there a law that bans people to build structures on graves in Saudi Arabia?

6- Your Eminence, what is your opinion on decorating graves as an expression of great love and respect for the dead?

A: 1: Al-Masjid Al-Nabawy was established by Prophet Muhammad (peace and blessings of Allah be upon him) on Taqwa (fear) of Allah, The Most Exalted and Glorified. The Prophet (peace and blessings of Allah be upon him) was not buried there after his death; he was buried in a grave in `Aishah's room (may Allah be pleased with her) outside the Masjid (mosque). When Abu Bakr died (may Allah be pleased with him), he was buried in the same room next to the spot of the Prophet. And when `Umar, (may Allah be pleased with him) died, he too was buried in a grave next to them in the room. `Aishah's room was formerly outside the Masjid to its left. When `Uthman (may Allah be pleased with him), expanded the Masjid, he did not incorporate the room to the prayer hall.

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The room was later added to the Masjid after the era of the Rightly-Guided Caliphs during the reign of Al-Walid ibn `Abdul-Malik towards the end of the first Hijri century. This did not happen with the counsel of the people of knowledge.

As for the present structure on Prophet Muhammad's grave, it is a more recent addition. Perhaps it was intended to protect the Prophet's grave.

2: Prophet Muhammad (peace and blessings of Allah be upon him) gave commands to bury the dead of his Sahabah and members of his household in the grave of Al-Baqi` (Al-Baqi` cemetery). He used to level the graves and did not allow adding earth other than that which was dug up from it. He did not raise the grave above the ground more than a hand span nor did he decorate, plaster or build anything on them.

3: Praise be to Allah, there are no graves in Saudi Arabia with any structures built over them. Saudi scholars prohibit building on graves and command people to level them, following the Sunnah (acts, sayings or approvals of the Prophet Muhammad) of the Prophet (peace and blessings of Allah be upon him). Furthermore, they command people not to raise the grave so that they are no more than one hand span above the ground. The Salaf (Righteous Predecessors) used to mention in their will

that their graves be only one hand span high above the ground. On the authority of Abu Al-Hayyaj who said that `Aliy (may Allah be pleased with him) told him: "Should I not send you on the same mission as that on which the Messenger of Allah sent me?" He added: [\(Spare no picture from being wiped out, and leave no high grave unleveled.\)](#) Recorded by Imam Muslim. Muslim scholars also forbid writing on graves or decorating them because this leads to extreme veneration of the dead, which is among the means leading to Shirk (associating others with Allah in His Divinity or worship). For this reason, the Prophet (peace and blessings of Allah be upon him) forbade plastering graves, sitting on them or building

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on them. Important individuals in Saudi Arabia do not have distinguished graves, but are buried in common Muslim cemeteries like the rest of the people.

4: In the Kingdom of Saudi Arabia, there is no specific civil law for graves; only the Sunnah of Prophet Muhammad (peace and blessings of Allah be upon him) regarding graves is followed.

5: It is impermissible to decorate graves, build structures over them, plaster, color, inscribe or draw on them since these are all forbidden acts in Islam. What must be done for a Muslim who dies is to make Du`a' (supplication) for him, ask Allah to have mercy upon him, give out in charity and dedicate the reward to the dead and so forth.

May Allah grant you success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family, and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 16296

Praise be to Allah, Alone, and Peace and Blessings of Allah be upon Prophet Muhammad after whom there is no other.

The Permanent Committee for Scholarly Research and Ifta' has viewed the letter submitted to his Eminence, the General Mufti from the delegate of the department of Islamic Affairs and Endowments, in Sharjah the United Arab Emirates,

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and which was referred to the Committee of the Council of Senior Scholars in letter no. (1805) dated 17/4/1413 A.H. His Eminence asked the following question:

Attached is an alleged photograph of Prophet Muhammad's (peace and blessings of Allah be upon him) grave which is widely distributed in the United Arab Emirates. We would appreciate it if you give us a Fatwa, message or advice which we can publish to raise public awareness on the consequences of this deception.

After examining the inquiries, the Committee answered as follows:

Having investigated the matter, the Committee decided to write to the official in charge of the Affairs of Al-Masjid Al-Nabawy Al-Sharif. We received letter no. (690/1) dated 18/6/1414 A.H. which stated that the Committee examined the attached photograph and compared it to the real site. Their report is as follows: Comparing the Prophetic room to the one in the photograph, we conclude that the photograph is not genuine and that it was originally hand painted. End of report.

Based on this, the photograph mentioned is fake and does not represent the true structure of the grave of the honored Prophet. Even if we assume that it matches the real grave of the Prophet, it is impermissible to circulate the photograph and revere it because it will lead to extremism and Shirk (associating others with Allah in His Divinity or worship) and the various paths leading to it. For this reason, it is forbidden to draw the Prophet's grave, sell the drawings or acquire them. It has been authentically narrated that the Prophet Muhammad

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forbade this in order to block all avenues to Shirk and extremism.

May Allah grant you success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family, and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	`Abdullah ibn Ghudayyan	Salih Al- Fawzan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 16297

Praise be to Allah, Alone, and may Peace and Blessings of Allah be upon Prophet Muhammad after whom there is no other prophet.

The Permanent Committee for Scholarly Research and Ifta' has viewed the inquiry submitted to his Eminence, the General Mufti and which includes the following:

Written on the graves in the graveyard of Al-Nasim in Riyadh are numbers that distinguish the graves from each other. Also, the walls have a list of these numbers. Is this permissible?

Letter no. (1094/2) dated 29/4/1413 A.H. was directed to his Eminence the general chairman of the local office of the Call and Guidance to send two officials from the office to find out the facts and the answer was sent in letter no. (814/9 d) dated 8/6/1413 A.H. Attached was a report compiled by the two officials, respected Shaykh Muhammad ibn Nafjan Al-Tuwijry and respected Shaykh Muhammad ibn Hamad Al-Mashuh. It stated the following:

Following the instructions of his Eminence, the general chairman, concerning what was mentioned to him about

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the graveyard of Al-Nasim and after inspecting the cemetery, we state the following:

- 1- There are rags of various colors tied to the grave stones.**
- 2- Pipes, two panels, and steel bars are next to the grave stones.**
- 3- The grave stones are painted in various colors.**
- 4- The graves are painted in green stripes; the surface of some graves are painted with green paint.**
- 5- There graves are numbered such as no. (5), (15) and (55). We found only one name, Musaid ibn Dalim, written on a grave.**

A list with serial numbers was found on a plate nailed to the cemetery wall; between each two columns is a number written made by the municipality. Moreover, there is some graffiti of names and various numbers that seemed to have been made by youths.

After the committee has examined the marks on the graves which people had made and extensively added to them, it concluded that:

First: It was reported that the Prophet Muhammad (peace and blessings of Allah be upon him) gave orders to mark the grave of `Uthman ibn Mazh'oun with a stone. This was recorded by Abu Dawud in his Sunan in a Hadith Mursal (a hadith with no Companion of the Prophet in the chain of narration) from a narration by Al-Muttalib ibn `Abdullah, one of the Successors. The hadith was also recorded by Al-Bayhaqy and narrated by Ibn Sa`d and Ibn Abu Shaybah and Al-Hakim. In its chain of narrators, is Al-Waqidy, who is Matruk (a narrator whose hadith transmission was discarded due to unreliability). However, this hadith was recorded by Ibn

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Majah in his Sunan from a report by Anas (may Allah be pleased with him) and was ranked as fair by the great scholar of hadith, Ibn Hajar in (Al-Talkhees Al-Khabeer) and Al-Buseiry in (Al-Zawa'id).

2: It is impermissible to mark a grave by writing on it, whether a name, number, the name of a tribe and the like. This is because of the general implication of the report of Jabir (may Allah be pleased with him) who said that the the Messenger of Allah (peace and blessings of Allah be upon him) forbade plastering graves, sitting on them or building structures on them [recorded by Abu Dawud, Al-Nasa'y, Ibn Majah and Al-Hakim. It was first compiled in Sahih Muslim].

3: It is impermissible to mark graves by drawing the picture of the deceased on them. The reason for prohibiting writing on graves is due to the reasons mentioned above while the reason for prohibiting drawings is due to the sound hadiths that strongly forbid drawing pictures of people. Rather, the prohibition of this matter is even greater in lieu of writings and drawings on graves, as this may lead to a direct path for Shirk (associating others with Allah in His Divinity or worship) and idol worship.

4: It is impermissible to mark graves with mortar, plaster, clay or the like because of the established prohibition of plastering graves in the hadith mentioned above, on the authority of Jabir, since clay and other materials fall under the same ruling.

5: Marking the graves with paint, green or otherwise, is the same as plastering. Therefore, it is impermissible to use it.

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6: It is a form of extremism to mark graves with marble slabs, specifically made for this purpose. The Salaf (Righteous Predecessors) did not mark graves in this manner, therefore we should follow in their footsteps and abstain from doing so.

7: It is impermissible to mark graves with rags tied to the grave stones, a prevalent practice used for Tabarruk (seeking blessings).

May Allah grant you success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family, and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	`Abdullah ibn Ghudayyan	Salih Al- Fawzan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 18587

Praise be to Allah, Alone, and may Peace and Blessings of Allah be upon Prophet Muhammad after whom there is no other prophet.

The Permanent Committee for Scholarly Research and Ifta' has viewed letter no. (53103) dated 25/7/1416 A.H. that his Eminence, the General Mufti received from his Highness, the prince of Riyadh. Enclosed was a suggestion proposed to his Eminence from the honored Shaykh `Abdullah ibn Salih Al-Qasir concerning marking graves etc... It was referred to the Committee of the Council of Senior Scholars in letter no. (3735) dated 1/8/1416 A.H. and included the following:

Lately, visitors to the graveyard have come to notice

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a consistent practice by some Muslim foreign nationals in marking the graves of their dead, which may be due to the great number of incomers. Such practices have become so widely spread that we fear that many of them and other forms of Bid`ah (heresy in religion), which contravene Islamic law, may be passed on to people in this country. If your Highness, may Allah reward you, deems it appropriate, would you ask the concerned authorities to consider the numbering of all the rows of graves. In the event that you find this proposal favorable, the authority responsible for issuing Fatwa in this regard will be asked about the legal validity of extending it to all cemeteries. Perhaps it will satisfy the need of the relatives of the deceased and through it Allah will block the means to Bid`ah in this pure land.

After thorough investigation of the matter, the Committee for Fatwa answered that the Sunnah (acts, sayings, or approvals of the Prophet Muhammad) permits the relatives of the dead to mark their graves with stones or the like as mentioned in the Sunan (Hadith compilations classified by jurisprudential themes) of Abu Dawud that Prophet Muhammad (peace and blessings of Allah be upon him) marked the grave of `Uthman ibn Mazh'oun with a stone and said: "I mark my brother's grave with this (stone)."

However, it is not permissible to put numbers on the graves because it is a way of writing on graves, which was a forbidden act by the Prophet (peace and blessings of Allah be upon him), as well as a way of plastering and painting graves, building structures over them and so forth of other Bid`ahs. It has been related from the Prophet Muhammad (peace and blessings of Allah be upon him) that he prohibited plastering graves, building over them or making engravement on them. This is because the relatives of deceased are expected only to make Du`a' (supplication) for their dead and ask Allah to have mercy upon them, whether or not they can recognize their graves.

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May Allah grant you success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family, and his Companions!



Fatwa no. 20201

Q: Some people in Shaqra' Governorate intend to volunteer to make pathways from bricks and cement in the cemetery for people to walk on. Now, the question your Eminence is: Is this legally permissible, or they should better make the pathways without using cement or bricks, which may give rise for later generations to take it as a tradition make other additions, thus gradually introducing Bid`ahs (heresies in religion)? Please give us a Fatwa on this matter, may Allah reward you!

A: You should keep the cemetery as it is without any changes. Whoever seeks to find his way through it to visit a grave or to achieve any other permissible reason, may pass between the graves and avoid stepping on them. Making pathways in the manner described in the question may lead to other unlawful practices and also because they will narrow spaces between the graves and take up part of the graveyard. The clear spaces in the cemetery may later be needed for burials.

May Allah grant you success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family, and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
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Fatwa no. 20480

Q: Al-Birr charitable society in Al-Jouf has a plan to write the formula of bidding Salam (Islamic greeting of peace) to the dead on a large board and in clear inscription and post it at the entrance of the local cemetery. They do so to help remind the people to recite it during burials and during their visits to the dead. Therefore, we hope, your Eminence, that you give us the correct formula that we may write on the board.

A: Great priority should be given to teaching people during religious lessons, sermons and the like, the Du`a' (supplication) and etiquettes related to the rulings on entering cemeteries and the manner of sending Salam to the dead from among the Muslims. As for writing the formula of Salam on boards and putting them up on the walls of the cemetery, this act was not observed by the Salaf (righteous predecessors) so you must refrain from doing it.

May Allah grant you success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family, and his Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 20611

Q: If a man is sitting in the public road and a funeral procession passes by him, should he stand up or remain seated?

A: If a funeral passes by someone who is sitting and he is not among those who are following it, then he has two options: either to stand until it goes past him, and in this case he will be rewarded for that, Allah willing; or he may remain seated. The matter is open to choice because it was authentically reported from

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the Prophet Muhammad (peace and blessings of Allah be upon him) that he did both options. This is the opinion of Imam Ahmad, Is-haq, and Ibn Habib and Ibn Al-Majishun and these two latter scholars belong to the Maliki Madh-hab (School of Jurisprudence). This is also supported by what was recorded by Al-Bukhari, and Muslim on the authority of `Amir ibn Rabi`ah (may Allah be pleased with him) from the Prophet Muhammad (peace and blessings of Allah be upon him) that he said: [«Whenever you see a funeral procession, stand up until the procession goes past you.»](#) In another narration by them on the authority of Ibn `Umar (may Allah be pleased with him and his father) from `Amir ibn Rabi`ah (may Allah be pleased with him) from the Prophet Muhammad (peace and blessings of Allah be upon him) that he said: [«If any of you sees a funeral procession and he is not following it, then he should stand up and remain standing until he goes past it, or it goes past him, or until the coffin is put down before it goes past him.»](#) As for those who claim that the command to stand up is abrogated, like Imam Malik and Abu Hanifah, this was commented on by Al-Nawawy who said that abrogation exists only when there is a difficulty to combine both rulings. However, it is possible to combine them in this case. He added that the opinion he is inclined to is that it is Mustahab (desirable) to stand up.

In addition, there is no authentic evidence forbidding standing when there is a funeral procession passing by. Hence, the fact that the Prophet Muhammad (peace and blessings of Allah be upon him) sat down after his command for people to stand up in such a situation is proof of the permissibility of sitting.

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May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 20386

Q: It is my great pleasure to bring to your attention that your loyal son, his Excellency, the Minister of Rural Development in Malaysia, al-Hajj Anwar ibn Al-Hajj Musa agreed to allocate a sum of money for the erection of three boards in Islamic cemeteries, commencing with the cemetery that is in his constituency. These boards will contain the correct rulings concerning graveyards including what you mentioned in your Fatwa no. (19246) dated 17/11/1417 A.H. The second board will contain some statements of condolence in addition to explanation of the questions of Munkar and Nakir (the two angels who test the faith of the dead in their graves). The third board will expose the rulings concerning the general etiquettes of visiting the graves. This came as a response to a suggestion that I have recently made. The Minister entrusted me to select the Ayahs (Qur'anic verses) and the relevant statements that convey the above-mentioned expressions. But I feel it is a great responsibility and fear that I may fail to provide the correct information in this regard. So, first, I hope that Your Eminence would express your opinion on this project, and then write the rulings and etiquettes concerning the above, so that I could translate them into the Malaysian language (Malay) and then execute the project. Obviously, the boards, with the aid of Allah (Most Exalted be He), will be a means to help raise awareness of Muslims, reminding them of the Hereafter, and teaching them the correct manners, especially with regard to visiting the graves. Your work will, by the will of Allah, benefit us and all Muslims. May Allah reward you greatly!

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A: First: Rulings concerning graves:

1- It is impermissible to build on graves, plaster them, use electricity to light the place and the like. This is because these matters may be a means leading to Shirk (associating others with Allah in His Divinity or worship) by making Du`a' (supplication) to the dead and seeking their help instead of Allah.

2- It is impermissible to offer prayer or make Du`a' at graveyards, even if nothing is built on them, due to the words of the Prophet Muhammad (peace and blessings of Allah be upon him): [\("You must not take graves as mosques; I forbid you to do that"\)](#).

3- It is also impermissible to raise the level of the graves above the ground more than a hand span because this is the description of the Prophet's grave and the graves of those of the Sahabah (Companions of the Prophet). The Prophet Muhammad (peace and blessings of Allah be upon him) told `Aly ibn Abu Talib (may Allah be pleased with him): [\("Leave not a high grave unlevelled."\)](#) A high grave is that which is raised above the ground and leveling it is to remove the projected part of the structure beyond the one hand-span height.

4- Do not disrespect graves by sitting or tread on them, throwing garbage on them, letting water flow over them or any other means of desecration. A wall must be built around the cemetery to preserve it from any such desecration. This is because it was authentically attributed to the Prophet Muhammad (peace and blessings of Allah be upon him) that he forbade plastering graves, building over them, and sitting or writing on them.

5- After placing a dead Muslim in the grave, it is recommended for those attending the funeral to stand by the grave and make Du`a' and Istighfar (seeking forgiveness from Allah) and ask that Allah make him steadfast when he is questioned by Munkar and Nakir in the grave. When the burial of a dead Muslim was concluded, the Prophet Muhammad (peace and blessings of Allah be upon him) [\(would stand by the grave and say to his companions:](#)

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["Ask Allah to make your brother steadfast for he is now being questioned"\)](#) .

6- If a Muslim passes by Muslim graves, it is recommended that he says: (Peace be upon you, inhabitants of the graves from among the believers. Verily we will, Allah willing, (surely) follow you. May Allah have mercy on those among us who have come first and those who are to come later. We ask Allah to give us and you well-being. O Allah! Do not deprive us of their reward, do not let us fall into Fitnah (temptation) after them and Forgive us and forgive them).

Second: Visiting graves:

1- It is recommended for Muslim men to visit the graves of Muslims to make Du`a' and Istighfar for them, ask Allah to have mercy on them, and to take heed and admonition from the dead.

2- It is impermissible for women to visit the graves because the Prophet Muhammad (peace and blessings of Allah be upon him) cursed women who visit graves, those who take graves as mosques and those who light lamps over them. Women are emotionally weak, and their excessive grief may lead them to do what is impermissible.

3- It is not lawful to visit graves for the purpose of seeking help from the dead and invoke them besides Allah. Such visits are Bid`ah (heresy in religion) and Shirk (associating others with Allah in His Divinity and worship) and men and women are not allowed to do these acts. What is lawful is that when a Muslim visits the grave of his acquaintances or relatives, he is to salute them, make Du`a' and Istighfar for them and then leave the graveyard.

Third: Offering consolations:

1- It is recommended to offer condolences to the family of the deceased by saying:

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(May Allah perfect your consolation, compensate you for your loss and forgive the sins of your deceased).

2- It is recommended that enough food is prepared for the mourning family by relatives or neighbors. The Prophet Muhammad (peace and blessings of Allah be upon him) said: [\(Make food for the family of Ja`far, for there has come to them that which will keep them busy\)](#) .

3- It is impermissible to hold ceremony after the funeral, gather people to attend it or for the family of the deceased to prepare food for consolers or disrupt their life. Jarir ibn `Abdullah (may Allah be pleased with him) said: "We used to prepare the gathering place for the family of the deceased and prepare food for them).

A word of caution:

These rulings are to be translated into the languages used in your country, put in print and distributed so that people may benefit from them. They are not to be written on boards on the cemetery wall because this was not done by the Salaf (righteous predecessors).

May Allah grant you success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family, and his Companions!



The ninth question of Fatwa no. 20844

Q 9: What is the ruling on placing boards with guidelines and directions in the cemetery for visitors and those holding funerals? Basically, these boards are for the description of performing funeral prayer and for warning against some

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Bid`ah (heresy in religion) and the like. Please give us a Fatwa on this matter may Allah reward you!

A 9: What is lawful is to teach people during sermons, religious lessons and other permissible means the rulings concerning the etiquettes of visiting graveyards. As for writing these instructions on boards and hanging them in cemeteries, this was not from among the practices of the Salaf (righteous predecessors). So, you are not to do it.

May Allah grant you success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family, and his Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



The second question of Fatwa no. 20828

Q 2: There is an old cemetery which contains several graves. There is currently a plan to dig a trench for lavatories nearby this cemetery. The digging of this trench is likely to cause water leakage to these graves. Is this legally permissible?

A 2: It is impermissible to dig a trench next to an Islamic cemetery so as to protect it from damage. A wall is to be put around the cemetery if there isn't one already.

May Allah grant you success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family, and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



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The eighth and tenth questions of Fatwa no. 20844

Q 8: What is the ruling on marking graves with paint, clay, wood, tiles or writing on them the name of the tribe of the dead, ...etc? How should we deal with these acts, if any of them already exist? Please give us a Fatwa, may Allah reward you!

A 8: Marking graves with a rock and similar things is permissible. The Sunnah (acts, sayings or approvals of the Prophet Muhammad) includes evidence to prove the permissibility of this act. It was proven that the Prophet Muhammad (peace and blessings of Allah be upon him) gave orders to mark the grave of `Uthman Ibn Mazh`un with a rock. As for marking the grave with paint and other colored materials, or emblems of a certain tribe or communities, all these matters are Bid`ah (heresy in Islam), which is not permissible. What is Mashru` (permissible) in Islamic law is sufficient, praise be to Allah.

Q 10: What is the ruling on making numbers on the walls of the graveyard to identify the graves? It should be mentioned that these numbers are quiet useful; they are not fixed on the graves, but only on the wall of the graves. These numbers will allow us to dispense with many of the markings that are currently placed on the graves. Please give us a Fatwa, may Allah reward you!

A 10: It is not permissible to place numbers on graves or on the walls of graveyards, since this is emphatically indicated in the prohibition of writing over the graves and may be used as a pretext leading to this.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family, and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



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The third question of Fatwa no. 20844

Q 3: What is the ruling on driving one's car inside the graveyard when following a funeral procession? It should be mentioned that sometimes there are old people who can only reach the grave of the deceased by car. Please give us a Fatwa, may Allah reward you!

A 3: There is no harm in cars entering the graveyard provided that the drivers are careful not drive over the graves or harm people.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family, and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



The sixth question of Fatwa no. 20844

Q 6: Is it permissible to illuminate the entrances to graveyards in order to light the road when there is a funeral at night, knowing that the lighting is not intended for the burial process, but only to enlight the pathway to grave? Please give us a Fatwa, may Allah reward you!

A 6: Permanent lighting of the pathways of and entrances to graveyards is not permissible. As for using some means of temporary lighting when there is a funeral procession at night, such as torches, there is nothing wrong with this.

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May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family, and his Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



The sixth question of Fatwa no. 16396

Q 6: We carry the coffin of the deceased person from his home to the graveyard, walking on foot for half an hour. During this journey, when the deceased is an old person, we repeat the following celebration: "Glory is to Allah, praise is for Allah, and Allah is the Greatest." But, when the deceased is a young person, we repeat the saying: "la ilaha illa Allah Muhammad rasulullah (none has the right to be worshipped except Allah, and Muhammad is Allah's Messenger)". Yet, some contemporary scholars objected to this and said: "This is not permissible. Rather, those carrying the deceased and those following the funeral to the grave should keep quiet." Yet, keeping silent tempts people to indulge in idle talk about the matters of the worldly life, regarding selling, buying, ...etc, while following the funeral or during the burial of the deceased. What is the correct ruling on this matter?

A 6: Reciting Dhikr (Remembrance of Allah) while carrying the deceased in the funeral procession is a Bid'ah (heresy in religion). Thus it is not permissible. It becomes most disapproved when it is done collectively.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family, and his Companions!

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The fifth question of Fatwa no. 21264

Q 5: What is the view of Islam on making `Ataqah for the deceased. It is said that it

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protects the deceased from Hellfire. 'Ataqah consists of reciting Surah Al-Ikhlās and Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) one hundred thousand times. Is this true that it shields the deceased from the Fire?

What is the view of religion on reciting the whole Noble Qur'an and dedicating the reward of the recitation to the soul of the deceased? Does the recitation of the complete Noble Qur'an and dedication of its reward for the deceased truly benefit him? In general, what can benefit deceased so that we may do it in his favor?

A 5: As for reciting the Noble Qur'an in full or in part and dedicating its reward for the deceased, there is no evidence to indicate its benefit to the deceased. Thus, this habit should be abandoned and what authentically was proven to have been done by the Prophet Muhammad, i.e., giving Sadaqah (voluntary charity) on behalf of the dead, supplicating to Allah for him, and performing Hajj (pilgrimage) and `Umrah (lesser pilgrimage) on his behalf, would be observed.

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Fatwa no. 16401

Q: We, the residents of Badiyah al-Birak village, have a custom that if one of the villagers died, the neighbors and others would give Sadaqah (voluntary charity) for the grave diggers. This Sadaqah might be a sheep, dates, ...etc, and it is not spent out of the property of the deceased or from his heirs. If it is a goat, people would cook it nearby the grave in order for the diggers to eat of it. The intention behind spending out this charity is the seeking of Allah's Countenance through giving it to such people. Thus, what is the ruling on this practice, both on giving in charity and on cooking food within the grounds of the graveyard? Also what is the ruling on

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performing Salah (Prayer), whether it is the obligatory Salah or Janazah (Funeral) Prayer, nearby the graveyard?

A: Giving Sadaqah nearby the grave and in the manner mentioned in the question is certainly an act of Bid'ah (heresy in Islam) that should be condemned, since it lacks sound proof from the Qur'an or Sunnah (acts, sayings or approvals of the Prophet Muhammad). It is one of the superstitious practices of ignorant people that contradicts Shari'ah (Islamic law). The Prophet Muhammad (peace and blessings of Allah be upon him) said: ["Anyone who does an action which is not in accordance with this matter of ours \(Islam\) will have it rejected."](#) Rather, it is permissible to give Sadaqah on behalf of the deceased at any place other than the graveyard and at any time other than that of the burial. Nearby the grave, one is also allowed to supplicate Allah upon the burial asking Allah to forgive the sins of the deceased and keep him steadfast on the truth as commanded by the Messenger (peace and blessings of Allah be upon him). As for offering Salah on the grounds of the graveyard, the only permissible Salah is that of Janazah Prayer. In other words, neither supererogatory nor obligatory Salah is permissible there, since the Prophet Muhammad (peace and blessings of Allah be upon him) forbade us to take the graves as places of worship and forbade us from facing in their direction when performing Salah. It was authentically reported that the Prophet Muhammad (peace and blessings of Allah be upon him) offered Janazah Prayer for a dead nearby his grave when he missed to offer it in the Masjid.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family, and his Companions!

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The first and third questions of Fatwa no. 18209

Q 1: What is the ruling on Du`a' (supplication) for a deceased person nearby his grave at the time of his burial, with those attending the funeral saying "Amen!" upon hearing the Du`a' said by one of them? What is the Shar`y (Islamically lawful) formula of Du`a' following his burial? Where should the person supplicating Allah for the deceased stand in relation to the grave?

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A 1: It is recommended upon burying a deceased person to stand by his grave, implore Allah's Forgiveness for him, and ask Allah to make him steadfast when being questioned in the grave, since the Prophet Muhammad (peace and blessings of Allah be upon him) said to his Sahabah (Companions of the Prophet) upon burying some deceased people: [\(Seek forgiveness for your dead brother, and implore Allah to grant him steadfastness, for he will now be questioned .\)](#)

however, Du`a' should be said neither collectively nor with one saying it and the others saying "Amen!", since neither of them was reported from acts of the Prophet Muhammad. Rather, everyone should make Du`a' for the deceased individually. It does not matter whether they are standing to the right or to the left side of the grave, or even in front of it or behind it.

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Q 3: When a dead person is put in their grave, would all or only some of the knots on their shrouds be untied? If it is some, which knots exactly are to be untied? Would their faces be disclosed on placing mudbricks on them, or would they be left covered?

A: Yes, the knots on the shroud are to be untied after putting the dead person in the grave, because there is no need for them anymore; and the face of the dead are not to be disclosed as there is no religious evidence indicating their uncovering on burial.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The fourth question of Fatwa no. 19772

Q 4: Is it permissible to raise our hands after burying a dead person while reciting Al-Fatihah (Opening Chapter of the Qur'an), or is there a supplication from the Qur'an and the Sunnah (whatever is reported from the Prophet)? Please advise us.

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May Allah reward you with the best.

A: After burying a dead person, it is Islamically prescribed to stand by the grave, supplicate to Allah to forgive them and grant them steadfastness. This is to be done individually and not collectively. As for reciting Al-Fatihah or other chapters of the Qur'an by the graves, this is a Bid'ah (innovation in religion) that is unlawful to do, as the Prophet (peace be upon him) said: [\(Anyone who does an action which is not in accordance with this matter of ours \(Islam\) will have it rejected.\)](#)

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The third question of Fatwa no. 21121

Q 3: When a person dies, some people say about them: "So and so on whom mercy is bestowed died", "So and so who is forgiven [by Allah] died", and other similar phrases. Is this permissible? What is the ruling on this matter?

A: We should say on the deceased Muslim: "may Allah be merciful to them; and may Allah forgive them" as a way of supplication for them. Asking Allah to aid them is lawful. It should not be said: "So and so, on whom mercy is bestowed ..." or "So and so, who is forgiven [by Allah] ...", as such expressions indicate the speaker's being certain of bestowing mercy and forgiveness on the dead. Nobody is certain to have been granted mercy or forgiveness unless there is a proof from the Qur'an and Sunnah (whatever is reported from the Prophet).

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 20739

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets.

The Permanent Committee for Scholarly Research and Ifta' has reviewed letter no. 93035 dated 15/06/1419 A.H. submitted to His Eminence the Grand Mufti by His Eminence the President of the Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV). The letter has been referred to the Permanent Committee by the Secretariat General of the Council of Senior Scholars under no. 3746 on 17/06/1419 A.H. The letter contains questions directed to the Presidency of CPVPV regarding preparing the dead for burial.

The questioner says: I have noted some matters contradictory to Shari`ah (Islamic Law) in some areas [regarding the washing and burial of the dead] and such matters maybe found also in the rest of the country. These are:

1- The persons who wash the dead are not comprehensively aware of how to wash, cleanse, and shroud the dead according to Shari`ah. Rather, they do this hastily to the extent that they start and finish the process of washing and preparing the dead person for burial between the Adhan (call to Prayer) and the Iqamah (call to start the Prayer), this is almost a period of only ten minutes.

2- During the funeral procession, the people loudly say some Adhkar (Remembrances and invocations) like:

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Allahu Akbar (Allah is the Greatest); Everlasting is Allah; and (Everyone shall taste death.) etc.

3- The dead person is placed in the grave as follows:

- The grave is made of bitumen (road surfacing material) in the form of crevice from 20-30 cm deep.

- The dead is situated on their right hand side; and, then cement slats are put directly on the corpse to cover the grave.

4- The head and face of a dead person who has been known for their piety are sometimes left uncovered after shrouding to enable the people to get a look at them as a way of showing reverence and respect.

5- After placing the dead in the grave, a person reminds the dead saying: "O so- and -so, when you are asked about your Lord, say: 'My Lord is Allah'", etc.; I have drawn their attention twice to this being wrong.

6- There is indifference as to whether the coffin is carried according to the direction of the procession with the head of the deceased heading toward the Masjid, or vice versa.

So, please, Your Eminence, give us your legal opinion on these points so that we can circulate this matter to benefit people.

After the (Permanent) Committee studied the questions in hand, they answered as follows:

First, the Sunnah (action following the teachings of the Prophet, peace be upon him) is to wash and prepare the deceased for burial quickly; so if it is possible to wash the corpse

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according to Shari`ah within the period mentioned in the question, there is nothing wrong with this. But if quickness will result in not washing and preparing the deceased for burial in the Shar`y (Islamically lawful) way, this will be unlawful. The washer is to be honest in their job; so they are not permitted to show negligence in any part of it. The Islamically prescribed manner of washing the dead is that the washer has the intention of washing the dead and says "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]" when starting washing, wraps their hand with a wash cloth, washes the deceased's private parts without directly touching them with bare hands, washes the limbs which are washed in Wudu' (ablution) and then washes the head. If the deceased is a man, it is desirable to wash his beard with water and sidr (lote tree/ lotus jujube) or other cleaners such as soap and ushnan (a plant used as a cleaner of good smell). Also trim his moustache and clip his nails if they are long. Then the washer pours water on the deceased's right side and then on the left side. The corpse is to be washed in this way thrice. If three washes are not enough to cleanse the body properly, the washer may wash the corpse five or seven times. The washer is to consider washing as long as the case may need, not according to the washer own desire or quickness. Accordingly, if the corpse is washed properly by washing it once or twice like with living people, this is sufficient. But it is desirable to wash the dead thrice and that washing be stopped at an odd number of times. If three times are not enough, the corpse may be washed five or seven times. This is because the Prophet (peace be upon him) was authentically reported to have said to the female washers on washing

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his daughter: [\(Wash her three, five or more times with water and Sidr and sprinkle camphor on her at the end.\)](#) (Related by Al Bukhari and Muslim, and the above wording is of Al-Bukhari) If the deceased is a female, her hair should be braided in three plaits [after having loosened and washed it] and placed behind her back. It is desirable to apply perfume to the dead under the arm-pits, between the thighs and the limbs which they place on the ground on prostrating. Applying perfume to the whole body is also good. After washing the male corpse, the corpse is to be shrouded into three pieces of cloth, not including a shirt or turban. The dead is to be inserted into the shroud, then perfume is to be applied between the body and the shroud. But if he is shrouded into a shirt, Izar (garment worn below the waist) and a wrap or in one wrap only, this will be sufficient. The female corpse is to be shrouded into five pieces of cloth, Dir` (a long shirt covering to the feet), Khimar (veil covering to the waist), Izar, and two wraps. One wrap will also suffice in this respect.

If the washer and the person shrouding a dead person have done as said above or have done only what suffices in this regard within the period of time mentioned in the question, there is no problem with this. But the washer who prepares a deceased person for burial should do their job in the best way,

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not concentrating only on what is obligatory in this regard. They are also prohibited to neglect what is obligatory on washing and shrouding the dead. Rather, they are to apply also what is most desirable in this respect. The washer ought to be trustworthy. This is indicated by what has been reported on the authority of `Abdullah ibn `Umar (may Allah be pleased with him and his father) who said: [\(Only](#)

[trustworthy persons should wash your dead.](#)) This is because untrustworthy persons are not trusted regarding washing the dead in the right way and may disclose bad things they might have seen regarding the corpse.

Second, raising the voice with Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]") and Dhikr (Remembrance of Allah) during the funeral procession is an abhorrent Bid`ah (innovation in religion) that has no grounds in the religion. The guidance of the Prophet (peace be upon him) in this regard is that the funeral procession produces no voice of Tahlil, reciting Qur'an, etc. nor did he (peace be upon him) instruct his Sahabah (Companions of the Prophet) to do so. Rather, he (peace be upon him) forbade wailing and carrying fire while walking in the funeral procession. Shaykh-ul-Islam Ibn Taymiyyah (may Allah be merciful to him) said: "It is not desirable to raise voices during funeral processions neither with recitation (of the Qur'an) nor with Dhikr etc. This is the legal opinion of the Four Imams (Abu Hanifah, Malik, Al-Shafi`y, and Ahmad) and the transmitted reports on the authority of the Salaf (righteous predecessors) from the Companions and Tabi`un (Followers, the generation after the Companions of the Prophet). I know no person who has contradicted this opinion." Ibn Taymiyyah (may Allah be merciful to him) also said: "The knowledgeable scholars of Hadith and Athar (narrations from the Companions) agree that this [raising voices with Qur'an and Dhikr]

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has not been followed in the preferred generations."

So the people who carry the deceased to their grave and the procession following are to abide by the Sunnah of the Prophet (peace be upon him) and his Companions (may Allah be pleased with them). They are to follow the funeral in submission to Allah and remembrance of death and what follows after it, without innovating things in the religion that contradict what Allah and His Messenger (peace be upon him) have legislated.

Third, the Sunnah is to make Lahd (a crevice on the side of a grave facing the direction faced for Prayer) that is to be closed with mud bricks as did the Companions with the grave of the Prophet (peace be upon him). This tradition is followed by the Muslims from the era of the Companions (may Allah be pleased with them) and the Salaf who follow them up until today. As for the Shaq (a rectangular hole in the bottom of a grave in which the body is buried), it is Makruh (reprehensible), as the Prophet (peace be upon him) was reported to have said: [\(The Lahd is for us and the Shaq is for others.\)](#) (Related by Abu Dawud, Al-Nasa'y, and Al-Tirmidhy) But if it is not possible to make Lahd because of the nature of the land, it is lawful to make Shaq, as Allah (Glorified be He) says: [\(Allâh burdens not a person beyond his scope.\)](#) And: [\(and has not laid upon you in religion any hardship\)](#)

It is also desirable that the grave be wide and deep

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as much as equal to the height of the deceased, as the Prophet (peace be upon him) said: [\(Dig graves, make them wide and deep.\)](#) (Related by Abu Dawud in his Sunan (Hadith compilations classified by jurisprudential themes) The Prophet (peace be upon him) did not specify a certain depth for that purpose, but there is flexibility concerning it, Praise be to Allah. On digging a grave, it is to be taken into account that it is deepened to the extent that prevents the stench of the corpse from fouling the atmosphere, and to save it from being eaten by beasts, etc.

Accordingly, building graves of bitumen that is mixed with cement and closing them with cement slats, contradicts the Sunnah. It is preferable to close the grave with mud bricks, based on the above, but if it is necessary to make Shaq due to the nature of the land, this is permissible.

As for making the grave of bitumen 20-30 cm in depth and covering the same with cement slats, which results in the people touching the corpse and pressing it, this is unlawful and it contradicts the Sunnah as referred to above. Besides, this involves disregard and disrespect of the deceased, while the inviolability of the human being after death is as the same as during their life. Also, digging the grave with such depth does not properly bury the corpse, nor protect it against floods or disclosure of the body.

Forth, the Sunnah is to cover the whole corpse of the human being after finishing their washing and shrouding, owing to the statement authentically reported to have been said by `Aishah (may Allah be pleased with her): [\(When the Messenger of Allah \(peace be upon him\) died, he was covered with a Hibra Burd \(green square decorated garment\).\)](#)

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(Related by Imam Ahmad, Al-Bukhari, and Muslim) This was observed by the Companions (may Allah be pleased with them), based on what was followed during the lifetime of the Prophet (peace be upon him). This is indicated by the Hadith of `Aishah (may Allah be pleased with her), the wife of the Prophet (peace be upon him) about the death of the Prophet (peace be upon him): [\(Abu Bakr \(may Allah be pleased with him\) came riding his horse from his dwelling place in As-Sunh. He got down from it, entered the Mosque and did not speak with anybody till he came to me \(`Aishah, may Allah be pleased with her\), \[meaning her dwelling place\] and went direct to the Prophet, who was covered with Hibra Burd. Abu Bakr uncovered his face. He knelt down and kissed him and then started weeping and said, "My father and my mother be sacrificed for you, O Prophet of Allah, Allah will not combine two deaths on you. You have died the death which was written for you.\)](#) (Related by Al-Bukhari) Uncovering the face of the Prophet after his death while he was still at his dwelling place before the funeral Prayer had commenced indicates the lawfulness of covering the whole body of the dead person and concealing their corpse from the people. Al-Nawawy said in Sharh (Sahih) Muslim: "Covering the dead person is agreed upon consensually by scholars. The wisdom behind this is to conceal the dead body and screen their form that has been changed by death from the looking eyes."

Accordingly, uncovering the face of the dead person for a period of time to enable the people to look at the deceased as a way of showing reverence and respect, as mentioned in the question, is a Bid`ah that has no grounds in the religion and contradicts what has been consensually agreed upon

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by the Muslim (scholars). This may also lead to the forbidden exceeding of limits with regards to the dead person's rights or may lead to disclosing their faults if they are seen in a bad form after death. But if the family of the deceased desire to uncover the face of the deceased before or after washing the corpse to kiss or see them for a short while that does not result in delaying preparing the deceased for burial, there is no problem. This is on the condition that the deceased is not seen or kissed by an unmarriageable person of him or her. This is indicated by the above Hadith narrated on the authority of `Aishah and the Hadith of Jabir ibn `Abdullah (may Allah be pleased with him): [\(When my father was martyred, I lifted the sheet from his face and wept and the Prophet did not forbid me.\)](#) (Related by Imam Ahmad in his Musnad [Hadith compilation]; Al-Bukhari who ranked it as Hadith Mu`allaq [a Hadith missing link in the chain of narration, reported directly from the Prophet], Muslim, Al-Nasa'y, Al-Bayhaqy, Ibn Hibban, and other scholars of Hadith) `Aishah (may Allah be pleased with her) said: [\(The Prophet \(peace be upon him\) kissed `Uthman ibn Mazh`un when he died; until I saw tears coming down his cheeks.\)](#) (Related by Imam Ahmad in his Musnad (vol. 6, p. 56), Abu Dawud, Al-Tirmidhy, and Ibn Majah)

Fifth, It is authentically proved according to the Sunnah of the Prophet (peace be upon him) that

after burying the dead and closing their grave that the people ask Allah to forgive them and grant them steadfastness. This is indicated by the Hadith reported by `Uthman ibn `Affan (may Allah be pleased with him): [\(The Prophet \(peace be upon him\),](#)

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[after finishing the burial of a dead person, used to stand by their grave and say: Ask Allah to forgive your brother and grant them steadfastness, as they are now questioned.\)](#) After finishing the supplication, seeking forgiveness for the deceased person and asking Allah to grant them steadfastness, the people leave. This is what is lawful and proved according to the Sunnah of the Prophet (peace be upon him). As for reminding the dead saying: "O so- and - so, when you are asked about your Lord, say: 'My Lord is Allah'", etc., and reminding them to say Shahadah (Testimony of Faith) after burial, this has no grounds in the religion. It was not done by the Prophet (peace be upon him) or his Companions (may Allah be pleased with them). Ibn Al-Qayyim (may Allah be merciful to him) said: "The Messenger of Allah (peace be upon him) would not recite (Qur'an) by graves, nor would he remind the dead to say 'la ilah illa Allah'. The Hadith related about reminding the dead person to say specific words is not authentic." Mentioning the good things and piety signs seen on a person after their death without exaggerating about their state and without saying this at a certain time or place is permissible. This is so that the people know about the deceased, supplicate to Allah and seek forgiveness for them and follow their examples with regards to good deeds. But this should not be done as a tradition to be followed on a person's death by standing by their grave to mention their good deeds and traits for the reasons mentioned above. In addition to this, exceeding limits in regards to the dead being taken as a source of blessing by the ignorant and lay-people, this may bring about un-praiseworthy consequences.

Sixth, as far as we know there is nothing related in Shari`ah regarding carrying the coffin according to the direction of the procession with the head of the deceased heading toward the Masjid, so there is flexibility about this matter.

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What is easier in this regards to those who carry the coffin is given priority, whether to enter the Masjid with the head or the feet of the corpse directed toward the Masjid. Both directions are permissible so no person is to be criticized or blamed for choosing either direction.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Burying Muslims with Christians in the Same Graveyard

Fatwa no. 15267

Q: I am an Muslim immigrant in Canada. My country of origin is Algeria. My father lived in Algeria. He suffered from a chronic disease for a long time. He had to travel to France to get medical treatment. Yet, it was Allah's will that he died there and we buried him in a cemetery for Christians. I was still a young man when he died 26 years ago. Now that I grew up, became a man and a father, I want to relieve my conscience and fulfill my duty towards my father.

My question is: Is it permissible for me to exhume his body out of the cemetery of the Christians and rebury his remains in the graveyard of Muslims? Please give me a Fatwa in this regard, may Allah reward you greatly.

A: It is obligatory that his remains should be disinterred from the cemetery of the Christians and reburied in the graveyard where Muslims bury their dead.

May Allah grant us success! May Allah's Peace and Blessings be upon our Prophet Muhammad and his family, and his Companions!

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Fatwa no. 16057

Q: My father died eighteen years ago. He was buried in a Christian cemetery in France. Is it permissible for me to exhume his body out of that cemetery and rebury his remains in the graveyards of

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Muslims? It is worth mentioning that before his death he instructed me to bury him in Algeria, but at that time I had no money nor could I devise any other plan to execute his will.

A: It is not permissible to bury a Muslim person in the cemetery of the Kafirs (disbelievers). But, if it so happened, his remains should, by any means, be exhumed and moved to the graveyard of Muslims, if they have one there. Else, he should be moved to any other place void of any grave of the disbelievers.

May Allah grant us success! May Allah's Peace and Blessings be upon our Prophet Muhammad and his family, and his Companions!

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The fifth question of Fatwa no. 17941

Q 5: Most of the immigrant Muslims who live here in Russia do not perform Salah (Prayer), due to the impress the Russians have had on them over the long years. Only the elders of them, aged seventy years or older, perform Salah. Thus, if any of the Muslim Arabs died here, should we bury him in the cemeteries of the Russians, or we should fly his body to his Muslim country?

A 5: Whoever died while deliberately abandoning Salah is not a Muslim and should not be buried in the graveyards of Muslims. The Prophet Muhammad (peace and blessings of Allah be upon him) said: [﴿What makes one a disbeliever is the abandonment of prayers.﴾](#) (Recorded by Imam Muslim). Whoever died while testifying that there is no deity but Allah and that Muhammad is the Messenger of Allah, regularly establishing Salah, and committing no sins that are on contradiction of Islam, must not be buried in the cemeteries of the Kafirs (disbelievers). Rather, he should be transferred to either to his Muslim country or to the nearest Muslim graveyard where he is to be buried.

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May Allah grant us success! May Allah's Peace and Blessings be upon our Prophet Muhammad and his family and his Companions!

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Fatwa no. 21522

Q: An Iraqi brother died in a car accident. I think he was a righteous person, and Allah is sufficient for him. I do not commend and praise anyone in front of Allah. He wrote a will that he should be buried in this land, i.e., in Germany. Actually, there is a Muslim graveyard beside those of the Christians but it is separate from them. Yet, there arose two problems concerning his burial:

1- The law of the land prescribes that the deceased is to be buried in the box, following all the terms as apply to Christians. A contract, which lasts for twenty years, beginning from the burial of the deceased, is signed between the family of the deceased and the German municipality responsible for the graveyards. According to this contract, the bereaved family of the deceased is to pay 500 German Marks, i.e., the equivalent of 2500 U.S. dollars in instalments until the end of the term, i.e. twenty years. At the end of this term, the family should renew the contract for another twenty years. In the case of non-renewal, the remains of the dead will be dug out, burnt, and the place will be cleaned for burying another dead according to the same conditions as before.

2 - If the deceased brother had made his will without knowing all these regulations, should we not abide by his will and fly his body to a Muslim country, by way of honoring him and saving his body from all this hassle?

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3 - If we transfer his body to a Muslim country, it will be shipped in a tin box (a type of metal), according to the regulations followed in these countries (Europe) that ban shipping of corpses inside wood boxes. It should be known that the tin box is so firmly-secured in order to preserve the body from decomposition. If this box should be opened, it will result in health problems for those who will open it. This is what had already happened in some Arab countries, where the box was broken open resulting in the death of two people due to the bacteria coming out of it.

It is worth mentioning that the body of the deceased here is washed and shrouded, according to the rules of the Shari'ah, before being put in this box.

A: If the situation is as you have mentioned, the deceased should be washed, shrouded, and Janazah (Funeral) Prayer should be offered to him. There is no sin in putting him within the mentioned tin box after that. He should be moved to the graveyards of Muslims in any Muslim country. There is no sin in placing him in the mentioned tin box without opening it.

May Allah grant us success! May Allah's Peace and Blessings be upon our Prophet Muhammad and his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
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(Part No. 7; Page No. 395)

The first question of Fatwa no. 18795

Q 1: Is it permissible for a Muslim to follow the funeral procession of a deceased who is Christian?

A 1: It is not permissible for a Muslim to follow the funeral of a Christian or any other Kafirs (disbelievers). He is not also permitted to attend the burial of non-Muslims, because Allah forbade us to take the Kafirs as close friends. Allah (Glorified be He) said: [﴿O you who believe! Take not the Jews and the Christians as Auliya' \(friends, protectors, helpers\), they are but Auliya' of each other.﴾](#) And: [﴿And never \(O Muhammad صلى الله عليه وسلم\) pray \(funeral prayer\) for any of them \(hypocrites\) who dies, nor stand at his grave. Certainly they disbelieved in Allâh and His Messenger, and died while they were Fâsiqûn \(rebellious, - disobedient to Allâh and His Messenger صلى الله عليه وسلم\).﴾](#) This proves that the ruling includes all the Kafirs: The Jews, the Christians, Magians, Idolaters and hypocrites. Following their funerals is part of following their ways.

May Allah grant us success! May Allah's Peace and Blessings be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 15328

**All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets.
To proceed:**

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The Permanent Committee for Scholarly Research and Ifta' has examined the Fatwa request submitted to His Eminence, the General Chairman, from his Excellency, the General Manager of Obstetric and Pediatric Hospital in Jeddah, and referred to the Committee from the General Secretariat of Council of Senior Scholars under no. 2254, dated 11/5/1412 A.H. in which his Excellency asks:

We hope if Your Eminence could answer the following enquiry:

A child born to non-Muslim parents may die before delivery in the mother's womb or a few hours after birth. Are such children dealt with as Christians (like their parents) or as Muslims according to their Fitrah (innate pure nature)? Where should they be buried? May Allah reward you with the best!

After the Committee examined the Fatwa request that was submitted, it answered as follows: If the situation is as you have mentioned, those children are dealt with as non-Muslims and are not to be buried in the graveyards of Muslims.

May Allah grant us success! Peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 17940

Q: A group of Muslim immigrants

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to non-Muslim countries collect contributions from among themselves, either monthly or annually, and dedicate these funds to sending back the corpse of any member of the group from the land of Kufr to their Islamic countries. But whoever leaves there and returns to his country alive can claim nothing of the money he has contributed? The reason behind sending back the bodies is the cost of the graves in these Western countries is so high that the immigrants can afford paying it. Even if one can pay the cost-policy conditioned by the government, unless the policy is renewed, the grave will be exhumed at the end of the term, where the remains of the corpse are burnt. Now my question is: what is the ruling of Islam on this? Is it permissible to join in the work of these groups? Is it obligatory to pay Zakah (obligatory charity) on the money collected for this purpose?

A 2: There is no harm in collecting money and allocating it to sending back the bodies of the deceased Muslims to be buried in an Islamic cemetery, since moving them in the case as mentioned in the question is necessary. There is no Zakah due on the money collected for this purpose, since this money does not belong to a certain person and because it is gathered to spend on charity activities.

May Allah grant us success! May Allah's Peace and Blessings be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz



(Part No. 7; Page No. 398)

Offering condolences to the bereaved family

Fatwa no. 14705

Q: We wrote to you two years ago about establishing a house for offering or receiving condolences in the south of Jeddah without recitation of the Glorious Qur'an in it. There is no house for this purpose, contrary to the north of Jeddah, in which a house for this purpose was built two years ago on the hand of Shaykh Muhammad `Awad ibn Ladin (may Allah have mercy upon all people). The reason behind building a house for offering or receiving condolences is that many families live in small flats of only two or three rooms. When a member of the family dies, the flats cannot accommodate those who come to offer condolences to their male or female relatives and neighbors besides the bereaved family. Thereupon, we thought that a house would serve this purpose as a pious act intended to please Allah. We referred this question to your honor to examine it and guide us to what is appropriate.

A: Every act done for the Sake of Allah (Exalted be He) should agree with what comes in the Book of Allah or the authentic sayings, acts or approvals of the Prophet (peace be upon him). A person is rewarded when offering condolences because he or she is soothing the pain and sorrow of the bereaved family and through supplicating for them. The etiquette of offering condolences to

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the bereaved family was authentically reported in the Sunnah (acts, sayings or approvals of the Prophet) of the Chosen Prophet (Muhammad, peace be upon him), the deeds of the Companions and the Four-Rightly Guided Caliphs (may Allah be pleased with them all). (It was reported that the Prophet (peace be upon him) offered condolences to a daughter of his when her child died saying: "To Allah belongs what He took and to Him belongs what He gave. Every thing is recorded with Him for an appointed term." Also, he commanded her to show patience and Ihtisab (confident anticipation of Allah's Recompense).) It was related by Al-Bukhari and Muslim. It is also permissible to supplicate by any other Mashru` (Islamically lawful) Dua` (supplication) reported from the Prophet (peace be upon him) like: "May Allah soothe your grief, compensate your suffering and grant you a better substitute." This is based on what was reported on the authority of Umm Salamah who said: "I heard the Messenger of Allah (peace be upon him) saying: (Whomever is inflicted with misfortune and then says: 'Inna Lillahi wa Inna Ilaihi Raje'un [Truly to Allah we belong and truly, to Him we shall return] and then says: 'O Allah, reward me because of my misfortune, and bestow on me a better substitute,' then Allah will reward him because of his misfortune and will bestow on him a better substitute.'" Umm Salamah said: "When Abu Salamah died, I said what the Messenger (peace be upon him) ordered me, so Allah (Exalted be He) bestowed on me a better substitute; the Messenger of Allah (peace be upon him)." (Related by Muslim) Condolences are offered to the deceased's guardian at home, in the street, in the market or at work.

It was not narrated that the Prophet (peace be upon him), his revered Companions, the Four-Rightly

Guided Caliphs or an Imam (an initiator of a school of jurisprudence) appointed a time or a place to receive condolences or gather people for this purpose. If doing this is a good deed, the Prophet (peace be upon him) would have necessarily done it. He (peace be upon him) did not appoint a place or a time to receive condolences about his uncle, Hamzah ibn `Abdul-Mutalib, and his cousin, Ja`far ibn Abu Talib, who were killed, or his children Ibrahim and Zaynab and other virtuous Companions who died in the era of the Prophet (peace be upon him). He himself died afterwards and despite the deep love for him in the hearts of the Muslims and the Companions in particular, they did not gather to receive condolences. If gathering for condolences had been

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Mashru`, they would have gathered for this purpose. Also, Abu Bakr, `Umar, `Uthman and Aly as well as the Mothers of the Believers and other Companions died; however, it was not known that anyone appointed a place to gather the people in it to receive condolences. This proves that gathering for the purpose of receiving condolences, and preparing food and drink for the attendants is a baseless Bid`ah (innovation in religion) which should be fought and denied. Whoever does it incurs sins.

When this was done in the late generations, the revered Companion Jarir ibn `Abdullah Al-Bajaly commented: We (the Companions of the Prophet) considered gathering for the purpose of visiting the bereaved family and preparing food after burying the deceased, to be acts of wailing." It was related by Imam Ahmad through a good Isnad (chain of narrators).

We identify it as a Bid`ah when a place or time is specified for this purpose and also, when bringing lights, readers of the Qur'an, and food and drinks for the bereaved family. We come to say that it is not permissible to establish a house for the purpose of offering or receiving condolences whether it is paid for or free.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta`

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 16552

Q: One of the matters that have been innovated in this age is the change that took place in the manner of offering condolences in the southern region. As you know, offering condolence is a common right among Muslims.

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People have been discussing this issue and a Fatwa (legal opinion issued by a qualified Muslim scholar) was issued in this regard, yet it seems that the matter still needs further clarification and explanation, since the Fatwa that was conveyed to people was not detailed. Due to my keenness to handle the issue and touch people's hearts through a Shar`y (Islamically lawful) means that leaves nothing without sufficient detail, I want Your Eminence to examine the case and issue the proper Shar`y ruling that encompasses most of its aspects. May Allah grant you success.

Description of offering condolences now practiced in the southern region:

- 1- Upon hearing that someone has died, their relatives, sons, daughters, sisters, brothers-in-law, nephews and nieces, and members of the tribe gather.
- 2- The period of gathering extends for at least three days.
- 3- The neighboring villages and tribes come in groups to offer condolences; each group is about forty or thirty men. This requires the bereaved tribe to receive the mourners.
- 4- Food should be served for those who offer condolences in two ways:
 - a) Members of the deceased person's tribe themselves share the cost of the food, including lunch dinner and coffee, for three days;
 - b) Some relatives share, in turns, the cost during this period whether in participation or each paying the cost of a separate day.

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- 5- A pavilion of tents is set up for the reception of those who come to offer condolences as well as those who are receiving them.
- 6- This happens when the deceased is a male. If a female dies, they do not gather to offer condolences; rather, they do so individually, whether on the part of her relatives or the people of other tribes.
- 7- With regard to the estate of the deceased, his children, and wife or wives, do not pay the cost except perhaps for the hire of the pavilion. They are served by the members of the tribe with regard to all the costs and requirements of offering condolences.

A: First, offering condolences to a bereaved family is permissible, since this is a form of showing sympathy to them. It should be through supplicating to Allah (Exalted be He) to have mercy on the deceased, and relieve the distress of family and friends of the deceased, and to command them to remain patient and expect Allah's reward. It has been authentically narrated that the Prophet (peace be upon him) [offered condolences to one of his daughters when her son died saying: "Whatever](#)

Allah takes is for Him and whatever He gives, is for Him, and everything with Him has a limited fixed term (in this world)." He (peace be upon him) ordered her to be patient and to hope for Allah's reward.) (Related by Al-Bukhari and Muslim). It is permissible to offer any Du`a' (supplication) for them, such as: "I offer you my condolences; may Allah relieve your distress with something better." This is based on a Hadith narrated by Umm Salamah (may Allah be pleased with her) who said: "I heard Allah's Messenger (peace be upon him) saying: (If any Muslim who suffers a calamity says, what Allah has commanded him: "We belong to Allah and to Him shall we return; O Allah, reward me for my affliction

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and give me something better than it in exchange for it," Allah will give him something better than it in exchange." Umm Salamah added: "When Abu Salamah died I said these words as commanded by Allah's Messenger (peace be upon him), and Allah gave me Allah's Messenger (peace be upon him) in exchange." (Related by Muslim).

Second, condolences can be offered at the Masjid (mosque), when offering Janazah (Funeral) Prayer, in the graveyard, in the street, in the market, at a house of the bereaved family, through phoning them, etc.

Third, offering people condolences for the death of their relative; male or female, should be the same. As mourners do not gather, go in groups and set up pavilions to offer condolences for the death of a woman, the same should be observed with men. It is not permissible to set up pavilions or to set certain days for receiving condolences. This act was not reported from Allah's Messenger (peace be upon him), his noble Sahabah (Companions of the Prophet), his Rightly-Guided Caliphs, or any of the scholars that they dedicated certain number of days, time or place for receiving condolence. Nor is it permissible to gather people for condolences. Had this been permissible, it would have been done by Allah's Messenger (peace be upon him). The paternal uncle of the Prophet (peace be upon him), Hamzah ibn `Abdul-Muttalib, was martyred; his cousin, Ja`far ibn Abu Talib was martyred too; his (peace be upon him) son, Ibrahim died; and his (peace be upon him) daughter, Zaynab died too; and many notable Sahabah died during his (peace be upon him) lifetime. The Prophet (peace be upon him) also died. He (peace be upon him) is most beloved

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by Muslims and was even much more loved by his Sahabah, yet no pavilion was set up for the people to offer or receive condolences for his death. Had gathering for condolences been permissible, they would have done it. Similarly, Abu Bakr, `Umar, `Uthman, `Aly, the Mothers of the Believers, i.e. the wives of the Messenger (peace be upon him) and all his Sahabah died. Yet it is well-known that no one established pavilions for receiving or offering condolences for their death, and people did not gather for this purpose. This proves that gathering for condolences and serving food to those who are attending is a rejected, baseless Bid`ah in religion. Rather, it should be denied and the person who helps in establishing it is sinful.

When the later generations innovated gathering for this purpose and serving food to the people attending to offer condolences, the venerable Companion Jarir Ibn `Abdullah Al-Bajaly said: "We, i.e. the Sahabah, used to count gathering at the bereaved family's house and serving food after burial among the (forbidden acts of) wailing. (Related by Imam Ahmad through a Hasan [good] Isnad [chain of narrators]). However, serving food to the family of the deceased by their neighbors or relatives is a Sunnah (action following the example of the Prophet), based on what was narrated by Abu Dawud on the authority of `Abdullah ibn Ja`far who said: "When the news of the death of Ja`far (may Allah be pleased with him) came upon his death, Allah's Messenger (peace be upon him) said: (Prepare food for the family of Ja`far for there came upon them an incident which has engaged

them.) (Related by Imam Ahmad, Al-Tirmidhy and Ibn Majah, and it was ranked as a Hadith Hasan [good Hadith] by Al-Tirmidhy). Food should be served to the bereaved family at their house but not for those gathering in the pavilions or tents, since the purpose behind this is that the bereaved family is too busy with their sorrow to prepare food for themselves. Thus, they should be served with food.

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May Allah grant us success. May Allah's peace and blessings be upon our Prophet Muhammad and his family and Companions.

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The first question of Fatwa no. 16842

Q 1: Both my father and my maternal grandmother died, may Allah bestow abundant mercy upon them both! One of the customs widespread among women in our country is that they would come to offer condolences and bring with them some coffee beans and money and offer them to the female relatives of the deceased. It happened that some women from nearby villages gave some coffee beans and money to my mother. This happened seven years ago. Yet now my mother, due to her old age, no longer knows who came to offer her condolences out of them, which makes her unable to give back the mentioned things to their owners. Now she wants to discharge her responsibility of the rights she owes to people, what should she do? Is this deed Shar`y (Islamically lawful) or is it a Bid`ah (innovation in religion)? Please give us a Fatwa (legal opinion issued by a qualified Muslim scholar), may Allah reward you!

A: It is permissible to offer condolences through supplicating to Allah for the deceased and their family, commiserating with them, commending them to resort to patience and hope for Allah's reward, and serve them with food without extravagance or showing off. Accordingly, if what was brought by the mentioned women was offered as a gift and showing commiseration, there is nothing wrong with that.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 7; Page No. 406)

Fatwa no. 21664

Q 1: It is a widespread practice in our country, especially in Sarhad region, Pakistan, that upon the death of anyone there, people as well as some scholars would come to offer condolences to the family of the deceased. Their manner in offering condolences is that they keep supplicating to Allah while raising their hands to heaven. They are so strictly committed to raising their hands in offering condolences that they condemn and blame whoever leaves this practice. They say about such a person that he belongs to the Wahhabis. They believe that condolences should be offered only by raising their hands and supplicating to Allah collectively.

Whoever offers condolences at the house of the bereaved family and supplicates to Allah for them without raising their hands is condemned by people and regarded as having not offered condolences at all. This is because Muslims and scholars in those areas believe that condolences must only be offered by raising the hands in Du`a' (supplication), otherwise it would not be counted as having been offered.

Some people bring a Qur'an reciter to the family of the deceased to recite some Surahs (Qur'anic chapters), and they all keep raising their hands and supplicating to Allah collectively.

If ten people, for example, come to offer condolences to the family of the deceased, one of them would say, "Raise your hands and supplicate to Allah," thereupon all the attendants would supplicate to Allah collectively, and then wipe their faces with their hands. Then another person of the ten would do the same thing just as has been done by the first one,

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and so forth until the last one of the ten.

We hope Your Eminence, may Allah safeguard you, may give us comprehensive answers with proofs regarding the following questions:

1- What are the forms of offering condolences that match with the Sunnah (acts, sayings or approvals of the Prophet) and the generations whom the Prophet (peace be upon him) witnessed to their goodness? What is the ruling on the above-mentioned practice of those people?

2- What are the rulings on offering condolences that match with Shari`ah (Islamic law)?

3- Mu'tadi's (those who introduce innovations in religion) claim that it was authentically reported in the Chapter on "Maghazy" in "Al-Jami` Al-Sahih" for Imam Al-Bukhari that one should raise their hands and supplicate to Allah for the deceased when offering condolences to the bereaved family at their house. Is this correct?

4- With regard to coming to the bereaved family and asking Allah to forgive the deceased and have mercy on them while raising their hands and supplicating in a collective way, is this regarded as following the Sunnah or following a Bid`ah?

A: It is Mustahab (desirable) to offer condolences to the bereaved family through supplicating to Allah for both the deceased and their family provided they are Muslims. The formula that one should say to the bereaved: "May Allah appreciate your patience, relieve your affliction, and forgive your deceased!" There is no need for raising one's hands. It is not obligatory to offer condolences at the house of the bereaved family. Rather, this can be done anywhere. Out of the forms of commiserating with the bereaved family is to prepare and serve them food according to their need, since they are busy with their affliction

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to prepare food for themselves. It was reported that the Prophet (peace be upon him) said: [«Prepare food for the family of Ja`far since they are too busy with their affliction.»](#) Du`a' should not be collective because this manner is a Bid`ah. Rather it should be done individually. Among the ordained Du`a' for the deceased also is that upon finishing burial, one should stand by the grave and say: "O Allah, forgive them! O Allah, make them remain steadfast!" Upon burying a deceased, the Prophet (peace be upon him) said: [«Seek forgiveness for your brother and beg steadfastness for him, for he will be questioned now.»](#)

Any saying or deed in offering condolences that has no authentic evidence from the Sunnah should be abandoned and warned against.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 17458

Q 2: A few groups of scholars, who call themselves Ahl-ul-Sunnah (adherents to the Sunnah), have appeared in our country. They state the following claims: 1) Serving food in the deceased's house for three to seven days, during the special days, such as Thursdays and Fridays, and upon the passage of forty days is permissible and authentically recorded in the Sunnah of the Prophet (peace be upon him). 2) The deceased can hear and respond to Salam (Islamic greeting of peace) and can recognize those visiting them, in the same way that they can be recognized by those who are alive. 3) Asking the deceased to supplicate to Allah, plastering the graves and building domes

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over them, are all permissible. 4) Taking fees for reciting the Noble Qur'an in Tarawih (special supererogatory night Prayer in Ramadan) or for the deceased in the form of food, clothes, or in cash is permissible. Are these claims true or contrary to the Qur'an and Sunnah?

A 2: It is Mashru` (Islamically permissible) to serve sufficient food for the deceased's family to satisfy their need, since they will be too busy with their calamity to prepare food for themselves. Thus this is a matter of sympathy with them. The Prophet (peace be upon him) commanded some of his family to serve food for Ja`far ibn Abu Talib's family (may Allah be pleased with him) upon receiving the news of his death in Al-Sham (the Levant), saying: [«Prepare food for the family of Ja`far for there came upon them an incident which has engaged them.»](#)

As for the family of the deceased serving food for people and holding ceremonies during certain days, this is a Bid`ah (innovation in religion). Jarir ibn `Abdullah (the companion of the Messenger of Allah, peace be upon him) said: "We used to consider gathering at the bereaved family's house and preparing food after burial among the (forbidden acts of) wailing." As for building domes and Masjids (mosques) over graves, the Prophet (peace be upon him) cursed whoever does that, because this is one of the means leading to Shirk (associating others with Allah in His Divinity or worship) and one of the practices of the Jews and the Christians. The same applies to plastering graves, which was forbidden by the Messenger (peace be upon him), because this is one of the means leading to Shirk. It is narrated in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of `Aishah (may Allah be pleased with her), that she said: [«When the Messenger of Allah \(peace be upon him\) was dying, he began pulling his Khamisah \(blanket\) over his face but when he felt suffocated by it, he removed it from his face and at that point he said: 'May the curse of Allah be upon the Jews and the Christians who took the graves of their Prophets as places of worship.'»](#) There is another Hadith related on the authority of Jabir (may Allah be pleased with him), who said: [«The Messenger of Allah \(peace be upon him\) forbade plastering graves, erecting structures over them,](#)

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[and sitting on them.»](#) (Related by Ahmad, Muslim and Al-Tirmidhy, and was ranked as Sahih

(authentic) by Al-Nasa'y and Ibn Majah). With regard to hiring Qur'an reciters to recite for the soul of the deceased, this is a Bid`ah, and every Bid`ah is misguidance. Nothing should be demanded of the deceased, neither Du`a' (supplication) nor anything else, since they are able to do nothing. Rather, asking, seeking refuge or help with, or asking the dead to supplicate to Allah for someone, all these matters are from the types of major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam), since this is considered a kind of worshiping the dead.

May Allah grant us success! May Allah's peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 18973

Q1: Is it permissible to offer condolences to the bereaved family before burying the deceased? Please provide me with evidence.

A: It is permissible to offer condolences before or after the burial of the deceased as there is no proof that specifies an appointed time for offering condolences. Condolences are meant to soothe the pain and sorrow of the inflicted so they can be offered at any time. It was authentically reported that the Prophet (peace be upon him): [\(offered condolences to one of his daughters before the burial of her child who had died.\)](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 19584

Q: I live in a rural area where there are Muslims and Christians. Whenever a Muslim dies, the Christians attend and follow his funeral and burial, and then offer condolences to the bereaved family. This made the mayor of the village suggests following the same practice when one of the Christians dies. He says that when a Christian dies, we should follow his funeral procession and offer condolences to the Christians. What is the ruling on this action? Please advise us, may Allah reward you!

A: It is not permissible for a Muslim to follow the funeral of a Kafir (non-Muslim) or to attend his burial, because Allah (Glorified be He) has forbidden us from supporting and befriending Kafirs. As for offering condolences to Kafirs, there is no harm in it, yet do not supplicate to Allah to forgive their deceased.

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The third question of Fatwa no. 17618

Q 3: With regard to women going to the family of the deceased to briefly offer condolences, is it considered Makruh (reprehensible) if they stay there for a long time?

A: If there is any feature of Bid`ah (innovation in religion) or forbidden acts, such as holding mourning ceremonies, wailing and other practices of Jahiliyyah (pre-Islamic time of ignorance), then it is neither permissible for men nor for women to attend. Only those who can condemn Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) can go to offer condolences. If it contains nothing of this,

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there is nothing wrong in going to offer condolences to the family of the deceased according to what agrees with the Sunnah (acts, sayings or approvals of the Prophet).

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The first question of Fatwa no. 16743

Q 1: Is it permissible to say to the family of the deceased: "May the rest be in your life"? What is the Islamic ruling regarding this?

A: This statement is frequently repeated by some people to convey their wishes that the addressee's life be long and full of goodness. However, the Sunnah (acts, sayings or approvals of the Prophet) is to offer condolences, and, supplicate for the deceased and his family in conformity with the way and words reported from the Prophet (peace be upon him). This benefits both the deceased and the living, as well as brings reward for the person offering condolences. It was narrated from Ibn Mas'ud (may Allah be pleased with him) that the Prophet (peace be upon him) said: [\(Anyone who consoles a grief-stricken person will have a reward similar to his.\)](#) (Related by Al-Tirmidhy and Ibn Majah)

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Fatwa no. 17447

Q: In the Civil Defense Center in Sharurah as well as in some other tribes, we are accustomed to slaughter an animal when a relative of a workmate dies and he returns to work after offering condolences as a way of commiserating with him.

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What is the ruling on this slaughtered animal?

A: The Sunnah (acts, sayings or approvals of the Prophet) is that the family of the deceased should be served food according to their need, since they are busy with their affliction. The Prophet (peace be upon him) commanded that the family of Ja`far should be served food when they received the news of his death. The served food should be according to what one can afford. The command mentioned above on the part of the Prophet (peace be upon him) is not obligatory. Rather, it is Mustahab (desirable), since it is classified under commiseration with others.

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The first and second questions of Fatwa no. 18455

Q 1: There is a tradition that has long been practiced by people, that is, when a person dies, the people visit the grieving family for condolences. They take with them cooked meat of whole slaughtered animals. Each group of people bring one cooked slaughtered animal; so sometimes the number of the slaughtered animals, which are brought is about six. Most of this food is thrown away as it is excess, because the people who eat from it are only those who bring it and the grieving family. What is your legal opinion on this act? May Allah reward you with the best. We would like you to give advice on this matter. May Allah benefit the Muslims with it. Would you please also explain for us the Hadith: [\(Prepare some food for the family of Ja`far ...\)](#) as some people explain it in their own way, making food in excess

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as I clarified in the question?

A: It is desirable to send prepared food for the grieving family, as support and showing sympathy to them, as they may be preoccupied with their sorrow and the people visiting them for condolences, making no food for themselves. This is based on the Hadith related by Imam Ahmad, Abu Dawud, Al-Tirmidhy, and Ibn Majah through authentic Isnad (chain of narrators) on the authority of `Abdullah ibn Ja`far (may Allah be pleased with him and his father) who said: "When the death of Ja`far was known, the Messenger of Allah (peace and blessings be upon him) said: [\(Prepare some food for the family of Ja`far, for what has befallen them is keeping them preoccupied.\)](#)

As for what you have mentioned in the question about each group of people bringing with them a cooked slaughtered animal to the extent that there may be an excess of several animals cooked at one day, this excess of food is an example of exceeding the proper limits of the desirable act which the Messenger of Allah (peace be upon him) instructed by his saying: [\(Prepare some food for the family of Ja`far...\)](#) Such acts of making excess food is categorized under the forbidden extravagance, according to Shari`ah (Islamic law); Allah (Glorified be He) says: [\(O Children of Adam! Take your adornment \(by wearing your clean clothes\), while praying and going round \(the Tawaf of\) the Ka`bah, and eat and drink but waste not by extravagance, certainly He \(Allah\) likes not Al-Musrifun \(those who waste by extravagance\).\)](#) And: [\(But spend not wastefully \(your wealth\) in the manner of a spendthrift.\)](#) [\(Verily, the spendthrifts are brothers of the Shayâtin \(devils\), and the Shaitân \(Devil-Satan\) is ever ungrateful to his Lord.\)](#) Ibn `Abbas said: "Eat, drink, and get dressed without wastefulness or showing off." (Related by Al-Bukhari

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as Hadith Mu`allaq [a Hadith missing link in the chain of narration, reported directly from the Prophet]).

This Hadith is also related by Imam Ahmad and Al-Nasa'y on the authority of `Amr ibn Shu`ayb who reported it on the authority of his grandfather as Hadith Marfu` (a Hadith narrated from the Prophet

with a connected or disconnected chain of narration) that the Prophet (peace and blessings be upon him) said: [\(Eat, drink, get dressed and offer Sadaqah \(voluntary charity\) without wastefulness or showing off. Verily, Allah loves to see the sign of His Bounties on His Servants.\)](#) The relatives, friends, and neighbors of the grieving family are to agree amongst themselves on preparing sufficient food so that they do not fall into what is forbidden in this regard. Also that what they do for the grieving family would have a good influence on the latter who will make use of the food without throwing it away. Besides, bringing food in excess to the grieving family changes the situation from being a sympathetic and helping one to being a situation of showing off. It also preoccupies the grieving family with the task of how to distribute this food and find people to eat the food. With regard to the grieving family preparing food for the people who pay condolence visits to them whether this food has been paid for from the money of the heirs or from the third willed by the deceased of their property or by persons visiting them, all of this is unlawful as it contradicts the Sunnah (whatever is reported from the Prophet). Besides, it is an act similar to the acts of the Jahiliyyah (pre-Islamic time of ignorance), and it adds to the grief of the grieving family and further encumbers them unnecessarily. It is related by Imam Ahmad and Ibn Majah through good Isnad on the authority of Jarir ibn `Abdullah Al-Bajaly

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(may Allah be pleased with him) who said: "We used to count gathering with the family of the deceased and making food for them after the burial to be a kind of wailing."

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Fatwa no. 20338

Q: Some seekers of knowledge say that standing in a row on the part of the relatives of the deceased and extending their hands to shake hands with those passing by them to offer them condolences after finishing burial is a Bid`ah (innovation in religion). They deem this manner forbidden, since, according to them, it matches with what is practiced by the Christians. Not finding any Nas (Islamic text from the Qur'an or the Sunnah) that proves or negates this, I opined to write to Your Eminence to know the correct answer regarding this issue. May Allah guide you to what pleases Him! May Allah reward you with the best reward and benefit the Muslims through you! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: There is nothing wrong in receiving condolences on the part of the relatives of the deceased from people in the graveyard either before or after burial. If the former stand in a row either in the graveyard or elsewhere when receiving condolences to facilitate the mission of the latter, this implies nothing wrong. There is no prohibition regarding this as far as we know, In sha'a-Allah (if Allah wills).

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Fatwa no. 21071

Q: We are teachers working in Al-Ta'if. Allah has willed that a father of a colleague die. Some of us saw, as a kind of cooperation and offering condolences to the grieving family, according to the Hadith: [\(Prepare some food for the family of Ja`far...\)](#) that we prepare a meal for the grieving family. So we collected some money for this purpose. Some colleagues were assigned to prepare and take the food to the house of the grieving family, and serve it to them without encumbering the family with serving it or inviting persons from outside the family to it. After having this food with them, the colleagues collected the dishes and cleaned the dining tables, left the place, and gave the excess food in charity to the poor. On the following day, some other colleagues criticized this act as a part of wailing, based on the narration of Jabrir ibn `Abdullah Al-Bajaly (may Allah be pleased with him): "We used to count gathering with the family of the deceased and making food for them after the burial to be a kind of wailing." We argued with each other about this subject and agreed all to refer to the knowledgeable scholars to give us a legal ruling on this. Is this act considered wailing? Is our eating with the grieving family unlawful? Please give us a Fatwa (legal opinion issued by a qualified Muslim scholar) on this, may Allah reward you with the best.

A: What you have done, i.e., preparing food for the grieving family is lawful

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and desirable. But the food should be enough to feed the deceased's family without extravagance in this regard, as the Prophet (peace and blessings be upon him) said: [\(Prepare some food for the family of Ja`far, for what has befallen them is keeping them preoccupied.\)](#) There is nothing wrong also with you joining the grieving family in eating the food you prepared and conveyed to them, without you doing this for the purpose of assembling at the grieving family's house. What is forbidden in this regard is to prepare food for the grieving family and to invite other people to assemble at their house for the purpose of eating from that food, as this is part of wailing. This is in accordance to the narration of Jarir ibn `Abdullah "We used to count gathering with the family of the deceased and making food for them after the burial to be a kind of wailing."

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The first question of Fatwa no. 19431

Q 1: We are a clan that consists of groups of families, like the family of Abu Kharim, the family of Matrud, the family of Budiya, etc. The family consists of about three hundred persons. When a person from one of these families dies, his cousins and relatives (from another family) go to the grieving family to give them condolences and say: "We will install a tent and bring food paid for by the cousins of the grieving family" without the grieving family paying anything from their own pocket. The cousin families install tents near to the grieving family's house and stay for three days. We advised them saying: It is not lawful to stay

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by the house of the grieving family as this is a part of wailing. They said we want a fatwa from the (Permanent) Committee of Ifta' on this matter and whatever the Committee says we will apply. Please note also that sometimes, some of those do not live in the neighborhood, yet they buy a slaughtered animal and rice and bring them to cook at the house of the grieving family to serve it to those in the tents. Sometimes even the grieving family does not have any of this food due to the great number of the guests. So please, advise us in this regard and clarify the lawful way of offering condolences.

A: What is lawful in regards to offering condolences to a grieving family is to prepare enough food for them, as much as they may need and serve them it. The Messenger of Allah (peace be upon him) said when Ja`far ibn Abu Talib (may Allah be pleased with him) was martyred: [\(Prepare some food for the family of Ja`far, for what has befallen them is keeping them preoccupied.\)](#) As for installing tents, preparing much food and assembling by the house of the grieving family, this contradicts the Sunnah (actions following the example of the Prophet). Jarir Ibn `Abdullah Al-Bajaly (may Allah be pleased with him) said: "We used to count gathering with the family of the deceased and making food for them after the burial to be a kind of wailing."

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The first question of Fatwa no. 18898

Q 1: What is the ruling on drinking coffee or eating something when visiting a sick person or offering condolences?

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A: There is nothing wrong with eating something or drinking a cup of coffee when visiting a sick person, and this does not affect the reward of visiting the sick, provided that this does not cause embarrassment to the sick, and particularly if the sick wishes so. As for eating something or drinking coffee and the like when offering condolences to the family of the deceased, if the family of the deceased do this with the intention of giving a banquet for people, it is not permissible to eat any of it. This is because preparing food for the people offering condolences comes under the ruling of wailing, based on the Hadith reported on the authority of Jarir ibn `Abdullah Al-Bajaly: We used to consider sitting with the family of the deceased and making food for mourners after burial as a sort of wailing. [Related by Imam Ahmad in his Musnad (Hadith compilation), vol. 2, p. 204, and Ibn Majah in his Sunan (Hadith compilations classified by jurisprudential themes), Book on Funerals through authentic Isnad (chain of narrators)]. If the family of the deceased do not intend so, or if the food is prepared by other people, there is no harm in eating or drinking from it and this will not decrease the reward of condolences.

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The second question of Fatwa no. 16402

Q 2: When a person dies in our village, people collect one hundred riyals from each home and give it to the family of the deceased as a kind of condolence; is this permissible? Besides, the cousins or brothers of the deceased pay

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five hundred riyals or slaughter an animal instead of condolence; is this permissible?

A: It is not permissible to oblige a person to pay a certain amount of money for the family of the deceased; for this is considered a form of eating up one another's property unjustly. If a person wants to help the needy family of the deceased, this is good. But giving banquets and slaughtering cattle on the part of the family of the deceased in what they call condolence has no basis in Shari`ah (Islamic law); rather, this is considered a kind of obligation and burden which they assume. The Sunnah (action following the example of the Prophet) is for the relatives or neighbors of the deceased person to prepare food for the bereaved family according to their need, and serve it due to their being preoccupied with the disaster that befalls them to make food for themselves. It was reported that when the Prophet (peace be upon him) was informed of the death of Ja`far ibn Abu Talib (may Allah be pleased with him), he said to his family: [«Make for the family of Ja`far food, for they are preoccupied with what befell them.»](#) As for the bereaved family, they should not prepare food for people, for it was authentically reported that Jarir ibn `Abdullah (may Allah be pleased with him) said: We used to consider sitting with the family of the deceased and making food for mourners after burial as a sort of wailing. However, if they make some food as usual for themselves and for a guest that pays them a visit, there is no harm in this.

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The second question of Fatwa no. 16802

Q 2: In our country, there is a widely-spread practice that a funeral ceremony is held when someone dies.

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The family of the dead person stand in the funeral pavilion to receive the people who come to give them solace. What is the ruling on such a practice? Also, what is the formula of condolences prescribed in the Sunnah? What is the ruling on hiring reciters to recite the Qur'an in such a pavilion? Is such a recitation of the Qur'an useful for the dead person? What is the ruling on the fees the reciter of the Qur'an gets from the dead person's family?

A 2: The practice of holding funeral ceremonies and pavilions as well as hiring reciters of the Qur'an when someone dies is a forbidden Bid'ah (innovation in religion). As for the prescribed formula of condolence, the consoler can say to the relatives of the dead person: "May Allah grant you solace, relieve your affliction and forgive your dead person," without holding funeral pavilions or spending money for no reason. It was authentically reported that Jarir ibn `Abdullah Al-Bajaly (may Allah be pleased with him) said: "We used to regard meeting with the dead person's family as a practice of forbidden mourning." (Related by Imam Ahmad through authentic Isnad (chain of narrators))

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Fatwa no. 20855

Q: It can be noticed in Makkah Al-Mukarramah known as Allah's Sacred City, Al-Madinah Al-Nabawiyyah and Jeddah that when there is a funeral, lines of lamps are hung, chairs are brought and reciters of the Qur'an are hired to recite the Qur'an using loudspeakers. Then, a ceremonial dinner and a big banquet are provided. It is worth mentioning that this happens before the very eyes and ears of

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people. These things are done sometimes in the streets, sometimes in the houses and sometimes in places especially prepared for condolences, pursuant to an old Bid'ah (innovation in religion). There is no doubt that this question requires a Fatwa from Your Eminence that warns the people doing such things so that they may give up these practices, hoping that Your Eminence will give them a piece of advice on this question, may Allah safeguard you!

A: After the death of any person, the Sunnah (action following the example of the Prophet) is to give solace to the family of the deceased person and advise them to remain patient, sacrifice the dead person for Allah's Reward and invoke Allah for the deceased person. It is desirable for the relatives and neighbors of the family of the deceased to make food for the afflicted family. This is because the dead person's family are busy with their affliction. It was authentically reported that when the Prophet (peace be upon him) was informed of the death of Ja'far (may Allah be pleased with him), he said: **(Make food for the family of Ja'far as they are busy with their affliction.)** As for the other practices such as holding funeral ceremony, hanging lines of lamps, bringing chairs, hiring reciters of the Qur'an using loudspeakers, feeding people, etc., they are newly-invented practices in religion, which a Muslim is not permitted to do or approve of. Besides, it is obligatory upon Muslims to disapprove of such practices and advise one another to give up all these practices. It was authentically reported that Jarir ibn `Abdullah Al-Bajaly said: "We used to regard meeting with the dead person's family and preparing ceremonial banquets after the burial of the dead person as practices of forbidden mourning." Therefore, all good can be realized by means of following the Sunnah and giving up all newly-invented practices in religion.

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The second question of Fatwa No. 14247

Q2: We have a custom that whenever any distress like an accident or death befalls a person or any of his family, after a few days people, including the relatives of the one distressed, invite him saying: We owe you. If the distressed person accepts their invitation, he shall pay a visit to everyone of them where one or two sheep shall be slaughtered and offered to him along with the people of the village. This hospitality is offered by all those who invited him. Those who invited him regard it as a duty to entertain the distressed because of the calamity that has befallen him. Is it permissible to do so?

A2: If the invitation is not given on a certain number of days after someone's death: like twenty or forty days, and the intention is to act generously with him or her to relieve their distress, it is not forbidden. But, if it is a habit that is dated to occur twenty, thirty or forty days after the time of death, it is a Bid'ah (innovation in religion). Yet, providing food for the family of the deceased when they are preparing the funeral and are totally occupied with it is a Sunnah (action following the example of the Prophet) as the Prophet (peace be upon him) is reported to have said: [\(Prepare food for Al Ja`far \(the family of Ja`far\), as they are busy with their distress.\)](#) The hadith is related by Ahmad, Al-Tirmidhy and Al-Hakim.

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Fatwa no. 18643

Q: Being the inhabitants of the region of Alma`, located in the southern region, our ancestors used to live relying on Allah (Glorified and Exalted be He) and on the grains their farms produced and the meat, milk and butter they could get. Such a society was an example of social solidarity recommended by our great religion of Islam.

An example of such solidarity among the members of the society was that when a person died and that person was from a poor family who had no food due to being busy with the death and having no time to earn their living, this made them follow a particular method as a sort of solidarity with the bereaved family. The method was as follows: Whoever came to offer condolences to the bereaved family, would bring half a bushel of wheat, corn or barley, each according to their ability without forcing anyone to do that or being asked or begged to do that by the bereaved family, but it was done willingly by people to comfort the bereaved family and provide them with food without burdening them with any costs. It is worth mentioning that these grains were used for making food for the bereaved family and the relatives of the dead person who came from different places to receive those who come to offer their condolences. This practice went on for a long time.

Then, the sun of the Saudi State rose in the Arabian peninsula and welfare spread to all corners of the Arabian peninsula including

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our region. As a result, sources of income increased after they had been limited to farming and grazing. All people get their needs from the governmental sources; a job, a subsidy or any other means of lawful income.

Most foods are bought ready-made from places outside the house of the bereaved family, a matter that made people give up the practice of bringing half a bushel of grains and instead give a sum of money (50 Riyals) to the bereaved family. This aims to make the bereaved family feel that the society sympathizes with them, as the dead person may be the father or the supporter of the family, so this money can be used to cover the expenses of the family even for a short period of time until the family return to their normal life. Also, some of the money is used to buy food for the bereaved family and their relatives who come from different places to console the bereaved family and receive those offering their condolences to the bereaved family.

I would like to inform you that this sum of money is paid voluntarily, as no one is blamed for not paying it or going to the bereaved family. Besides, this sum of money is very easy to pay. When the bereaved family have such sums of money, this will help them with regard to many matters; for example, paying the debts of the dead person, as many people may die while being indebted to others. Therefore, such debts can be paid from the remainder of this gift. In addition, this money helps the bereaved family with their livelihood until the pressure of their affliction becomes alleviated.

In recent times, people have had long arguments about this question, taking into account that this has nothing to do with people's gathering at the house of the bereaved family. In most cases,

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the consoler goes to offer his condolences to the bereaved family. Then, he meets separately with the one who is most related by kinship to the dead person and gives him the sum of money or meets him in the graveyard, in the street or in the mosque, or sends the sum of money to the bereaved family without being begged or asked by the bereaved family to give this money.

For the things mentioned above and our desire to know the juristic ruling on this question as the truth is better to be followed, we would be grateful if Your Eminency could give us the juristic ruling on this question!

A: It is not permissible to take the practice of paying a sum of money by whoever goes to offer their condolences to the bereaved family as a regular practice, as this has no origin in the religion of Islam. If someone dies and leaves a poor family with no supporter or someone dies while being indebted to others and leaves nothing to pay such debts and whoever knows about this donates whatever money they can for the sake of paying this debt, this is a good practice as it is a sort of comforting the bereaved family or absolving the dead person from such debt. Allah (Exalted be He) says: ﴿Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety)﴾ .

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Bid`ahs (rejected innovation in religion) of funerals

The Fatwa No. 18551

Q1: There is a habit that has recently appeared in our city that when a person dies, one of his neighbors stands right after the deceased is buried and announces: "I ask you by Allah to come to a Sadaqah (voluntary charity) I have intended to offer on the third day from the day of his death." Some may answer the invitation in response to the request by Allah (Exalted be He), and some others refuse believing that this act is a Bid`ah (innovation in religion). The Sadaqah is a number of sacrifices offered at the house of the deceased.

Also, some people, especially those who live next to the cemetery, prepare an offering after burying the deceased and ask by Allah those who have escorted the deceased to the grave and others whom they come across, to attend this banquet explaining that this is Sadaqah. Some of those people provide the family of the deceased with food and some do not.

A1: All that was mentioned in the question is Bid`ah, which is forbidden in Islam. Some scholars from the Salaf (righteous predecessors) counted it as an act of wailing over the deceased. So, you should advise those who practice this habit to give it up.

Q2: Some people regard the fall of rain, nice weather on the day of death, the smooth earth of the grave and the large number of those escorting the deceased to the grave and those mourning him or her as good omens for the deceased, and accordingly they say

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he has righteous deeds, and vice versa.

A2: There is no legal proof about these signs, and they are false. Yet, it is hopefully a good portent to have a large number of people escorting the deceased to the grave and beseeching Allah's Forgiveness and Mercy for him or her.

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Fatwa No. 19197

Q: What is the Islamic ruling on walking around the deceased at the time of escorting the funeral and walking through all the village streets until reaching the cemetery? Is the action and direction of walking motivated by the deceased or the ones escorting the deceased? If it is motivated by the deceased, what is the evidence on this from the Book of Allah and the Sunnah (acts, sayings or approvals) of His Messenger (peace be upon him), as some of the righteous deceased in our village have had their biers escorted through the ways of the village and the neighboring villages as well. This habit has appeared in the Sufi milieus, so what is the legal ruling concerning this practice from the Book and the Sunnah? May Allah reward you with the best!

A: The Sunnah (action following the example of the Prophet) is to hasten to bury the deceased after offering the Janazah (Funeral) Prayer on him or her, and they should take the shortest way to the cemetery. This is based on the Hadith narrated by Sa'id ibn Al-Musayyib on the authority of Abu Hurayrah

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(may Allah be pleased with him) that the Prophet (peace be upon him) said: [\("Hurry up with the dead body for if it was righteous, you are forwarding it to welfare; and if it was otherwise, then you are removing an evil thing from your necks."\)](#) (Agreed upon by Al-Bukhari and Muslim). The wording of this Hadith is Al-Bukhari's (Volume 2, page 88)

Accompanying the funeral through all the ways and corners of the city has no origin from the Qur'an or the Sunnah of the Prophet (peace be upon him). Rather, it is one of the heresies innovated in religion. So, it is prohibited to do so even if the deceased has written it in his will before his or her death.

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Fatwa no. 15642

Q: In our village there is a custom that whenever a relative dies, the neighbors hurry to serve food to the family of the deceased and to the consolers for three days. As you know, this custom overburdens the poor, so is it wrong to observe this custom? The family of the deceased also ask for a pavilion to be erected and hire someone to recite the Qur'an invoking Allah's Mercy on the soul of the deceased, and as you know these procedures are costly both to the poor and the rich. In addition, the shaykh takes money for his recitation. The question is: Is it wrong to observe these customs?

A: Death is inescapable as Allah (Exalted be He) says:

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﴿Everyone shall taste death.﴾ He (Exalted be He) also says: ﴿Whatsoever is on it (the earth) will perish.﴾ The death of a Muslim or one's kin is an ordeal which must be faced with patience and Ihtisab (confident anticipation of Allah's recompense). Allah (Exalted be He) says: ﴿but give glad tidings to As-Sâbirûn (the patient).﴾ ﴿Who, when afflicted with calamity, say: "Truly! To Allâh we belong and truly, to Him we shall return."﴾ ﴿They are those on whom are the Salawât (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones.﴾ Consoling the bereaved is prescribed in Islam, to help allay their grief and comfort them. A consoler may say: "May Allah give you the best consolation, compensate you for your loss and forgive your deceased relative". It is Mustahab (desirable) to prepare and serve food for the family of the deceased as much as they need, as they become so engrossed in their distress to prepare their food. As for what some people do of erecting pavilions to have a large gathering, hiring Qur'an reciters, preparing huge banquets, consuming a large sum of money and spending a long time which overburdens the family of the deceased, all these customs are Bid`ahs (innovations in religion) and burdens that have nothing to do with religion. Jarir ibn `Abdullah (may Allah be pleased with him) said: "We used to consider gathering at the bereaved family's house and preparing food after the burial a kind of wailing." Moreover, if the money consumed for this gathering is taken from the estate left by the deceased, it shall constitute transgression of the rights of the heirs especially if among them are orphans and minors, in which case it shall be

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unjust consumption of their property.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 15393

Q 3: The Messenger of Allah (peace be upon him) said: [\(When a person dies, their works \(righteous acts\) come to an end, except for three: Sadaqah Jariyah \(ongoing charity\), beneficial knowledge, or a pious child who supplicates for them.\)](#)

Is it permissible to recite Al-Fatihah (Opening Chapter of the Qur'an) with the intention of invoking Allah's Mercy on my deceased uncle and his deceased son? If it is not permissible, what are the appropriate supplications in such situations?

A: It is not permissible to recite Al-Fatihah or any other portion of the Qur'an for the deceased, for lack of evidence on this issue. The Prophet (peace be upon him) said: [\(Anyone who does an action which is not in accordance with this matter of ours \(Islam\) will have it rejected.\)](#) (Related by Muslim)

Yet, you can give Sadaqah (voluntary charity) on their behalf and supplicate Allah (Exalted be He) to forgive and have mercy on them and admit them to Paradise and protect them from Hellfire. May Allah guide us and you to every good path.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 16054

Q: We have heard some people saying: If a person dies and the family of the deceased have fruit and tea during the first three days after the person's death, a member of the family or a relative will die one year after the death of such person.

A: This is not true. The claim that when a person dies and the family has fruit and tea, a member of the family will die some period of time after the death of the person is a superstition and a belief that belongs to Jahiliyyah (pre-Islamic time of ignorance). This is because the moment of the death of any person is all the Will of Allah (Glorified be He) to decide. In addition, both fruit and tea are absolutely lawful at all times.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 16111

Q: Some trustworthy people told me that they attended a funeral of a Muslim person; when the coffin was carried out of the house to the grave, it took a direction different from the direction of its carriers and stopped them many times.

A: What is mentioned by the questioner about the funeral has no origin in the religion of Islam. If such a thing actually happened, it might be the work of Satan to mislead people. This is because the deceased no longer has the ability to do anything.

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These schemes are devised by Satan to mislead people and draw them away from the Way of Allah (Exalted be He) so that people may think of the deceased as having the power to benefit or harm them and consequently invoke him or her instead of Allah (Exalted be He), as is done by some people who invoke the dead instead of Allah and worship the graves. There is neither might nor power except with Allah! In a word, it is not permissible for a Muslim to believe in such devilish practices.

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Fatwa no. 16712

Q: In some of our villages when digging a grave, the diggers keep on repeating a particular word, which is "Muhammad, Muhammad," until they finish digging the grave. When we asked them about the reason for repeating such word when digging the grave, they replied that they seek help from "Muhammad". Also, on burying the dead person, they say in a collective loud voice: "O Merciful! Grant us mercy when we are between Your Hands as our return is to You!" What is the ruling on such words?

A: First, calling upon the Messenger (peace be upon him) when digging a grave through repeating the word: "Muhammad, Muhammad," is not permissible, as it is a form of seeking help from other than Allah, which constitutes major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam) if the person whose help is sought is dead or absent or is a solid body; for example, an idol, a tree or a stone. Allah (Glorified be He) instructs His Servants to seek help from Him Alone in His Saying: [﴿You \(Alone\) we worship, and You \(Alone\) we ask for help \(for each and everything\).﴾](#)

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It is authentically reported that the Prophet (peace be upon him) said: [﴿If you seek help, seek it from Allah.﴾](#) It is obligatory for them to seek help from Allah Alone.

Second: Collective recitation of particular formulas of Dhikr (Remembrance of Allah) in a loud voice when carrying the dead person during the funeral is a Bid`ah (innovation in religion). Therefore, it is not permissible to recite the statements mentioned above as this was not a practice of the Prophet (peace be upon him). It is authentically reported in the Hadith narrated by `Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) said: [﴿Anyone who does an action which is not in accordance with this matter of ours \(Islam\) will have it rejected.﴾](#)

Third: On burying the dead, it is prescribed to say: "In the Name of Allah and according to the religion of the Messenger of Allah." As for the practice of repeating the statement mentioned in the question, it is a Bid`ah.

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The first question of Fatwa no. 17797

Q 1: After burying the deceased, a lot of people put some new clothes and pieces of furniture on the graves and leave them there. What is the ruling on such practice? Is it permissible for a poor person to take these things and use them?

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Or, it is permissible to collect such things and set fire to them so that people may give up this habit, particularly that they have been informed that these practices are not religiously permissible. I would be grateful if you could explain this question in detail supported with religious evidence.

A: This practice is a Bid`ah (innovation in religion) that a Muslim is not permitted to do. Moreover, the authorities have to condemn this practice and remove the clothing and pieces of furniture and confiscate them. If the owners of these things pledge not to do it again, they are to be given back to them; otherwise, the authorities can use them for the public interests.

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The sixth question of Fatwa no. 18068

Q 6: When someone dies, people have certain practices that I am going to list, hoping that you will comment and show the juristic ruling on these practices:

- Some palm tree leaves are put on the coffin (the piece of wood on which the dead body is placed) and these leaves are then buried with the dead person.
- After the burial of the dead body, a shaykh stands at the grave delivering a sermon and then invokes Allah for the dead person while people keep saying "Amen!" in a loud voice.
- This shaykh then addresses the dead person saying three times: "O so-and-so, the child of Adam! Remember the pledge that you died adhering to that you testify that there is no god but

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Allah and that Muhammad is the Messenger of Allah, may Allah make you steadfast (thrice)!

- After the burial of the dead body, both the bereaved family and the relatives stand up to receive condolences from people by shaking their hands and saying to them, "May Allah reward you with the best for your condolences and repay your efforts!"
- After people leave, the bereaved family and some relatives and friends of the dead person stand at the grave and recite Surah Yasin, either individually or collectively in a loud voice.
- Afterwards, the bereaved family gather in their divan or in a pavilion specially prepared for funerals for three days during which a shaykh is hired to recite the Qur'an from the morning until the evening, whereas the relatives of the dead person are obliged to make food during these three days.
- On the third day and after 'Isha' (Night) Prayer, the bereaved family make what is called "Circle of Dhikr (Remembrance of Allah) for the dead person" in which some shaykhs recite some Surahs (Qur'anic chapters) of the Qur'an alternately. Then, some dates or the like are distributed to the attendance.
- The male relatives of the dead person then go to offer condolences to the bereaved family including women with whom such relatives sit and shake hands, whether they are Mahrams (unmarriageable relatives) or non-Mahrams (marriageable relatives).

Are such practices permissible? I would be grateful if you could explain this point, may Allah reward you

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with the best!

A: All the practices referred to in the question mentioned above are newly-invented Bid'ahs (innovations in religion), except for the practice of offering condolences to the bereaved family which

is a permissible practice for comforting the bereaved family. A consoler may say to the bereaved family, "May Allah grant you solace, relieve your affliction and forgive your deceased relative!" Also, it is desirable to prepare food for the bereaved family and offer such food to them according to their need, as they become engrossed in their affliction and have no time to prepare food themselves. Therefore, when the Prophet (peace be upon him) was informed of the death of Ja`far ibn Abu Talib (may Allah be pleased with him), he said: [﴿Make food for the family of Ja`far, for there has befallen them that which is preoccupying them.﴾](#) As for the practices done by people these days such as setting up pavilions and big tents for big gatherings, hiring reciters of the Qur'an, preparing big banquettes, spending a lot of money and time, all this costs the bereaved family and others a lot, these practices and others referred to in the question mentioned above are Bid`ahs for which Allah has sent down no authority. It was reported that Jarir ibn `Abdullah Al-Bajaly (may Allah be pleased with him) said: "We used to regard gathering at the bereaved family's house and making food after the burial a kind of wailing." If the money spent for such funeral gatherings are taken from the inheritance, it is a kind of injustice to the inheritors, particularly when there are minors and orphans among the inheritors, in which case it shall be unjust consumption of their property.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 17951

Q 1: My father died; is it permissible to slaughter a cow or sheep after his death, although he did not request this in his will? Guide us, may Allah reward you with the best.

A: Slaughtering cows or sheep for the deceased after a certain period following their death is a Bid`ah (innovation in religion) that must be given up. It is prescribed to give Sadaqah (voluntary charity) on behalf of the dead at any time, by distributing meat or any other kind of food to the needy people.

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Fatwa no. 18287

Q: In the country where I live, there are some people who, when a relative of theirs dies, inform the husband of their daughter about the death of such person. They specify a particular day for their in-laws to come with their guns and musical instruments to express their happiness for the death of such person. If the husband of their daughter refuses to do so, they take their daughter from him by force without divorce between the husband and his wife. What is the ruling on this case if I am a Muslim and have to take part in this practice? As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy and Blessings be upon you!)

A: This practice is a Bid`ah (innovation in religion), therefore it is not permissible for a Muslim to do it or keep silent regarding it. Moreover, it is obligatory for the religious authorities

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in your country to stop this and rebuke people for doing it even by punishing them if necessary.

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The second question of Fatwa no. 19769

Q 2: When a person dies, the family of the deceased slaughters an animal on the third day of his death, believing that the deceased is going to meet with the other deceased people. After advising them against this act, they claimed that they gave up this belief, but they should still slaughter an animal on the third day. What is the ruling on this?

A: Slaughtering an animal for the deceased in this way is a Bid`ah (innovation in religion) that has no basis in Shari`ah (Islamic law) and every Bid`ah is misguidance. It is prescribed to give Sadaqah (voluntary charity) and make Du`a' (supplication), Hajj or `Umrah (lesser pilgrimage) on behalf of the deceased, as supported by reported evidence.

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Visiting graves

The first question of Fatwa no. 14409

Q: What is the ruling on visiting graves on the days of `Eids (Festivals) and other days? What is the ruling on reciting the Qur'an for the deceased beside their graves? Does this avail the deceased or not? I am asking this because I live in a village where all the people go out to the graves on the first day of `Eid and eat, drink and play there, while the graves, as I hear, should be a reminder to people to return to Allah as everyone will leave this worldly life.

A: It is prescribed to visit graves for two purposes:

First, to remember the Hereafter as the Prophet (peace be upon him) said: [\(I forbade you to visit graves, but now you may visit them for they remind of the Hereafter.\)](#)

Second, to supplicate to Allah for the deceased, as it is authentically reported that the Messenger of Allah (peace be upon him) [\(used to say when visiting the graves of Muslims in Baqi` \(the graveyard of Madinah, near the Prophet's Mosque\): Peace be upon you, O inhabitants of the abodes, believers and Muslims. Verily, we will, In sha'a-Allah \(if Allah wills\), join you. You have passed before us and we will follow you. We pray to Allah for our well-being and for yours. O Allah forgive them and grant them mercy.\)](#)

As for sitting at the graves, eating, rejoicing and playing, this is not permissible. Similarly, it is not permissible to supplicate to the deceased as it is they who are most in need of supplicating to Allah for them.

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Fatwa no. 14198

All praise be to Allah Alone, and peace and blessing be upon the Last of the Prophets. To proceed:

The Permanent Committee for Scholarly Research and Ifta' has examined the letter His Eminence the General Chairman received from His Excellency the Deputy Minister of the Interior under no. 69199 dated 6/10/1411 A.H., which was referred to the Committee from the Secretariat General of the Council of Senior Scholars under no. 4245 dated 20/10/1411 A.H. regarding which His Excellency asks for examining the petition submitted by the questioner M. A. A. Sh., for giving him permission to visit the grave of his daughter in Abu `Arish located in Jizan.

After the Committee examined the petition, it decided that it is not permissible for the questioner to travel to the KSA with the aim of visiting his dead daughter's grave located in the Kingdom. This is because it is authentically reported that the Prophet (peace be upon him) said: [\(No journey should be undertaken except to three Masjids \(mosques\): Al-Masjid Al-Haram \(the Sacred Mosque in Makkah\), Al-Masjid Al-Aqsa \(the Aqsa Mosque in Jerusalem\) and this Masjid of mine \(the Prophet's Mosque in Madinah\).\)](#)

It is sufficient for the questioner to invoke Allah for her while he is in his homeland.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 15509

Q: Is it permissible to visit the graves of non-Muslims, as Allah gave permission to His Prophet (peace be upon him) to visit the grave of his mother, after knowing that she was of the dwellers of Hellfire? How can we reconcile between this and the Prophet's saying: "When you pass by the dwellings of those being tormented, you should bow"?

A: Visiting the graves is absolutely Mashru' (Islamically permissible). Visiting the graves of Muslims should be to supplicate and seek Allah's Forgiveness for them, and, take admonition. It is authentically reported on the authority of Buraydah (may Allah be pleased with him) that he said: [«The Messenger of Allah \(peace be upon him\) used to teach them \(his Companions\) to recite the following when visiting the graves: Peace be upon you, inhabitants of the abodes, believers and Muslims. Verily, we will, In sha'a-Allah \(if Allah wills\), join you. We pray to Allah for well-being for ourselves and for you.»](#)

As for visiting the graves of non-Muslims, this should be for receiving admonition and taking warning. Therefore, when the Prophet (peace be upon him) asked Allah to permit him to visit the grave of his mother, He gave him permission, but when he asked Him to seek forgiveness for her, he was forbidden to. (Related by Muslim in his Sahih)

As for the part of the Hadith mentioned in the question, the authentically reported text is found in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Ibn `Umar (may Allah be pleased with him) that when the Prophet (peace be upon him) passed by the dwellings of Thamud people, he (peace be upon him) said: [«Do not enter to \(the dwellings of\) those who received punishment, unless you are weeping,](#)

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[lest you be afflicted with what they were afflicted with.»](#)

Entering the dwellings of people who received punishment is not absolutely prohibited; rather, what is meant is that it is prohibited to visit them while feeling relaxed and happy; as for visiting them weeping, seeking self-admonition, there is nothing wrong with this.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 15725

Q: I am an Egyptian person working in Qatar. I am religiously committed and I wish to visit the grave of the Prophet (peace be upon him) and I have been saving the necessary money for travel. However, my mother's sickness consumed all the money I saved. One day, I saw in a dream a man with a face full of light who was wearing a white Jilbab (loose outer garment with no front opening) and a white turban. He said to me: "I am the one who will intercede with your Lord on your behalf on the Day of Resurrection." What is the ruling on this?

A: It is not permissible to travel to Al-Madinah Al-Munawwarah for the purpose of visiting the grave of the Prophet (peace be upon him). Rather, it is prescribed to travel to visit Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah) to offer Salah (Prayer) in it. Anyone who visits Al-Masjid Al-Nabawy should greet the Prophet (peace be upon him) with Salam (Islamic greeting of peace). This dream of yours was from Satan who wants to frighten and mislead you from the Way of Allah. So you should not pay any attention to this dream or think about it.

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If a person intends to visit Al-Masjid Al-Nabawy, it is not incumbent on them to visit it; they may cancel the travel and no compensation is required.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The eighth question of Fatwa no. 15925

Q 8: Is visiting the graves of Awliya' (pious people) and reciting Qur'an or Al-Fatihah (Opening Chapter of the Qur'an) for them Halal (lawful) or Haram (prohibited)?

A: Visiting graves for the purposes of receiving admonition and supplicating to Allah for the deceased is Mashru' (Islamically permissible), as the Prophet (peace be upon him) ordered us to do so for these purposes. But visiting the graves for Tabarruk (seeking blessings), beseeching for help and supplicating to the deceased instead of Allah is Haram, as this involves major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam), may Allah save us!

As for reciting the Qur'an for the deceased people near their graves, this is not permissible just like offering Salah (Prayer) there.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 16388

Q 2: What is the ruling on visiting the graves on the thirteenth, fifteenth

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and fortieth days after the burial of the deceased? I must add that such habits are widespread in our country.

A: Visiting the graves is permissible for men if it is done for the purpose of taking warning and admonition, and invoking Allah (Exalted be He) for the deceased Muslims. It is worth mentioning that there is no fixed time for visiting the graves, so the practice of fixing a particular time for visiting the graves is a Bid`ah (innovation in religion) which Muslims are not permitted to do, as there is no evidence to support this.

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The second question of Fatwa no. 17453

Q 2: Is it permissible for women to visit the graves?

A: It is not permissible for women to visit the graves as the Prophet (peace be upon him) cursed the women who do this, for fear that Fitnah (temptation) may take place when women come to the graves grieving and wailing. On the other hand, it is Mustahab (desirable) for men to visit the graves if they are to follow the Mashru' (Islamically prescribed) way of sending Salam (Islamic greeting of peace), supplicating for the deceased and taking warning from their condition. However, visiting the graves for Tabarruk (seeking blessings) and supplicating to the deceased is Bid'ah Shirkiiyyah (innovation in religion tantamount to associating others with Allah in His Divinity or worship) that is not permissible either for men or women. Likewise, visiting the graves to supplicate and recite the Qur'an there is a Bid'ah (innovation in religion) and a means leading to Shirk (associating others with Allah in His Divinity or worship).

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The second question of Fatwa no. 18647

Q 2: My father died last year (may Allah be merciful to him), and so I visit his grave, send Salam (Islamic greeting of peace) and supplicate to Allah for him, facing the Qiblah (Ka`bah-direction faced in Prayer) and having his grave in front of me; is this right or wrong? What is the prescribed way of visiting the graves, may Allah reward you with the best.

A: Visiting the graves for sending peace, supplicating to Allah to have mercy on the deceased and taking warning from their condition is Mashru` (Islamically prescribed), as the Prophet (peace be upon him) did so and said: [\(Visit the graves for they remind of the Hereafter.\)](#) Accordingly, there is nothing wrong if you visit the grave of your father and supplicate to Allah for him, facing the Qiblah and having his grave in front of you. All praise is due to Allah.

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The third question of Fatwa no. 19756

Q 3: Is it permissible when a person visits the graves to make Du`a' (supplication) for all the deceased or

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should the person perform it exclusively for their family?

A: It is Sunnah (action following the teachings of the Prophet) for men only to visit the graves to learn lessons, take admonition, send Salam (Islamic greeting of peace) and make Du`a' for the dead Muslims in general and for their families in particular.

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Fatwa no. 20261

Q: Recently, many people have been frequently visiting the grave of Aminah, mother of the Prophet (peace be upon him) in Al-Abwa', on the pretext that the Prophet (peace be upon him) visited it. Is it an act of Sunnah (supererogatory act of worship following the example of the Prophet) to visit her grave? Did the Sahabah (Companions of the Prophet) and Salaf (righteous predecessors) visit it? Did the Prophet (peace be upon him) visit it once or many times? We hope you will give us a satisfactory answer, as the matter is very problematic for it is surprising that some people frequently visit her grave. May Allah grant us success and help you benefit Islam and Muslims.

A: It is known that the Prophet (peace be upon him) visited the grave of his mother once and asked for Allah's Permission to seek His Forgiveness for her, but he was denied permission to do so. It was not reported that he (peace be upon him) ever visited his mother's grave again or that the Sahabah or the Salaf visited or traveled to her grave. Setting out on a journey to visit graves is prohibited as it is a means of Shirk (associating others with Allah in His Divinity or worship).

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The Prophet (peace be upon him) said: [Do not set out on a journey but to three Masjids \(mosques\)...](#) It is not permissible to set out on a journey to visit the grave of the Prophet's mother or any other grave, based on the Hadith mentioned above. So it is worse to seek the help of the dead which is major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam). Accordingly, Muslims should adhere to the Sunnah (whatever is reported from the Prophet) and keep away from Bid'ah (innovation in religion), Shirk and all the means that lead to it. May Allah grant us all success and guide us to beneficial knowledge and righteous deeds.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The second question of Fatwa no. 20517

Q 2: A relative of mine that I loved and still love for Allah's Sake died. I visit his grave twice or three times a week, where I stand at the grave and invoke Allah for him. Then, I put some sweet basil on his grave. I do this because I heard that when one puts a green branch of a tree or any other green plant on a grave, the plant keeps on seeking Allah's Forgiveness for the person buried in that grave until it dries up. I would be grateful if you could explain this point, may Allah reward you with the best.

A: The practice of putting flowers, basil, green leaves of trees or other green plants on the grave, claiming that they seek Allah's Forgiveness for the person buried in that grave until they become dry is a newly-invented practice and a Bid'ah (innovation in religion) that has no origin in Allah's Purified Shar' (Law). The only permissible practice is to seek Allah's Forgiveness and invoke Allah for the deceased when visiting the grave or at any other place, as only this benefits the dead person. As for the Hadith adopted by some people as evidence on the permissibility of putting green palm tree leaves or other green leaves on the graves, which was narrated by Ibn Abbas (may Allah be pleased with him and his father) that: [Once](#)

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The Prophet (peace be upon him) passed by two graves and said, 'They are being punished, but they are not being punished for anything that was difficult to avoid. One of them used not to take precautions to avoid getting soiled by urine when he urinated, and the other used to walk about spreading Namimah (tale-bearing).' Then he (peace be upon him) took a green palm-branch, which he split in two and planted a piece on each grave. They said, 'O Messenger of Allah, why did you do that?' He (peace be upon him) said, 'May their punishment be reduced so long as these do not dry out.' (Related by Al-Bukhari) It can be said that such a situation was particular to these two people whom Allah informed His Prophet (peace be upon him) that they were being tortured in their graves for a sin each had committed. This practice was exclusive to Allah's Messenger (peace be upon him), not to be taken as a regular practice by the Muslims with regard to their graves.

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In the Name of Allah, the Most Gracious, the Most Merciful

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Chapter on Zakah

(Part No. 8; Page No. 6)

Rulings of Zakah

Fatwa no. 14061

Q: Is it permissible and acceptable to pay Zakah (obligatory charity) due on gold in banknotes that are common among people or is it necessary to pay it of gold in gold, such as golden pounds, gold bars, or women's jewelry? However, the payment of banknotes is more beneficial for the poor and easier for the one who pays Zakah. Please advise me in this regard as I am confused about this issue. May Allah safeguard and support you in this life and in the Hereafter. May Allah reward you the best on behalf of all Muslims and us.

A: The basic rule is that Zakah should be paid from the kind of wealth on which it is due. For example, the Zakah of money should be paid in the form of money, the Zakah of cattle should be of it, and the Zakah of a commercial commodity should be of it. However, when the interest for the poor is verified, it is permissible to pay Zakah in cash, such as paying the due Zakah on gold in cash after calculating its value at the end of the Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due). The reason for this is that it is more beneficial to the poor and the Council has already issued a Fatwa to this effect, stating:

Decision no. 98, dated 6/11/1402 A.H.

"All Praise is due to Allah. May Allah's Peace and Blessings be upon our Prophet Muhammad, his family, and Companions.

The Council of Senior Scholars, during the twentieth session, held in the city of Al-Ta'if from 24/10/1402 A.H. to

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7/11/1402 A.H., reviewed the letter of His Royal Highness, Deputy Prime Minister, no. 22848, dated 27/9/1402 A.H in which His Royal Highness asked about the legal ruling on the payment of Zakah due on grains and fruits in cash instead of paying it from the same kind of wealth on which Zakah is due. The Council also reviewed the letter sent by His Highness, the deputy Minister of Interior no. 42234, dated 22/9/1402 A.H. on the Fatwa (legal opinion issued by a qualified Muslim scholar) of the judge of Al-Ghat stating the permissibility of paying (Zakah) in banknotes instead of grains and fruits. The Council also reviewed the letter of His Excellency, Minister of Justice, no. 258/1/F, dated 26/6/1402 A.H concerning the case referred to His Excellency from chief of Al-Qasim courts in this regard. The Council reviewed what we mentioned and consulted some statements of scholars, taking into consideration that the obligation of Zakah is enacted for many legal interests, such as supporting the poor, meeting their needs, and purifying the rich. Then, after elaborate consideration and counsel about the practice of the early Muslims during the lifetime of Prophet Muhammad (peace be upon him) and during the era of the Rightly-Guided Caliphs and their successors, we found that value was accepted in some cases when the due kind of Zakah was not available. Therefore the Council of Senior Scholars unanimously decides

the following: The basic rule is that Zakah shall be paid from the same kind of wealth on which it is due. This is according to the textual evidence reported from the Prophet (peace be upon him) concerning the details of the kinds of wealth on which Zakah is due and the clarification of the amount of Zakah that should be paid according to one's ability.

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The Council also decides, by the agreement of the majority, that it is permissible to pay the value of the due amount of Zakah when it is difficult for the owner to pay Zakah of the same kind of money on which Zakah is due, provided that there will be no harm on the poor as a result of this treatment. For example, if someone pays Zakah due on camels but they only have sheep and it is hard for them to get the specified camel. Likewise, when it is beneficial for the poor to pay the value as when it is inconvenient for them to take Zakah in the same kind of wealth on which it is due [i.e. taking camels, sheep, or crops as they may not have a place/provision/means of transport, and so on,] such as being in a place where it is difficult for them to take it in kind. Similarly, a farmer may sell the whole harvest, thus, it will be permissible for him to pay Zakah from the price he received."

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 18648

Q: We deal in cars on the basis of installment sales and I pay Zakah (obligatory charity) on 30/6/1416 A.H., i.e. by the end of Jumada Al-Thany of every year when the Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) is complete. To my surprise, I was entrusted with the duty of paying Zakah on behalf of the other partners. Sometimes, I give some sporadic charities. Is it permissible to calculate these sporadic charities from the Zakah or not? Is it permissible to deduct them from the due Zakah? Am I considered of those in charge of Zakah, as I am responsible for paying it? Please, advise. May Allah reward you with the best!

A: It is obligatory upon you and all your partners to pay the due Zakah each year

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upon the end of the Hawl, if the money reaches the Nisab (the minimum amount on which Zakah is due). You should pay the Zakah to the legal recipients and it is impermissible to spend of the money of Zakah on other matters. Similarly, you are not permitted to take any money in return for delivering the Zakah to the legal recipients, because you are not one of the officials appointed by the government to collect the Zakah. The Zakah officers are those appointed by the Imam (ruler) to collect the Zakah from those on whom the Zakah is due.

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Fatwa no. 18342

Q: After traveling to Saudi Arabia to work in an organization, I began to send checks to my brother in Egypt continuously. After a short period and to my surprise, I found that he deposited all my money with a usurious bank and then I immediately asked him draw all my money from this bank, because it deals in usury and this is Haram (prohibited). He responded affirmatively and told me that he would withdraw the money from this bank. After a period, I returned to Egypt and he said to me: "I invested your money in a project," which was a furniture store. Since he invested my money in this enterprise, I became a partner with him together with a third person. He registered the partnership formally and made the necessary contracts and documents of partnership. Later, this was registered in a court of law. After eight

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months, they also terminated my contract and got me out of the partnership formally through a court. Since I left the partnership, I have not got my money until now. This money will help me in concluding my marriage, because I need this money for marriage.

In short, the money was deposited with a bank for period less than a year and then was invested in an enterprise for another period that is less than a year also. I left this business more than a year ago. Is Zakah (obligatory charity) obligatory on the money in these three cases and should I pay it? Is there something wrong in paying Zakah more than its due amount enacted by Shari`ah (Islamic law), or is it necessary to abide by the fixed time and the exact amount of money, which is 25 per 1000 riyals? Does the term "obligation of Zakah" mean the due Zakah on money, or Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast), or equally apply to them both? Please, advise. May Allah reward you with the best!

A: You should pay the Zakah due on your money after the passing of a full Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) and on a yearly basis. You should thus calculate the years during which you did not pay the Zakah and pay 2.5% of the money for every year. It should be known that Zakat-ul-Fitr is different from that of money, because the former is due on people rather than on property while the Zakah of wealth is due on kinds of money.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20087

Q: If the in-kind Zakah (obligatory charity) presented by a Mukallaf (person meeting the conditions to be held legally accountable for their actions), such as camels, cows or sheep, are lean and of poor use when slaughtered and the Mukallaf affirms that all of his cattle are the same, will it be permissible to take it as Zakah or should it be declined along with demanding better payment of Zakah?

A: The lean animal should not be accepted as Zakah unless all the cattle on which the Zakah is due are the same, because Zakah is a form of sympathy and empathy, so a Mukallaf is not obliged to give but what he owns, for the Hadith reported by Abu Bakr (may Allah be pleased with him) and cited in the Sahih Book of Hadith: [«Neither an old, a one-eyed animal, nor a male-goat may be taken as Zakah \(obligatory charity\) except if the Zakah collector wishes \(to take it.\)»](#)

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Q 2: Is it permissible to take the male (animal) instead of the female when the male is more beneficial and valuable?

A 2: The male is not accepted in the Zakah (obligatory charity) unless the Nisab (the minimum amount on which Zakah is due) consists of males only. However, if the numbers of animals forming the Nisab have males and females, only a female should be taken according to the fixed amount of Zakah on the whole group including males and females.

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Q 3: Should the Luqatah (a lost item found by someone else) be added to the Nisab (the minimum amount on which Zakah is due)?

A: The Luqatah is not calculated with the Nisab unless the one who finds it seeks the original owner thereof by means of making public announcements about it for one year and fails to find him. Thus, it becomes a part of his property if it is of a sheep but if it is a camel or a cow, these two kinds of cattle are not owned after making public announcements about them and failing to find their owner for a year.

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Q 4: If the Nisab (the minimum amount on which Zakah is due) cannot be completed unless the newborn cattle are added, should they be added

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and would Zakah (obligatory charity) be due on them? Or is it necessary for the newborn cattle to pass the Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) before Zakah becomes due on them?

A 4: Newborn and young cattle must be added to the old cattle to complete the Nisab and the Zakah is due on them all after the passing of a full Hawl from the time the Nisab condition is fulfilled. The fixed Zakah paid on all the cattle should be of the mature cattle as legally fixed.

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Q 5: If the Nisab (the minimum amount on which Zakah is due) is reached through a purchase, a gift or inheritance, is Zakah (obligatory charity) due on the completion as a part of the Nisab, or does the passage of Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) remain a condition?

A: There is no Zakah due on a beast that is owned through buying, a gift or inheritance unless one lunar year has passed from the day the amount reaching the Nisab was owned. Therefore, if the Nisab is reached and a full lunar year has passed, Zakah becomes due.

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Q 6: Knowing that the Zakah (obligatory charity) due on less than twenty five camels is one sheep per each five camels, are sheep and goats equal in this regard? If it is permissible to pay goats as Zakah in kind, is it permissible alternatively to pay their value in cash, i.e. as money, bearing in mind that goats always equal less than sheep?

A: The Zakah due on less than twenty five camels is one sheep per each five thereof that is equal regarding high, medium or low quality to camels. The word sheep here includes male and female sheep and female goats only. Therefore, due on each five camels is one Jadh`ah (a six-month-old sheep) or one Thaniyyah (a one-year-old goat) provided that they are equal in quality to camels and that goats are of equal value to sheep. However, if they are not of equal value,

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the average is to be taken into consideration. Moreover, it is permissible to pay Zakah in cash as an alternative for sheep in case it is unfeasible to pay Zakah in kind. Actually, this is easier for both parties, i.e., Zakah payers and recipients, and causes no disadvantage to the poor.

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Q 7: If a person has ewes and rams, which - separately - do not complete the Nisab (the minimum amount on which Zakah is due), is it permissible to calculate the number of both of them to complete it?

A: A person should calculate the number of ewes with the number of rams to complete the Nisab, and Zakah (obligatory charity) is to be paid from any of them according to their own value. In this regard, Al-Muwaffaq, in his book entitled Al-Mughny, and others say: "There is no dispute among scholars over joining various kinds of species together in Zakah." So, it is permissible to give Zakah from any of the two kinds on the basis of their own value.

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Q 8: What are the conditions of the livestock jointly owned by more than one Mukallaf (a person meeting the conditions to be held legally accountable for their actions)?

A: The conditions by which the mixed wealth of many persons become one property are as follows:

1- The two partners should belong to the category of people subject to the obligation of Zakah (obligatory charity). In other words, if either of them does not belong to those who are supposed to pay Zakah, i.e., a Kafir (non-Muslim), then the mixture becomes invalid.

2- The mixed livestock should reach the Nisab (the minimum amount on which Zakah is due); otherwise, no Zakah is due.

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3- The mixture should last for a complete Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due). The Ijma' (consensus of scholars) is that the mixture is not to have any effect before the completion of one Hawl.

4- The mixed livestock should share the same resting-place, barn, drinking fountain, milking place, and one bull with whom all of them should be copulated, as well as pasture, both in terms of time and location.

The evidence for the validity of these conditions upon which the mixture is based is inherent in the saying of the Prophet (peace be upon him): [«Those which are in separate flocks are not to be brought together and those which are in one flock are not to be separated for fear of Sadaqah \(voluntary charity\). Regarding that which belongs to two partners, they can make claims for restitution from each other with equity.»](#) (Related by Al-Bukhari, Al-Tirmidhy, Abu Dawud, and Ibn Majah, and Al-Tirmidhy said: "Hadith Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish).")

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Q 9: Fuqaha' (Muslim jurists) have stated that Zakat-ul-Ghanam (obligatory charity paid when the minimum amount of sheep is due) is to pay Jadh'ah (a one-year-old sheep) and Thanny (a two-year-old she-goat). Is this a determination of the acceptable age that cannot be exceeded, or is it permissible to take older ones, especially if they are more beneficial and more valuable?

A: The evidence for determining the amount of Zakat-ul-Ghanam by Fuqaha', i.e., Jadh'ah and Thanny, is inherent in the Hadith narrated by Suwayd ibn Ghafilah (may Allah be pleased with him), who said: [One of the Sahabah \(Sahabah \(Companions of the Prophet\) came to us, saying:](#)

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['We are ordered to take Jadh'ah and Thanny.'](#) (Related by Abu Dawud, Al-Nasa'y and Ahmad in his Musnad (Hadith compilation), Al-Daraqutny, and Al-Bayhaqy) This is because they are considered the minimum acceptable age for Ud-hiyah (sacrificial animal offered by non-pilgrims). Therefore it is impermissible to take older ones from their owners without their consent.

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Q 10: If a Mukallaf (person meeting the conditions to be held legally accountable for their actions) states that his cattle do not graze freely and that he provides them with feed throughout most of the Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) and that the competent authority stated that no Zakah is due in such a case, should Zakah be taken from him in case he wishes to be on the safe side or to make use of the Zakah document in other purposes?

A: No Zakah is due on cattle that are fed throughout the whole or most of the Hawl. However, it is permissible to accept it from him as a donation, unless it becomes known that he pays it for illicit purposes aiming at worldly gains. In this case, taking it from him involves cooperation in sin and transgression. However, if a sheep owner intends to trade them, Zakah on a commercial commodity should be applicable, in the sense that they should be evaluated after the Hawl has passed and 2.5 % of their value becomes payable.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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From question one to question six from Fatwa no. 21545

Q : Some Mukallafs (persons meeting the conditions to be held legally accountable for their actions) ask about the Zakah due (obligatory charity) on male camels; should they be included in the Nisab (the minimum amount on which Zakah is due)?

A : The Zakah due on cattle, including males and females, is to give a female animal that is legally specified according to the value of the entire herd, as stated by the scholars.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Q 2 : How can the Zakah (obligatory charity) due on camels prepared for racing be calculated? Is the Zakah on them to be calculated as other livestock, as a commercial commodity or in another manner?

A 2 : There is no due Zakah on the camels prepared for racing, since they are prepared for use and they are fed with fodder and are not Salimah, i.e. cattle that are left to graze freely without giving them fodder. However, when the owner of these camels wins prizes from racing and they reach the Nisab (the minimum amount on which Zakah is due) and a full lunar year has passed since owning this money, Zakah becomes due on that money.

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Q 3 : When a Mukallaf (person meeting the conditions to be held legally accountable for their actions) does not give the due Zakah (obligatory charity) for the past year and now wants to pay it in cash along with the Zakah of the current year; should they calculate the Zakah according to the prices of the previous or the current year? It should be noted that prices usually differ from one year to another.

A : It is obligatory to give out the legally-specified object for Zakah, but if the collector of Zakah demands it,

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it should be estimated according to the legal manner.

Q 4 : A Mukallaf came to the Zakah officers to pay the due Zakah on his cattle that are located in another area. Should the Zakah be estimated according to the prices of the area where his Zakah is due, or according to the prices of the area where he works if estimates differ from one area to another?

A : When the prices differ from one area to another, the value of the price of the area where the livestock on which Zakah is due should be considered, because Zakah becomes Wajib (obligatory) on them at that very area.

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Q 5 : A Mukallaf (person meeting the conditions to be held legally accountable for their actions) claims that he bought his sheep on annual installments, which he has not finished paying till now. Is the Zakah (obligatory charity) due on the sheep before the complete payment of the installments?

A : The Zakah is Wajib (obligatory) on the actual property even if the owner is a debtor, because the Prophet (may Allah's Peace and Blessings be upon him) commanded the Zakah officers to take the Zakah and did not order them to question people whether they owed something to others or not.

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Q 6 : A Mukallaf (person meeting the conditions to be held legally accountable for their actions) says that he failed to reach the Zakah officers last year and then he paid his Zakah, which was an ewe, to a charitable organization. Those in charge of the organization ordered him to slaughter the female sheep for distribution to the needy. He now asks if this was correct and acceptable? It should be noted that the charitable organizations take the Zakah and distribute it to the needy .

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Should he repay the Zakah to the Zakah officers and consider what he gave to the charitable organization as Sadaqah (voluntary charity)?

A : The owner of cattle must pay the Zakah to the Zakah officers who are appointed by the Imam (ruler) and it is impermissible for him to pay it to others. If the time, when the Zakah officers collect Zakah, passes and it is not possible to deliver Zakah to them, it is permissible to pay it to its beneficiaries.

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Fatwa: 18406

Q : I am the deputy chief of the tribe of Al Zabanah Al Hayan. When taking the Zakah-tenth from the third center of Zakah collectors in Tihamah Qahtan, they gave me sheep including my own sheep that I delivered to them as the due Zakah (obligatory charity) on my sheep. Is it permissible for me to take my sheep that I paid to them as Zakah in the Zakah-tenth given to me from the entire amount of Zakah?

A : When they give your allocated Zakah-tenth and your sheep that you delivered as Zakah included therein, it is impermissible for you to take it, because the Prophet (may Allah's Peace and Blessings be upon him) forbade 'Umar (may Allah be pleased with him) from returning a horse that was given as Sadaqah (voluntary charity) and said: [\(Do not buy it from him even if he sells it to you for a dirham\)](#) Therefore, if this is the case with what a person may return through purchase, it is more fitting to be applied to what is taken for free [if buying the Sadaqah that a person gave is forbidden, then taking it back for free is also forbidden].

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Fatwa: 20678

Q : First: I have an orchard where I cultivate mango, guava, fig, and palm trees. I earn a great yearly income from this orchard but I do not count it, as it comes at intervals and I spend it on the orchard buying fertilizers and agrochemicals and paying electricity bills and workers' wages.

Second: I have a grocery store that produces a monthly income.

Third: I combine what remains from my salaries, grocery store profits, and orchard income and pay the annual Zakah (obligatory charity) as 2.5%

in the month of Ramadan. Is this correct? Should I pay the due Zakah on the orchard separately, and that on the store profits separately, and what remains from my income separately?

What is the due Zakah on the annual income of the orchard: 2.5%, or 5%, or 10%? Please, advise. May Allah make your a source of benefit for the whole Muslim Ummah (nation based on one creed)?

A : First: There is no due Zakah on the vegetables. Only when you sell some vegetables and receive cash and a full lunar year passes after earning this money, you should then pay the due Zakah if it reaches the Nisab (the minimum amount on which Zakah is due) separately or when added to other money earned by the same owner.

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Second: As for the palm trees, when the harvest reaches the Nisab, which is 300 Sa` according to the Prophet's Sa` that is equal to approximately 3 kilograms , you must pay 10% thereof if irrigation is natural and incurs no cost ; however, when irrigation is mechanical and incurs costs, then only 5% should be paid. If you sell the harvest, you should give the value of the amount mentioned, which is 5% or 10%.

Third: The commodities sold at the grocery store should be estimated after a full lunar year passes from the time of buying them, then only the commodities prepared for sale should be evaluated according to their price at the end of the year and 2.5% of their value should be given as Zakah.

Fourth: Only 2.5% should be paid as the Zakah on the money saved from salaries and the store value after a lunar year passes while they are a Nisab [or more].

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Fatwa : 19665

Q : Should the Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) for the Zakah (obligatory charity) on money and commercial commodities be considered according to the Hijri (lunar) year or the Gregorian solar year, as there is a difference of 11 days between both? If

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the calculation of Zakah is made according to the Hijri year, what is the solution for organizations that issue their budgets and calculate their Zakah depending according to the solar year. Is it permissible to delay paying the due Zakah on commercial commodities beyond the Hijri year, as several contracting organizations delay the issuance of budgets six months after the passing of the year of Zakah?

A : Zakah is due on property after the passing of 12 months according to the Hijri calendar. Allah (Exalted be He) says: ﴿They ask you (O Muhammad ﷺ) about the new moons. Say: These are signs to mark fixed periods of time for mankind and for the pilgrimage.﴾ It is impermissible to delay the payment of Zakah beyond the fixed time unless a legal excuse preventing the payment is verified. Allah (Exalted be He) says: ﴿pay the due thereof (its Zakât, according to Allâh's Orders 1/10th or 1/20th) on the day of its harvest﴾ Allah (Exalted be He) also says: ﴿and perform As-Salât (Iqâmat-as-Salât), and give Zakât.﴾ This command indicates immediate response.

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First question of Fatwa number: 20977

Q : I have heard that Zakah (obligatory charity) is due on debts after the passing of Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) when the money owed reaches the Nisab (the minimum amount on which Zakah is due), and both the debtor and the creditor should pay the due Zakah. If this is correct, what is the evidence in support of this ruling?

A 1 : It is Wajib (obligatory) upon the Muslim, whether a debtor or a creditor, to pay the due Zakah on their money and property when it reaches the Nisab and a Hawl passes. This is true regardless of having the money in hand or as debts due to other people unless the person himself is insolvent or the debtor is delaying payment and the creditor does not know if he will have his money or not. In this case, the creditor is permitted to delay the payment of Zakah due on this money until he gets it from the debtor. However, as soon as the money is received, they must pay the due Zakah for only one year if a Hawl has passed. The same is true when many years have passed: only the Zakah due for one year should be paid according to the preponderant juristic view, because before withholding this money, they were unable to benefit from it and thus no Zakah is due. In support of this opinion, Allah (Exalted be He) says: [\(and give Zakât.\)](#) The Prophet (may Allah's Peace and Blessings be upon him) also stated: [\(No Zakah is due on wealth till the Hawl passes\)](#)

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First question of Fatwa number: 21414

Q 1: Is it permissible for a Zakah (obligatory charity) officer sent by the Zakah authority to evaluate the Zakah due on farms and palm trees according to the information reported by the Mu`arrif (overseer of a people/tribe/town that observes and records their actions and helps authorities to enforce the law properly) or according to previous documents of Zakah without actually looking over the farms or the palm trees? Should he examine the money on which Zakah is due directly to ensure that it has reached the Nisab (the minimum amount on which Zakah is due)? Please, advise. May Allah reward you with the best!

A 1 : It is incumbent upon the Zakah officer entrusted by the government to estimate the crops and fruits himself and look over the harvest of farms and palm trees to be assured of their evaluation and whether Zakah is due on it or not; and if it is due, what the exact amount of Zakah is?

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Fatwa number: 14333

Q : Should Zakah (obligatory charity) be calculated on the Nisab (the minimum amount on which Zakah is due) or only on what is more than the Nisab?

A : Zakah is Wajib (obligatory) on the Nisab and on what is greater than it of gold, silver, and their equivalents such as banknotes, commercial commodities,

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crops, and fruits.

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Fatwa number: 13989

Q : My father gave me a sum of money that belongs to the orphans of my brother in order to invest it for six years. I bought several cars and sold them in monthly installments over a period of two years. This was the fixed system to be followed during the agreed upon time of six years. Now that a year has passed, is Zakah (obligatory charity) due on the money of these orphans? If so, how should the Zakah be calculated under the installment sales system?

As soon as I receive the installments of two months, I buy a new car. There is another sum owned by the orphans that my father reserves for their expenses, is Zakah due on it? Advise us. May Allah reward you with the best!

A : The Zakah is due on the money mentioned, and the fact that the money belongs to the orphans makes no difference. Therefore, when a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes, the Zakah becomes due on the cash, debts due on other people as installments for the cars sold, and the cars for sale that are still in their hands.

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Fatwa number 14000

Q : A person owns a store that produces 20 million and a farm with a profit of 2 million. He also has a car on which he still owes 33 million centimes. His family is comprised of 15 members on whom he spends from the profits of his store; thus, he uses the profits he gets from the shop to meet the expenses of his home and supply the shop with the rest. As for the farm, he has 8 million centimes from annual income which he uses to maintain it and the rest is used on stock needed for the store. Should he pay Zakah (obligatory charity) or not?

A : The Zakah is due on money including banknotes, coins, commercial commodities, and the like when it reaches the Nisab (the minimum amount on which Zakah is due) independently; or when other parts of property on which Zakah is due is added after the passing of a Hawl. The debt does not prevent the obligation of Zakah.

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(Part No. 8; Page No. 26)

Fatwa number: 14456

Q : I have been working in Saudi Arabia since 1983. No one told us about the Zakah (obligatory charity) due on money. I started to save of my salary in the bank until I now have USD 9000 that equals 20000 Egyptian pounds. This sum of money is for providing for the marriage of my three daughters. My wife used to pay Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) along with some other money that she used to give to the poor yearly, according to her knowledge. This year, I have paid Zakah due on this sum, but what is incumbent upon me as for the past years from 1984 to 1989 to clear myself in the presence of Allah and earn Allah's Pleasure and Forgiveness for my mistake? Please, be informed that I want to pay the required sum, if any, in installments, due to my current circumstances. My current salary is 1980 Saudi Riyals. This year, I have paid 8000 Egyptian pounds as the cost of a surgery for my daughter. I am waiting for your response to free myself. May Allah grant us success! As-salamu `alaykum (May Allah's Peace be upon you!)

A : Zakah is Wajib (obligatory) on the entire amount saved when it reaches a Nisab (the minimum amount on which Zakah is due) and a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes. It is to be paid yearly. You should calculate the money you have at the end of every year and give out 2.5% as Zakah to the beneficiaries among the poor, the needy and other categories that Allah specified in the Ayah (Qur'anic verse) on the Zakah recipients, which is Ayah number 60 of the Surah (Qur'anic Chapter) of Al-Tawbah.

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(Part No. 8; Page No. 28)

Zakah on racing camels

Fatwa no. 21468

Q: Please, provide us with a Fatwa (legal opinion issued by a qualified Muslim scholar) regarding the camels intended for racing and commerce. Is Zakah (obligatory charity) due on them? Are these camels regarded as commercial commodities or is Zakah due on their value when they are sold and the paid price completes a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due)?

Please advise, may Allah reward you with the best reward in this life and in the Hereafter. Amen!

A: If the camels are bred for racing in order to receive prizes awarded to the owners of the winning camels and they are not for sale, then no Zakah is due on the animals themselves. Zakah is only due on the money gained as a prize for winning a race after the passing of a Hawl since obtaining it and it reaches the Nisab (the minimum amount on which Zakah is due). The due Zakah on it is 2.5%, namely, two Riyals and a half per hundred Riyals.

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Questions 8, 9, and 10 of fatwa number: 21545 Q8: The court issues a list for the cattle prices in every area according to the circumstances verified and many Mukallafs (persons meeting the conditions to be held legally accountable for their actions) ask Zakah officers to pay the Zakah due on their camels, which are more than 25 camels, in the form of sheep in kind that

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are equal in value to the Zakah due on the camels. For example, a person who has 35 camels should pay Bint Makhad (a one-year-old she-camel) or 800 Saudi Riyals according to the governmental tariff of prices. The owner may want to pay two ewes each equaling 300 Saudi Riyals. Thus, he pays only 600 Riyals and adds a she-goat that equals 200 Riyals to give the equivalent of Bint Makhad.

A 8: The Zakah due on each type of money should be given. The Zakah due on camels should be camels, the Zakah due on sheep should be sheep, and no category should ever be paid instead of the other. The Prophet (may Allah's Peace and Blessings be upon him) specified exact Zakah amount in this way.

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Q 9: Should lost camels be included in the Nisab (the minimum amount on which Zakah is due) of Zakah (obligatory charity) though sometimes these lost camels affect the amount on which Zakah is due? For example, if a person has 34 camels and two other lost camels and then we calculate the two lost camels with the available number of 34, the due Zakah will be Bint Labun (a two-year-old she-camel) but if they are not added, only Bint Makhad (a one-year-old she-camel) will be due.

A 9: There is no due Zakah on the lost camels until the owner finds them and it is impermissible to add them to the existent camels. Rather, the due Zakah on the existent camels should be given when they reach the Nisab separately without adding the lost camels.

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Q 10: Is it a condition for the cattle that are fed most of the Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) to be confined in a corral, that is, they do not graze except for a short period of the Hawl. Sometimes, they graze and the owner feeds them during the whole year. What is the legal standard for

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this case and how should the Zakah (obligatory charity) be calculated?

A 10: When the owner of cattle feeds it most of the year, no Zakah is due on them, because they are not Sa'imah, that is the cattle left to graze freely without giving them fodder. Cattle are Sa'imah only when they graze during the whole year, or most of it.

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Fatwa no. 14187

Q: Is it permissible for a cattle owner who has 165 cows to pay Zakah (obligatory charity) due on the cattle from the cows of another person if they do not wish to pay Zakah from their own cows?

A: Cows of the age required for Zakah can be paid from the cows of another person on condition that the cows to be given as Zakah are of the same age and quality or better than the owner's cows. However, it does not discharge the obligation to buy inferior cows and pay them as Zakah.

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(Part No. 8; Page No. 31)

Fatwa no. 14472

Q: If someone has 166 cows, we know, according to our understanding, that they should pay the due Zakah (obligatory charity) on them, which is four Musinnahs (a Musinnah is a two-year-old cow). Is it permissible for them to pay Zakah in the form of meat? Is it permissible for the owner of the cattle to buy four Musinnah from another person and give them to the Zakah officer for the Zakah due on him? Please advice us. May Allah reward you. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you.) May peace be upon all those who follow right guidance, i.e. Islam.

A: The Zakah due on 166 cows is four Musinnahs and it is not permissible to pay meat instead of the Zakah. He should pay the due Zakah alive to the Zakah officer or to the poor without slaughtering the animals. This is admittedly true regardless of whether he pays the Zakah of the cattle he owns or buys from others.

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Fatwa no. 15139

Q: If someone owns two hundred and forty-nine cows, how many must be given as Zakah (obligatory charity)? Is it correct that the Zakah due on them is six Musinnaḥs (two year-old cows) or eight Tabi`s or Tabi`ahs (one year-old cows)? May Allah reward you with the best and grant us all success. Amen! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you.)

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A: For cows that graze all or most of the Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due), you must give a Tabi` or Tabi`ah, if they reach thirty in number; and a Musinnah if they reach forty. For the number of cows you mentioned in the question, you should give six Musinnaḥs or eight Tabi`s or Tabi`ahs. It is reported in Musnad (Hadith compilation) of Imam Ahmad and the four Sunan (Hadith compilations classified by jurisprudential themes) that Mu`adh (may Allah be pleased with him) said: [\(The Messenger of Allah \(peace be upon him\) sent me to collect Zakah from the people of Yemen, and ordered me to take a Tabi` for every thirty cows and a Musinnah for every forty.\)](#) In the same Hadith Mu`adh said: [\(He \(peace be upon him\) ordered me not to take additional Zakah on what is between these two numbers.\)](#)

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Fatwa no. 18432

Q: Is it permissible for a father to give Zakah (obligatory charity) on his and his children's cows together, if the cows of each of them are not sufficient?

Is it permissible for a husband to give Zakah on his and his wife's cows together, if the share of each of them is not sufficient?

A: Zakah is not obligatory on the cows that are raised for milk and reproduction unless they reach the Nisab (the minimum amount on which Zakah is due), which is thirty cows or more. The cows of two persons are not to be gathered to complete the Nisab, unless

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they meet the condition of joint ownership which the Fuqaha' (Muslim jurists) set, meaning that the cows have a common resting place, pasture, breeding and milking place. If these conditions are met, the joint ownership will be considered as one property. The Prophet (peace be upon him) stated: [«Those separated should not be gathered together nor should those gathered together be separated in order to avoid paying Zakah \(obligatory charity\). Regarding that which belongs to two partners, they can make claims for restitution from each other with equity.»](#) (Related by Al-Bukhari in his Sahih [Authentic Hadith Book])

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Fatwa no. 14482

A man had owned goats for fifteen years; however, he has not paid Zakah on them. The number of goats on average was forty, but at times they reached one hundred. Afraid of being sinful for not paying Zakah he wants to know the ruling on this, and the amount due if any? Note that he did give a four-year-old goat as Zakah for one of those years. Since that time, the goats have all died and now he has no livestock. Provide us with an answer! May Allah reward you with the best!

A: It is Wajib (obligatory) to pay Zakah for sheep, if they are Sa'imah (are not fed, but are put out to pasture/pasturing) most of the year, their number reaches forty, and a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) has passed. This can be done every year. So, it is Wajib for the person in question to pay Zakah for the past years, for which he paid no Zakah,

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in addition to offering Tawbah (repentance), and Istighfar (seeking forgiveness from Allah).

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The second question of Fatwa no. 15922

Q 2: If a man owns sheep or other livestock, and it is known nowadays that livestock owners buy barely, fodder and water; nevertheless, they graze on the nearby pastures. Should their owner pay Zakah (obligatory charity) on them or not?

A: If one owns sheep, camels, or cows that graze on pasture all or most of the Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due), Zakah on grazing livestock is due on them, even if the owner sometimes have to pay for fodder and water supply for the animals. If they do not graze on pasture all or most of the Hawl, there is no Zakah due on them. However, if these sheep, camels or cows are intended for trade, by raising and selling them for profit, they are to be considered as commercial commodities, and when a Hawl elapses, they should be evaluated and 2.5 % of their estimated value should be paid. If the owner sells any of them, he should pay its Zakah, i.e. 2.5 % of its value if one Hawl has passed while they are in his possession.

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The second question of Fatwa no. 16389

Q 2: We have cattle that reach the Nisab (the minimum amount on which Zakah is due), but we feed them barley and other kinds of fodder throughout the year? Is Zakah (obligatory charity) still due on them?

A: There is no Zakah due on the livestock whose owner feeds them most of the year, unless they are prepared for sale to make profit. In this case, the Zakah on commercial commodities is due on them, which is 2.5 % of its value when Zakah is due - that is, after the passing of a full Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due).

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The second question of Fatwa no. 16125

Q 2: I have a number equivalent to two Nisabs (the minimum amount on which Zakah is due) of sheep (Nisab of sheep is 40), is it permissible for me to pay the value instead of paying the sheep as Zakah (obligatory charity)?

A: It is permissible to pay the value instead of the sheep on which Zakah is due if Zakah collectors or any of the deserving recipients of Zakah agree to that because it would be easier.

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The first and second questions of Fatwa no. 17039

Q 1: What is the ruling on selling the sheep nominated for Zakah (obligatory charity) and separated from the rest of the sheep before they are given away by Zakah payer and replacing them with other sheep?

A 1: It is permissible to replace the appointed sheep for Zakah with other sheep which would discharge the responsibility. May Allah grant us success! Peace and blessings be upon our Prophet Muhammad and upon his family and Companions!

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Q 2: Is it permissible for Zakah (obligatory charity) payer to buy his sheep given as Zakah from Zakah collectors?

A 2: If the Zakah payer has already given his Zakah of wealth to the collectors, he is not allowed to restore them again through buying according to the hadith narrated by Ibn 'Umar (may Allah be pleased with them both): (That 'Umar ibn Al-Khattab (may Allah be pleased with him) gave a horse in charity in Allah's Cause and later he saw it being sold in the market and intended to purchase it. Then he went to the Prophet (may Allah's Peace and Blessings be upon him) for permission. The Prophet said, "Don't but it and don't take back your Sadaqah (voluntary charity).")

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Fatwa no. 17062

Q: I have a herd of about seventy goats. Their number does not change since I do not sell any of them. I sell only their offspring since I raise them for this purpose, How should Zakah (obligatory charity) be paid in this case? Is Zakah obligatory on the mother goats which are not to be sold or on only the offspring? Taking into consideration that these goats are stall-fed all year round, it should also be known that many people are the same as me and do not know the right method of paying Zakah.

May you kindly clarify this issue for us, may Allah benefit us and you and peace be with you.

A: If the reality is as you mentioned that your goats are stall-fed and not pasture grazing and not raised for the purpose of being sold, Zakah is not obligatory on them though you will have to pay Zakah on their production if a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes and they reach the Nisab (the minimum amount on which Zakah is due).

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Fatwa no. 17903

Q: If someone had fifty sheep and fifty goats which graze together, what is the amount of the Nisab (the minimum amount on which Zakah is due); should they be joined together or should a separate Nisab be given for each of them (goats and sheep). If a person had, for example, 120 goats and 40 sheep

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what is the amount of Zakah obligatory charity) which he should pay?

A: The Nisab of sheep is forty on which there would be only one sheep to be given as their Zakah even if they are a mixture of sheep and goats until they reach 121 in number which will increase the given number to two sheep according to the Ijma' (consensus of scholars).

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Fatwa no. 18271

Q: I have flocks of sheep which contain small rams which do not graze like the adult ones. I provide them with fodder and barley. They may remain so until the season of rain when I leave them to graze and pay their Zakath whenever the collectors come. But if collectors of Zakah come while those rams are still stall-feeding, I do not pay their Zakah since they do not graze from the pasture. May you kindly clarify the issue for me, may Allah reward you with the best. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: If the sheep which are stall-fed most of the year are raised for trade and profit, it is obligatory to pay their Zakah as a commercial commodity according to its value at the completion of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due). The start of a Hawl is from the time of their purchase if they were purchased

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in credit. If the sheep was in cash, the beginning of the Hawl starts from the time of the possession of that money with which the sheep was bought. If the sheep was appointed for personal possession and not for trade, Zakah would not be obligatory on them since Zakah is only obligatory on the public pasture-grazing cattle which graze freely from the pasture all year round or most of it.

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First question of Fatwa no. 18806

Q 1: I have a Nisab (the minimum amount on which Zakah is due) of sheep or more than the Nisab, they are about sixty sheep. After the completion of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due), I appointed a ram as Zakah, but one day someone asked me to sell him that appointed ram and I did that for 400 Riyals. No one knew that I had appointed this ram as Zakah. I distributed the price of this ram among four poor families. Did the distribution of the value of this sheep discharge my responsibility or would it be better to pay a sheep instead? I hopefully wish your Eminence would clarify the issue for me, May Allah grant you success.

A 1: The obligatory amount of Zakah on every sixty sheep is only one sheep, chosen from the average, if they are free pasture grazing, which graze freely all year round or most of it and were raised for producing milk and breeding. If this Nisab consists of sheep and goats, Zakah can be given from either kind from the average. If the payer gives

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the best and the most expensive, it would be better, though he is not allowed to pay it from the worst since Zakah should be taken from the average. There is no harm in your distribution of the price of the ram if it is the amount of your Zakah. Otherwise, you have to complete your Zakah.

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First question of Fatwa no. 18514

Q 1: I have 34 sheep, 12 suckling rams, 22 goats and 18 suckling and non-suckling kids. I paid some goats as Zakah (obligatory charity) on my Nisab (the minimum amount on which Zakah is due), which was 350 goats and 400 sheep. After Zakah collectors had taken the goats, they told me that goats do not discharge the responsibility of Zakah on sheep taking into consideration that at the time of collecting the number of goats was more than that of sheep according to what I have illustrated in numbers above. I hopefully wish that Your Eminence will clarify the issue for me. Should I pay the full Nisab of sheep or only part thereof?

A 1: It is Wajib (obligatory) on you to pay one average goat or one average sheep according to its value. Moreover, you are not allowed to pay the worst one out of them. You are not entitled to pay from the best, though if you do, it will be better.

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The third question of Fatwa no. 20057

Q 3: All praise be to Allah, I have some sheep which I stall-feed every morning by supplying barley and fodder and then the shepherd takes them to graze in the mountains until late afternoon when he comes back home. This has been our habit for years. What kind of sheep are ours, pasture grazing or not? Is there any Zakah (obligatory charity) on these sheep or not?

A: If the reality is as you mentioned that they graze freely all day during the whole year or most of it, it will be considered as pasture grazing cattle on which there is Zakah.

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Fatwa no. 17370

Q: The first issue: Three friends, who are not relatives, are partners in the ownership of sheep; they have 20 sheep each. They agreed to gather their sheep in one barn with one shepherd. They are equal in everything.

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None of the individual shares has reached the Nisab (the minimum amount on which Zakah is due), so is Zakah due on these partners since the individual shares do not reach the Nisab but the total number of the three shares does?

The second issue is the same as the first one with one exception only, which is that the partners are a husband, his wife and their son. The separate share of each does not reach the Nisab, how should Zakah be assessed in this case? I wish your Eminence would clarify the answer to both cases.

A: Mixing the sheep between the partners as you mentioned in your question renders Zakah obligatory on these sheep if their total number reaches the Nisab and they graze all or most of the Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due). Each partner has to pay according to his share of the total number of sheep. If one partner has only one sheep and the other has thirty-nine sheep, the owner of the one sheep is to give 2.5% of the sheep required as Zakah and the rest (97.5%) of the sheep is due on the owner of the thirty-nine sheep. This is according to the saying of the Prophet (peace be upon him): [Neither the separate \(flocks\) may be brought together nor the joint \(flocks\) may be split so as to avoid Zakah. Regarding that which belongs to two partners, they can make claims for restitution from each other fairly \(according to their shares\).](#) (Related by Al-Bukhari in his Sahih [Authentic Hadith Book] on the authority of Anas [may Allah be pleased with him])

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(Part No. 8; Page No. 43)

Zakah on measurable and storable crops

Fatwa no. 14579

Q: What is the ruling on the money collected from selling crops; for example, I sell the yield of my land for 1000 Saudi Riyals and pay 100 Riyals as their Zakah (obligatory charity). Some people told me that the Zakah on 1000 Riyals is only 25 Riyals and not 100. I calculate the Zakah on money as 2.5% and the Zakah on the yield of the land as 10%, not 2.5%. I hope that Your Eminence would clarify the previous issue for me. Should I pay 2.5% or 10% as Zakah?

A: The basic ruling is that if crops are measurable, weighable and storable and reach the Nisab (the minimum amount on which Zakah is due), which is five Wasqs (1 Wasq = 60 Sa`s = 180 kg. approx.), one tenth of the produce must be paid as Zakah if the crops are watered naturally (by rain, springs or the like), and one twentieth if they are watered artificially (by waterwheels, pumps or the like).

If they were not measurable or storable, such as fruits and the like, and are dealt in through buying and selling, their Zakah would be the same as that of commercial commodities. If their value reaches the Nisab by itself or when added to other items on which Zakah is also due and a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes, in this case, one has to pay 2.5%.

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Fatwa no. 14453

Q: I am a Saudi national. I have a farm of about 100 hectares in size where I grow wheat. The production of the farm, all praise be to Allah, is about 500 tons of which I store about 20 tons as seeds for the next season and send the other 480 tons to the government (represented by silos and mills) to take their Zakah (obligatory charity) and buy the rest. Am I obliged to pay Zakah of the value of the 20 tons which I store for seeds taking into consideration that they are stored for only six months?

A: Zakah is due on the total yield of the farm .

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The third question of Fatwa no. 20173

Q 3: What is the Nisab (the minimum amount on which Zakah is due) of grains and fruits. What are the conditions of the obligation of Zakah (obligatory charity) on grains?

A 3: Zakah is Wajib (obligator)y on all grains like wheat, barley, rice, lentil, chick-peas and other sorts of grains if they are not used as staple food. Zakah is Wajib on all kinds of measurable, weighable and storable dates. Zakah is due on grains and

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fruits under the following conditions:

1- They must complete the Nisab (the minimum amount on which Zakah is due) of five Wasqs (1 Wasq = 60 Sa`s = 130,320 kg) that are 300 Sa` (1 Sa` = 2.172 kg) that equal five and one third Iraqi pounds. This is supported by what has been narrated by Abu Sa`id Al-Khudry (may Allah be pleased with him) from the Prophet (be upon him) that he said: [\(No Zakah is due on less than five Wasqs.\)](#) (Related by the Six Hadith Compilers (Al-Bukhari, Muslim, Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah)).

2- Nisab should be in the possession of the payer at the time of paying Zakah. The amount of Zakah on both grains and fruits is one tenth of what has been irrigated without any effort and one-twentieth of what has been irrigated by machines, and three quarters of one tenth, if they were irrigated by both means equally, if there is a difference in the means of irrigation, the one used most will be the criteria. The passage of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) is not a condition of the obligation of Zakah on both grains and fruits. However, the time of their Zakah is whenever they began to ripen according to what Allah (Exalted be He) says: [\(pay the due thereof \(its Zakât, according to Allâh's Orders 1/10th or 1/20th\) on the day of its harvest\)](#)

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The first question of Fatwa no. 20057

Q 1: I have some farms in which I grow corn among other crops. Before they ripen, I cut it to make fodder for my large flocks of sheep, all praise be to Allah, without making use of the grain. Is there any sin on me for cutting these crops before they ripen? Do I have to pay Zakah (obligatory charity) on these untimely harvested plants to be made into fodder? May Allah grant you success.

A 1: If plants are cut before becoming ripe, there is no Zakah on them because they are harvested before the time when Zakah becomes due. There is no sin in cutting them before they are ripe to be fodder for animals.

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The first question of Fatwa no. 20382

Q 1: We live in a desert where we grow agricultural crops such as barley and wheat. These crops may grow weak and as it is impractical to harvest them, we sell them to sheep breeders who make use thereof as they like. How should we pay Zakah (obligatory charity) of those crops? We hopefully wish your Eminence will clarify the issue for us.

A 1: If crops are afflicted by any pest before they ripen, there is no Zakah due on them because the owner does not benefit from them, but if

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you sell them for a certain sum of money and a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes on this amount of money which completes the Nisab (the minimum amount on which Zakah is due), 2.5% would be Wajib (obligatory) as Zakah on this amount.

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The second and third questions of Fatwa no. 20451

Q 2: A person has ten sacks of rice or corn, each 75kg. He was indebted with four sacks of them, so only six sacks are kept for him. Is there Zakah (obligatory charity) due on those six sacks. If so, how and when should he pay it: before or after paying his debt?

A 2: First: You have to pay Zakah of rice or corn if it completes the Nisab (the minimum amount on which Zakah is due). The Nisab equals five Wasqs (1 Wasq = 60 Sa's =130,320 kg) as per that of the Prophet (peace be upon him) and a Sa' equals four moderately filled handfuls.

Second: The amount which should be given is one tenth on what is irrigated by rain, rivers and the like and one-twentieth on what is irrigated by machines, waterwheels and the like. Zakah must be given only once from the average of the crops at the time of harvest .

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What has been said is about rice and corn if they are agricultural crops and not commercial commodities. If they are commercial commodities they must be evaluated at the completion of the Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) and 2.5% of their value must be given. If the rice or corn you bought is for eating and storing, there would be no Zakah due on them regardless of their quantity or the period may be.

Third: Zakah has to be paid before paying the debts since it becomes due only at the time of harvest.

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Q 3: A person has a farm and another person used to work for this man in this farm, they agreed that the owner should receive 4/10 while the worker would receive 6/10 bags of the harvest, whether rice or corn, how should they pay their Zakah? Before or after distributing their shares?

A 3: Each one of them has to pay his Zakah regardless of the amount of his partner, so if his share completes the Nisab (the minimum amount on which Zakah is due) according to what has been said in the answer of the second question, he would be obliged to pay his Zakah, if it does not complete the Nisab, he would not be obliged to pay Zakah.

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(Part No. 8; Page No. 49)

The second and third question of Fatwa no. 15928

Q 2: Is it permissible to pay Zakah (obligatory charity) on wheat or barley in money instead of giving wheat or barley?

A: Zakah on wheat and barley must be paid of their kind unless the owner sells the land along with its produce before the time of harvest and after the crops have ripened. In such case, he should pay one twentieth as Zakah from the value he was paid if the land was watered artificially (irrigated), or one tenth if it was watered naturally.

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Q 3: What is the Nisab (the minimum amount on which Zakah is due) of Henna, Jew's mellow, garlic and onion ?

A 3: There is no due Zakah on vegetables unless the owner sells them and receives money which completes a nisab which lasts a full lunar year unchanged, in this case he will have to pay 2.5% as Zakah.

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The seventh question of Fatwa no. 18083

Q 7: A) a farmer sold some of the wheat produced by his farm to pay for some needs, is he obliged to pay Zakah on what he sold? Will Zakah be on the quantity of the grains or on the value of their price? What is the ruling on buying and selling in such cases?

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B) A farmer sold some of the produced wheat of his farm to other farmers as seeds; some of this quantity is sold in cash and some in credit until they get paid from the mills, is he obliged to pay Zakah in any of these cases?

C) Someone took seeds of wheat from the yield of his farm to be used for the next season and sold the rest to the mills. When he began to take the price of his wheat, the state took Zakah on all his crops, is he obliged to pay Zakah on the seeds he took ?

A 7: Zakah will be obligatory on the total sum of any plant which has ripened. The owner has to pay one tenth if his plants were irrigated for free and one twentieth if they were irrigated by machines according to what Allah (Exalted be He) says: [\(pay the due thereof \(its Zakât, according to Allâh's Orders 1/10th or 1/20th\) on the day of its harvest\)](#) and according to what the Prophet (peace be upon him) says: [\(On a land watered by rain water or by natural water channels, or if the land is wet due to a nearby water channel, 'Ushr \(one-tenth\) is compulsory \(as Zakat\); and on irrigated land, half of the 'Ushr \(one-twentieth\) is compulsory \(as Zakat on the yield of the land\).\)](#) (Agreed upon by Al-Bukhari and Muslim).

Accordingly, you have to pay Zakah on the seeds you kept for the next season.

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(Part No. 8; Page No. 51)

The first question of Fatwa no. 15201

Q 1: I have an olive farm that is watered by rain. It is known that the Zakah (obligatory charity) due on it is one tenth, but the plowing, fertilizing, harvesting, etc. costs nearly a quarter of the farm's production. Should Zakah be paid on the total output or should the costs be deducted from the production and then Zakah be paid?

A: The obligation of Zakah on olive is a controversial issue among scholars. To be on the safe side, it is better to give Zakah on it when the olive fruits reach the Nisab, which is five Wasqs (1 Wasq = 60 Sa`s = 180 kg. approx.), according to the Sa` of the Prophet (peace be upon him) [i.e. 1 Sa` = 3 kg. approx.]. The amount of Zakah due is one tenth of the production. The costs should not be deducted from the production; rather, you should pay Zakah on all the output.

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Fatwa no. 16912

Q: I own many types of palm trees that vary in quality; the best of which is called Barny. I pay Zakah (obligatory charity) from the best types of dates except the super kind of date (Barny) which I do not use to pay Zakah from. Some knowledge seekers told me that it is obligatory on me to pay Zakah from the most excellent type (Barny) along with other types.

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I hope Your Eminence would clarify this issue for me. May Allah reward you with the best.

A: Your duty is to pay Zakah on your palm trees when they reach the Nisab (the minimum amount on which Zakah is due) or more. You also have to pay from the average dates, although if you pay Zakah from every type, it will be better.

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Fatwa no. 16244

Q: A landlord has agricultural land and made a contract of Muzara`ah (giving land for cultivation in return for a specified portion of the harvest) by virtue of which the person who cultivates it will take half of the harvest. At the end of the harvest, each of their portions, namely the landlord and the sharecropper, was more than five Wasqs (1 Wasq = 60 Sa`s = 180 kg. approx.). Thus, Zakah (obligatory charity) was due on them both. Praise be to Allah, I know this. However, I would like to know the amount due as Zakah on the landlord; should he pay 5% or 10%? It should be considered that all the costs of cultivation such as workers' wages, plowing, seeds, irrigation, fertilizers, and other requirements are all afforded by the partner; sharecropper. The landlord usually takes his share of the crops with no participation in the costs of cultivation. What is the legal ruling if the landlord contributes to the sharecropper's necessary costs? If the sharecropper pays for the entire costs of cultivation, should he pay 10% of his portion of the production as Zakah, or only 5% of his portion after deducting the costs, or should he pay the Zakah

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on the full portion of production without deducting the costs of cultivation? If the landlord cultivates his land, should he pay the Zakah after deducting the costs, or how should he calculate the Zakah?

A: The Zakah is due on both the landlord and the sharecropper; each should pay on his portion of the production when it reaches the Nisab (the minimum amount on which Zakah is due), which is five Wasqs (1 Wasq = 60 Sa`s = 180 kg. approx.). Each of them should pay 5% of his share; because the irrigation is cost-incurring. This is true even if the costs and expenses of cultivation are assumed by the sharecropper.

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Fatwa no. 15629

Q: My father has more than 60 palm trees. How should the Zakah (obligatory charity) be calculated on them? My father allocates one palm tree for so-and-so and another palm tree for another person and so on, specifying them to some relatives, in-laws, neighbors and others. Is this way of allocating certain palm trees for certain persons acceptable as Zakah, or should it be done another way? Please advise us in detail, for so many other similar examples are found in the villages.

A: The gift mentioned above is not acceptable as Zakah, since it is obligatory to give the due Zakah on the all the dates after reaching the Nisab (the minimum amount on which Zakah is due).

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The due Zakah is 5% of the entire harvest of the land irrigated by machinery and the like and 10% on the land irrigated by rains, rivers, springs, etc.

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The first question of Fatwa no. 16696

Q 1: Here in Senegal, there are farmers who cultivate peanuts and do not pay Zakah (obligatory charity) on them, although they produce oil. Is Zakah due on them?

A: Zakah is due on the peanuts when the crop reaches the Nisab (the minimum amount on which Zakah is due) or more. This is due to the general Command that Allah (Exalted be He) gives in the Qur'an: [﴿O you who believe! Spend of the good things which you have \(legally\) earned, and of that which We have produced from the earth for you﴾](#) The amount of Zakah is 5% of the production if it is irrigated by machinery and 10% if it is naturally irrigated with no cost incurred, e.g. by rain or rivers like other kinds of crops.

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(Part No. 8; Page No. 55)

Fatwa no. 18683

Q: Is Zakah (obligatory charity) due on peas other than the Egyptian pea? We often grow sesame but do not pay Zakah on it; is Zakah due on it? If so, should we pay the Zakah on its oil or what should we do? What is the legal textual evidence from the Book (the Qur'an) and the Sunnah (whatever is reported from the Prophet) in support of this ruling?

A: Zakah is obligatory on the harvest of peanuts and sesame, because they are measured and saved items, provided that they reach the Nisab (the minimum amount on which Zakah is due) which is 300 Sa`'s according to the Sa`' of the Prophet (peace be upon him), which is equal to 3 kilograms approximately, due to the general meaning of the Ayah (Qur'anic verse) where Allah (Exalted be He) states: ﴿O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you﴾ The Prophet (peace be upon him) stated: ﴿No Zakah is due on less than five Wasqs (1 Wasq = 60 Sa`'s = 180 kg. approx.).﴾ (Agreed upon by Al-Bukhari and Muslim) The amount of Zakah is 10% on the land that is naturally irrigated by rain and rivers. However, the due Zakah is only 5% on the land irrigated by machinery that incurs costs, such as irrigation from artesian wells.

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(Part No. 8; Page No. 56)

Fatwa no. 19784

Q: We live in a country that depends on the annual crop of grapes. I would like to know:

First: What is the Zakah (obligatory charity) on crops? During the harvest, some villagers come to us from the village and from outside; they are called beggars. They take their share and we even carry some other portions to some people in their homes. Is it permissible to calculate this charity from the due Zakah?

Second: Upon harvesting the grapes and receiving its price, I found that the debts consumed all the production. Is there Zakah due in this case?

A: The grapes are one of the crops that are measured and saved, so Zakah is due on it when it reaches the Nisab (the minimum amount on which Zakah is due), which is five Wasqs (1 Wasq = 60 Sa`s = 180 kg. approx.) that is equal to 300 Sa`s (1 Sa` = 3 kg. approx.) using the Sa` of the Prophet (peace be upon him). Thus, grapes should be estimated when they show signs of ripening like the estimate on palm trees; and the Zakah should be given from raisins in the same manner it is given from dry dates in the case of palm trees. The amount of Zakah is 10% on the land that is naturally irrigated without incurring any costs, and only 5% on the land irrigated by machinery that incurs costs. But if the land is irrigated by both manners equally, then the Zakah is 7.5% of the production; and if the ways of irrigation differs from each other, then consideration will be given to the prevailing case, i.e. if mostly irrigated by machinery, only 5% is due; otherwise, 10% is due.

As for what you give of the fruits to people who ask for it, or to those in their homes during the harvest, it is acceptable as Zakah on two conditions: First: the recipients are poor. Second: you give it to them intending it as Zakah and knowing its amount. If these two conditions are fulfilled, it may be calculated in the Zakah.

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However, if the people who receive the grapes are not of the legal recipients specified or if you give them with no intention to be part of the due Zakah, it is a form of Sadaqah (voluntary charity) that is rewarded, in sha'a-Allah (if Allah wills).

The debt due on you that surpasses the price of the harvest does not prevent the obligation of Zakah that is due on you, for the generality of the Ayah (Qur'anic verse) where Allah (Glorified be Allah) states: [\(pay the due thereof \(its Zakât, according to Allâh's Orders 1/10th or 1/20th\) on the day of its harvest\)](#) Allah (Exalted be He) also states: [\(O you who believe! Spend of the good things which you have \(legally\) earned, and of that which We have produced from the earth for you\)](#) And: [\(And perform As-Salât \(Iqâmat-as-Salât\), and give Zakât and obey the Messenger \(Muhammad صلى الله عليه وسلم\) that you may receive mercy \(from Allâh\).\)](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



Fatwa no. 15991

Q: I want to inform Your Eminence that we have noticed that many wheat farmers do not pay Zakah (obligatory charity) on the value of the quantities delivered to the grain silos due to a belief that what the officials subtract from the crops is enough Zakah on the wheat harvest. However, what the silo officials subtract from the crops is Zakah on the crops themselves, not on their monetary value.

(Part No. 8; Page No. 58)

The money for the crops remains with the authorities in charge of the silos for seven or more months. After receiving the money for the crops, a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) may be completed while holding such money. Moreover, one Hawl may pass before receiving such money from the authorities in charge of silos. Some farmers do not pay Zakah on this money, which is the value of the crops, thinking that what is deducted by silo officials is enough and acceptable as Zakah on the price of the wheat. It is evident to us that what the silos deduct is only 5%, which is the due Zakah of wheat, but the Zakah on the price of the wheat should be given as well, regardless of whether a full Hawl passes while it is in the possession of the authorities in charge of silos, or with the farmers. Most people make this mistake, so I thought it proper to present the case to you to rule on and write to us in this regard. May Allah make it beneficial. May He bless you and grant you the best end. As-salamu `alaykum (May Allah's Peace be upon you).

A: What the silos subtract, which is 5%, is the due Zakah on wheat. As for the price of the wheat, farmers should start counting a new Hawl from the date they receive it. Thus, after the passing of a Hawl and if the money reaches the Nisab (the minimum amount on which Zakah is due) from the time of receipt, Zakah becomes due on it. The amount of the due Zakah is 2.5%.

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Fatwa no. 15658

Q: Two parties formed a partnership agreement between them on an agricultural project.

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They agreed to rent a piece of agricultural land that is irrigated by ground-water. The items of the partnership agreement are as follows:

- 1. The first party shall bear all the costs of rent, seeds, fertilizers, fuels, etc.**
- 2. The second party, that is the cultivating partner, shall cultivate the land, irrigate it, and undertake all the manual labor required for it.**

The profits shall be divided according to a 1:2 ratio, namely, two shares are due to the first party and only one share is due to the second party. During the harvest, they made an agreement with a company that owns combines to harvest the crop for them, on condition that it takes 6% of the aggregate crops. After harvest, they found that their harvest was 160.000 kilograms approximately (one hundred and sixty thousand kilograms), which is the total production of the annual crops. The question is as follows:

- 1. Should each party give the Zakah due on his own share only? In other words, will the party who pays Zakah be free from blame if the other party falls short? This is because the second party insists not to deduct the Zakah from his share and wants to dispose of it independently, as his Madh-hab (School of Jurisprudence) differs from that of the first party.**
- 2. What about the amount given to the combining company, which is 6% as previously mentioned?**

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Should this amount be deducted before calculating the Zakah or should Zakah be due on it also?

- 3. If each party is responsible for the Zakah payable on his portion, what is the ruling on the first party that spent a sum of 400.000, which is the capital of the company?**

Please, clarify these questions.

A : 1. The Zakah on crops is due when the grains are dry and it should be paid on the entire harvest. Each partner should be responsible to pay the Zakah due on his share and if one of them makes a condition that the other must pay all the Zakah from his share, the condition will be effective and valid, because Zakah allows deputization.

2. The mentioned wage, which is 6% of the harvest, is not included in Zakah and should be deducted from the harvest before the payment of Zakah, because the reaping process is a means of sifting and preparing the harvest for use.

3. What the first party spent, e.g. the sum mentioned above, is of his own money and should not be deducted before the payment of Zakah; rather the Zakah should be on the whole of his portion of the

harvest.

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The first question of Fatwa no. 18584

Q 1: A man died and left a farm to his children and wife.

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This farm continued to be theirs jointly as they did not divide it. How should they pay the Zakah (obligatory charity) due on its harvest? What are the necessary conditions for Zakah to be due in case of partnership?

A: Zakah should be paid on the crops of the farm if they are weighed and saved such as grains including wheat, barley, corn, millet, rice, chickpea, lentil, and beans. Zakah is also due on fruits such as dates, raisins, almond, peanut, nuts, olive, and grapes because the fruits of these plants after drying can be measured and stored. However, there is no Zakah on vegetables and similar fruits. The textual evidence in support of the obligation of Zakah upon the production of cultivation is Allah's Statement: ﴿O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you﴾ The Prophet (peace be upon him) stated: ﴿On that which is watered by rain or springs (i.e. by natural means), `Ushr (one-tenth) is due (as Zakah); and on that which is irrigated by carrying water on camels (i.e. by artificial means), half of the `Ushr (one-twentieth) is due (as Zakah on the yield of the land).﴾ (Related by Al-Bukhari in his Sahih)

It is not a condition for Zakah on cultivation that a year passes; rather, whenever the plants grow fully and their color turns red or yellow, and grain, grapes, and olives ripen, the Zakah is due. Allah (Glorified be He) states: ﴿pay the due thereof (its Zakât, according to Allâh's Orders 1/10th or 1/20th) on the day of its harvest﴾

The Nisab (the minimum amount on which Zakah is due) of Zakah is five Wasqs (1 Wasq = 60 Sa`s = 180 kg. approx.), which are equal to 300 Sa`s (1 Sa` = 3 kg. approx.) according to the Sa` of the Prophet (peace be upon him). Thus, when the harvest equals this amount, Zakah becomes due.

(Part No. 8; Page No. 62)

The due Zakah is 10% on land irrigated by rains, springs and the like, and only 5% on the land irrigated by machinery. The Prophet (peace be upon him) stated: ﴿On that which is watered by rain or springs or draws water through its roots, `Ushr (one-tenth) is due (as Zakah); and on that which is irrigated by carrying water on camels, half of the `Ushr (one-twentieth) is due (as Zakah on the yield of the land).﴾ (Related by Al-Bukhari)

Since the production of the farm is owned jointly, the Zakah is due on all of you for the crops of the farm, provided that they are of the crops on which Zakah is due as mentioned above.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



The fifth question of Fatwa no. 15901

Q 5: Is it obligatory on the farmer to pay the Zakah (obligatory charity) upon harvesting the crops or after the threshing process (separating the grain from the straw)?

A: Zakah is due on the farmer when the grains harden and ripen, after separating the grains and seeds from the straw and flailing them. Allah (Glorified and Exalted be He) states: [\(pay the due thereof \(its Zakât, according to Allâh's Orders 1/10th or 1/20th\) on the day of its harvest\)](#)

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The first question of Fatwa no. 16654

Q 1: What is your opinion on a woman who helps her husband work on the farm while observing the Hijab (veil); is this permissible or not? Is he sinful although he did not entrust her with this work as she did it willingly. Is there any Zakah (obligatory charity) due on the gain shared by the two spouses? Some people claim that there is no Zakah in this case, due to the fact that the wife helped her husband.

A: There is nothing wrong with a wife working on a farm, as long as she observes Hijab in the presence of foreign men who are non-Mahram (not a spouse or an unmarriageable relative). However, Zakah is due on the harvest of the farm, if it is of the grains that are stored such as dates, grapes, wheat, barley, etc. The due Zakah is 5% of the produce from land irrigated by machinery and the like, and 10% from land irrigated by rains, rivers, and the like.

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(Part No. 8; Page No. 64)

Fatwa no. 18790

Q: I have an apiary with a large number of beehives, which I purchased and developed. I hired workers to take care of it and they move it from one town to another in pursuit of rainfall. When flowers are scarce during some seasons, they feed the bees sugar to keep them alive. The bees multiply yearly and I sell some of them and their honey. I then pay worker's salaries, transportation costs, and the costs of drugs, sugar, and the beehives that are made in special workshops. Sometimes, I profit and at other times I lose. Please advise me regarding the following: Should I pay Zakah (obligatory charity) on the bees that I sell or on what remains as assets to be grown and to sell of their production the next year? Is there due Zakah on the amount of honey collected? If Zakah is due, how should we calculate it? Please be informed that I fix a specific time yearly for all sources of my income to pay the Zakah due on all of my property, whether a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes or not.

A: If the case is as mentioned, no Zakah is due on the honey produced by the bees. Zakah is only due on the value (price) of the honey, after being prepared for sale and the money reaches the Nisab (the minimum amount on which Zakah is due), and a Hawl elapses from the time the intention of sale is resolved.

(Part No. 8; Page No. 65)

The amount of Zakah is 2.5% of the value. As for the bees, what is prepared for sale is regarded as a commercial commodity and its Hawl starts from the time the intention of sale is resolved. Thus, when a full Hawl passes, the owner should estimate it according to its value on the date Zakah becomes due, and pay 2.5% of the value as Zakah. The Hawl of the sold bees begins at the time the intention of sale is resolved. Thus, after the passing of a full Hawl from the time of intending the sale, the owner should pay 2.5% of the price of the sold bees.

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(Part No. 8; Page No. 66)

Commercial commodities

Fatwa no. 14104

Q: I have a truck for carrying vegetables that I sell in markets; should I pay Zakah (obligatory charity) on this truck?

A: Zakah is not due on the truck that is used for transporting commodities. It is obligatory on the commercial commodities if one Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passed and the commercial commodities reached the Nisab (the minimum amount on which Zakah is due).

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The fourth question of Fatwa no. 20173

Q 4: Is it obligatory to pay Zakah (obligatory charity) on cars and how should it be paid?

A: If the car is for use, there is no Zakah due on it; but if it is prepared for trade, then it is considered a commercial commodity, and so should be evaluated by the end of a complete Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) and 2.5 % of its value should be given as Zakah.

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(Part No. 8; Page No. 67)

Fatwa no. 14112

Q: Two years ago, I gave some money to a company in Mudarabah (speculative partnership, giving an amount of money to trade with in return for a share in the profit). The owner of the company showed me no official accounts and I know nothing about the profit or loss of the company.

Do I have to pay Zakah (obligatory charity) on this money, which would have been subject to Zakah if it were in my possession?

A: Zakah is obligatory on the money you have invested in Mudarabah. If this money brought in a profit, then the Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) of its profit is the same as that of its capital; and its Zakah should be paid with that of its capital. This is so provided that the money paid in Mudarabah reaches the Nisab (the minimum amount on which Zakah is due) has passed on it.

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Fatwa no. 13757

Q: Some of my friends do business in religious books and school equipments, and they wanted me to ask you about the permissibility of paying Zakah (obligatory charity) from the goods (i.e. the books and school equipment) to poor students and knowledge seekers who can not afford them, because of the lack of currency in such bookshops and the accumulation of these goods for a year or more. Please provide me with the answer to this question. May Allah safeguard you!

(Part No. 8; Page No. 68)

A: It is permissible to pay the Zakah of trade goods from them depending on their value. This is in agreement with the more correct of the two scholarly opinions and the general evidence in this regard. In addition, Zakah is a means of support from the rich to the poor, so they do not have to give support with what they do not have.

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Fatwa no. 14270

Q: My goods amount to nearly 50,000 riyals, but I owe more than 100,000 riyals in debt. Is Zakah (obligatory charity) still incumbent on my merchandise, even though my debts are double that amount?

A: Debt does not annul the obligation of Zakah. Thus, you have to pay Zakah and Allah (Exalted be He) will bless your money and purify it when doing so. Allah (Exalted be He) says: [﴿Take Sadaqah \(alms\) from their wealth in order to purify them and sanctify them with it﴾](#) Imam Muslim reported on the authority of Abu Hurayrah that the Messenger of Allah (peace be upon him) said:

(Part No. 8; Page No. 69)

[﴿Sadaqah does in no way decrease wealth.﴾](#) Also, Al-Tirmidhy and Ahmad related that the Prophet (peace be upon him) said: [﴿I swear about three things... among which he mentioned: A servant's property does not diminish because of Sadaqah \(they pay\).﴾](#) Also, Al-Bukhari, and Muslim reported on the authority of Abu Hurayrah that the Messenger of Allah (peace be upon him) said: [﴿There is never a day when servants wake up in the morning, but two angels descend, and one of them says, 'O Allah! Give in compensation to the one spending \(in Your cause\),' and the other says, 'O Allah! Give loss to the one withholding.﴾](#)

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Fatwa no. 14640

Q: Now, my father has received compensation for his land which was expropriated by the government more than fifteen years ago. However, we did not hear about the compensation except about two years ago, and received it a few days ago. Is it **Wajib** (obligatory) upon my father to pay **Zakah** (obligatory charity) for this compensation, or should he give some of it in **Sadaqah** (voluntary charity),

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or in any of the charitable ways of disposition? If it is obligatory to do so, what is the best filed to give to?

A: No **Zakah** is to be paid by your father for the value of this compensation until he receives it, and a **Hawl** (one lunar year calculated from the time a property reaches the minimum amount upon which **Zakah** is due) passes since the time of receipt. This is due to the fact that your father was unable to take it when he wished in the past and has just been compensated.

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Fatwa no. 14476

Q: I have a grocery store with a capital of 2500 Egyptian Pounds. I have a partner in this store. Later, I took 600 Egyptian pounds from my share, so my share of the capital is only 650 Egyptian Pounds. Is Zakah (obligatory charity) due on this share? My profit from this partnership is 100 Egyptian Pounds; is Zakah due on this profit? I must say that this profit only covers the needs of my family.

A: Zakah is obligatory on commercial stores. It should be paid on the commercial commodities displayed for sale every year. By the end of the Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due), the commodities should be estimated and their value should be added to the cash available in the store and the debts due on customers. 2.5% should be paid as the due Zakah from the whole sum. The fact that the storeowner owes debts does not prevent the obligation of Zakah.

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As for the money he spent on his household out of the profits of the store before the completion of the Hawl, there is no Zakah due on it. Likewise, the debts he repays before the Hawl.

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Fatwa no. 15323

Q: A man who has a sum of money that has already reached the Nisab (the minimum amount on which Zakah is due) pays the due Zakah (obligatory charity) thereon. However, before the end of the next Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due), the sum increased and then I invested this increase with a partner setting out a project for printing one of the Islamic books. The next Hawl came to its end while this sum was still with my partner. How should I pay the due Zakah on this part of the money? Should I pay the Zakah on the original capital given to the partner or should I wait until the completion of the project to identify the profit/loss and then determine the due Zakah? It should be noted that my partner does not have the whole capital of the project; he rather takes the necessary requirements and substances for the project by paying a portion of the payable sum and the remaining part is to be paid later after a certain period of time, during which the book is expected to be distributed. The same kind of treatment is also adopted with regard to the printing press, binding, and similar affairs. In other words, the project costs a certain sum of money but starts with only a portion of the sum and the remaining portion is a debt due to the relevant parties.

A: You should pay the Zakah due on the original capital and the profit thereof whenever the Hawl is complete

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and it should be evident that the Hawl of the profits is the same Hawl specified for the original capital.

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The second question of Fatwa no. 15249

Q 2: Could you explain in detail how Zakah (obligatory charity) should be paid on groceries after one year?

A: To pay Zakah on groceries, you have to evaluate the commodities that you have in the grocery store after the passage of one complete Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due). And Allah knows best.

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Fatwa no. 15765

Q: I am a man who has a grocery store where I buy and sell. It is now five years since I first started this occupation, which I still practice until now.

Q: Is there any due Zakah on me in this regard? If the Zakah is due on it, how should I calculate it? It should be noted that I do not spend of the capital or the profit during the whole year until the Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) is complete. I collect both the capital and the profits made to buy thereby

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and develop my enterprise. This takes place during the whole year.

A: You should pay the Zakah due on the commercial commodities displayed for sale in the grocery store during the whole year. The way of calculating Zakah is to make a list of all items displayed for sale during the year upon the completion of the Hawl. After listing the commodities and determining the value thereof, you should pay 2.5% of their value and of the debts due on people and your bank balance.

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The first question of Fatwa no. 16386

Q 1: I sell cocoa; should I keep the amount of Zakah (obligatory charity) directly after selling the cocoa or should I wait until the following year to obtain cash and then pay Zakah?

A: If a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passed on the money with which you buy and sell, you should pay Zakah on it. If you bought, at the completion of the Hawl, commercial commodities with the cash you have, then you should evaluate these commodities after one Hawl passes on the money with which you bought them and then give Zakah, i.e. 2.50% of the estimated value.

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The second question of Fatwa no. 16415

Q 2: I have a store that I opened in 11/4. After the passing of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) on the evening of 11/4, I started an inventory of the commodities found in the store, warehouses, and the cash capital with me or deposited in the bank. After calculating the due Zakah (obligatory charity), I set it aside and stop using it, even when I need money I take a loan but will not use the money of Zakah. Then, during the month of Ramadan, I distributed it. As for the way of paying Zakah on commodities, I take some foodstuffs from my store for the same price they are sold and give them to the poor or the charitable organizations of Ha'il. However, some people say that the Zakah must be paid at the time when it is due. But I can not identify the proper legal recipient who deserves it except in Ramadan when there are plenty of them. Am I blamed for that?

A: The Zakah should be paid at the time when it is due upon the completion of the Hawl of the money on which Zakah is due. It is impermissible to delay the payment of Zakah. It must be paid to the poor or to a trustworthy person who undertakes the distribution of it on your behalf. It is not acceptable to pay it to the charitable societies unless they are trusted and give pledge to deliver the Zakah to

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the legal recipients. The legal rule states that the Zakah of dirhams i.e. money, and commercial commodities should be of dirhams, i.e., cash money and it is not permissible to pay it of the commercial commodities such as rice and the like unless a preponderant interest is verified. For example, when it is better for the poor, it is then acceptable according to the sound juristic view.

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Fatwa no. 18207

Q: I am a man who has hundreds of pigeons, which I breed as a source of livelihood. Every new production, I sell of its squabs and spend on my family. By the end of the year, I do not find cash money. Only pigeons remain that fly here and there and gather in the tower at night. Now, I am confused about the proper way to pay the Zakah (obligatory charity) due on the pigeons. Please advise. May Allah reward you with the best.

A: There is no due Zakah on the pigeons bred for production and sale. However, when a sum of money is saved with you from the price of selling the squabs and the sum reaches the Nisab (the minimum amount on which Zakah is due), then Zakah is due after a full Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes. 2.5% should be paid as the due Zakah on that.

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The first question of Fatwa no. 18389

Q 1: Praise be to Allah, I have an exhibition where I sell ready-made clothes at retail. I also have workshops for women where men also work. I used to pay the Zakah (obligatory charity) due on these workshops to the Zakah authority upon the completion of the Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due). The last Zakah I paid was for the Zakah year 1/5/1410-30/4/1411 A.H. After this date, I started new enterprises with an exhibition for the ready-made clothes and another for fabrics spending the whole sum I have to establish these two enterprises. During this year, I did not pay the due Zakah on the old exhibition and the workshops. I was determined to pay the Zakah due on them whenever I had enough money for that. However, I was out of luck with the new exhibitions, so I sold them a year and a half later. Now, we approach the end of the last quarter of the year 1416 A.H., and live this honorable month, may Allah grant us and all our Muslim brothers success to do what pleases Him of good deeds during this year and every year! It is now five years since I closed the old activity in the old exhibition and the women's workshops, on which I did not pay the Zakah.

1. What is your opinion about the last years during which no Zakah was paid? However, it should be noted that a yearly inventory was already made for the exhibition. Is it permissible to pay the due Zakah on the exhibition of the clothes and other items sold or must it be in cash?

2. What about the Zakah due on the women's workshops; should the Zakah be paid upon the whole store or on the total income of the workshop by the end of the Hawl?

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3. When there are sums of money in the banks, which are the income from workshops and exhibitions, and a full Hawl passes, should Zakah be paid on these sums? Is it sufficient to use the sum drawn from them to pay the Zakah due on the exhibition and the workshops?

A: The Zakah should be paid after the passing of a full Hawl on a yearly basis. The commodities prepared for sale should be calculated and an inventory should be made for all the existent commodities. After determining the value of all the commodities, 2.5% of that value should be paid as Zakah. As for the money found in cash, they should be added to the commodities' value and Zakah should be paid upon all of them including cash money, balances in banks, and debts owed to you by people you are sure will repay their debts. The Zakah should be paid upon all of these capitals upon the passing of the full Hawl. As for the past years when you did not pay the Zakah, you should pay the due Zakah calculated on all of your money and commercial commodities during all these years, as this is a debt you owe to Allah and you must pay it. It is better to undertake the task of distributing your Zakah yourself or through your agent. If the government demanded the Zakah, you must pay it to it and clear yourself. As for the workshops, the Zakah is only due on items prepared for sale. There is no Zakah due on items prepared for personal use and the profits take the same ruling as the

capital concerning all things prepared for sale.

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Fatwa no. 19118

Q 1: I own clothes and fragrance stores. I make a yearly inventory of these stores and estimate their value according to the wholesale prices of the market at the time of estimation. Then, I pay the Zakah (obligatory charity) due on these stores on the basis of the estimation that I made. It should be noted that I asked some students of knowledge about the way of estimation that I adopt and they expressed different views about it. Some affirmed the validity of my way while others said that the way of estimation should consist of the current wholesale price and the expected profit upon sale. The difference was about the expected profit. The advocates of the first view said that certain ownership is a condition for the obligation of Zakah and this expected profit is still uncertain and not yet owned. Also, no profit may come at all thereof. Please, guide me to the proper way of estimation and calculation of the due Zakah in detail.

A: It is obligatory to estimate the items prepared for sale at the rate of the current prices upon the passing of a full Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due); whether the estimation equals or is more or less than the original capitals by which you purchased them.

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Q 2: I own a gold store. By the end of every year, I make an itemized list of the objects in it. It includes golden currencies, broken gold, and new gold. How should I calculate the value of Zakah (obligatory charity)?

A: All the gold you possess in the store, including the new, the old and the broken gold, should be estimated and the cash you have should be added to the value, then Zakah should be paid upon the whole sum, if it reaches

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the Nisab (the minimum amount on which Zakah is due) and a full Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes. The amount of Zakah is 2.5% of the value. This is equally applied to the gold and what stands for it such as the banknotes and the circulated paper currencies.

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Fatwa no. 19471

Q 1: I have a share in a commercial store with my partner where we sell construction materials. Each of us has a share of the capital. Praise be to Allah. On 30/12 of every year, I make an inventory of the items of the store and pay the due Zakah on my portion of the capital including the liquid money, commercial goods, and debts due to the store. However, when calculating the debts, I find, for instance, that my share of the debts is four thousand, then I pay the Zakah due on only 3 thousands and consider the fourth thousand as an unpayable debt.

A: What you do yearly of making an inventory of your commercial store and the payment of the Zakah due on your portion of the capital is the duty incumbent upon you. As for the debts that other people owe to you, if the debtors are solvent and you can collect from them upon demand, then you must pay the Zakah of these debts on a yearly basis after the passing of a full Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due). However, if the debtors are insolvent and you fear lest they will not repay the debts, you should pay the due Zakah on these debts only after receiving them and a full Hawl passes.

Q 2: I rented, out of the returns of this store, a piece of land on yearly rent basis for each acre. We cultivate this piece of land. I asked some scholars and they said that if I added the profits of agriculture to the capital and profits of the store, then Zakah is only due upon the store with both of its agricultural and commercial contents.

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However, I did not abide by this view, because the due Zakah on agricultural production is 10%, as my land is irrigated by rain. However, it is argued that I undertake the processes of plowing the land, growing the crops, and using the agrochemicals and these costs were not existent in the past times and the past agriculture.

Dear Shaykh, since the beginning of practicing agricultural activity I only deduct the rent of the land and then pay the Zakah due on the remaining production, which is 10%. It should be evident, sir, that I sell the production, as no one accepts the Zakah as wheat because there is a plenty of flour available at the market. I then pay it in cash, because the poor do not have money. For example, the cost of the rent is 2000 Dinars, the agricultural costs are 2000 Dinars, and the net profit is 2000 Dinars. I then pay the Zakah on 4000 Dinars, which is 10%. Please advise. May Allah reward you!

A: Zakah is due upon the harvest of the land when the grains start to become dry and the fruits become ripe, if the harvest reaches the Nisab (the minimum amount on which Zakah is due), which is 300 Sa`'s (1 Sa` = 3 kg. approx.) according to the Sa` of the Prophet (peace be upon him). The harvest should not be added to the commodities sold in the store. The amount of Zakah is 10% when the land is irrigated by rain or rivers and the other costs that you mentioned is overlooked, because of the textual evidence of the Hadith: [\(One-tenth is due on that which is watered naturally \(by rainwater and the like\).\)](#) May Allah guide us to the Straight Path!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



(Part No. 8; Page No. 81)

The first question of Fatwa no. 20079

Q 1: I have more than three hundred Islamic tapes; should I pay Zakah (obligatory charity) on them?

A: If these tapes are for sale and their content is free from anything that may contradict Allah's Purified Shar` (Law), they are considered commercial commodities on which Zakah is due, when their value reaches the Nisab (the minimum amount on which Zakah is due) and then a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes. The due Zakah is 2.5 % of their value at the time when Zakah is due which is after the passage of one Hawl.

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Fatwa no. 19975

Q 1: I own an organization for selling secondary spare parts of cars, which are unoriginal. The price of these articles is about 600 000 Saudi riyals. However, some of them are spoiled and out-of-date. Some are sold slowly. At the same time, I owe a debt, which is about (400 000 Saudi riyals) to the owners of these spare parts. I am unable to repay the debts, due to the slack sale. Now, the production of my sale only meets the needs of my family, which consists of 22 members; 16 females and 6 males.

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Should I then pay the due Zakah on the full capital of the trade? Know that I pay the yearly Zakah due on only 100 000 riyals while I am unable to pay the Zakah on the remaining sum, which is a debt due on me, in addition to the value of the spoiled parts and those that are out-of-date. Or should I pay the Zakah on the debts that I owe to others and the outmoded articles or it is enough to pay the Zakah due on the 100 000, which I pay?

A: After the passing of a full Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) on all the articles displayed for sale which you have or the money you paid as a price for them; you should estimate the value of these articles and pay the due Zakah on the value, which is 2.5% of the estimated value.

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Q 2: I have five orphans to whom I owe 100,000 Riyals, which I took to invest for them in sales of machines and batteries. However, it may happen that a week passes while I sell no machine. Some days the gross sales may be 300-500 Riyals. Is there Zakah (obligatory charity) due on the value of these machines that belong to the underage orphans? Is it permissible to spend Zakah on them?

A: You should pay the Zakah due on the money of the minors who are in your custody as you are the guardian over it and you set it for investment. Therefore, Zakah is due whenever a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes. That is because the case you mentioned is regarded as commercial commodities and, thus, you should pay the Zakah due on the money that you have for them upon the completion of the Hawl. It is not permissible that the Zakah due on their money be given to them. May Allah help you discharge your responsibility and grant us all success.

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Fatwa no. 21402

Q: The charity warehouse which is subsidiary to the charity project of assisting youth to get married in Jeddah receives material aid, like new furniture from one of the commercial institutions, as Zakah. This takes place every year. We give them a receipt that we have taken the furniture according to their market price, taking into consideration that the real value of this furniture is much less than the market price. We hopefully wish that Your Eminence will clarify this issue for us and direct us to what is Islamically correct. May Allah safeguard you and grant you success!

A: It is permissible to pay commercial commodities instead of Zakah of money, whenever it would be better for the poor, these commodities must be given according to their current price in the market at the time when Zakah is due.

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The third and fourth questions of Fatwa no. 19722

3: I have more than 300 000 Riyals due on the clients of installment, they pay about 35 000 Riyals each month which we use in buying new goods to be sold in the same way, how should I pay my Zakah in such a case? Taking into consideration that I am still paying back a loan from which there still remains 110 000 Riyals to be repaid.

A 3: Zakah on commercial commodities should be given if a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes, Zakah will be on the value with which it was first bought. Zakah of such commodities should be evaluated after completing a Hawl depending on its price of purchase and 2.5% should be paid as Zakah.

Whatever has been sold in credit, 2.5% is obligatory on this deferred price, as Zakah, if the debtor is solvent. May Allah grant us success! Peace and blessings be upon our Prophet Muhammad and upon his family and Companions!

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Q 4: Many Hadiths of the Prophet (peace be upon him) that exhort people to spend in the Way of Allah point out that whoever does so will be rewarded in this life by having their wealth blessed and multiplied in reward by Allah in addition to the reward they will receive in the Hereafter. Does the one who gives intending to receive both the rewards of this life and the Hereafter miss the reward of the Hereafter? What should one's intention be in this case? I ask Allah to increase you in knowledge and help you do perform righteous deeds.

A: If a person spends in the Way of Allah intending to get the rewards of this life and the Hereafter which Allah promised,

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there is no harm in this. Allah (Glorified and Exalted be He) says : ﴿Our Lord! Give us in this world that which is good and in the Hereafter that which is good﴾ The Prophet (peace be upon him) stated: ﴿Whoever would like their provision to be abundant and lifespan to be extended, let them maintain the ties of kinship.﴾ (Agreed upon by Al-Bukhari and Muslim)

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The second question of Fatwa no. 20303

Q 2: What is the ruling on a person who inherited some precious silverware a few years ago but he did not know the amount of their Zakah since he did not pay their Zakah before, what is the percentage of Zakah of Silver? Should he pay Zakah for the previous years in which he did not pay?

A 2: Zakah is not obligatory on utensils unless they are commercial commodities in such a case Zakah will be obligatory on its value. If utensils are made of gold or silver, Zakah will be obligatory on them if they complete the Nisab (the minimum amount on which Zakah is due) or more. 2.5% would be obligatory on its weight annually or the value of 2.5% taking into consideration that it is Islamically prohibited to possess eating utensils made of gold or silver. Their owner has to pay the Zakah of

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the previous years in which he did not pay Zakah.

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The first question of Fatwa no. 20321

Q 1: Is it obligatory to pay Zakah (obligatory charity) on the warehouses and stores which contain very expensive devices and equipment?

A: If these devices and equipment are appointed for trade, their Zakah will be the same as Zakah on commercial commodities. But if they are used for personal use or possession, there will be no Zakah due on them.

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Fatwa no. 20679

Q: I am a merchant. My merchandise consists of items of varied prices. When a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes, I evaluate the present goods, price according to the current market price and pay their Zakah (obligatory charity). Sometimes, I evaluate the merchandise as more than its value. One of the learners told me that paying more is like paying less. Let me explain to Your Eminence some of

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my behavior. For example, I buy five hundred items, the price of each is 120 Riyals and sell them at varied prices, sometimes for 150, 170, 200 and at times 450 Riyals. It may take me from one to ten years to sell these items. Every year, I take stock of the goods and pay Zakah. My question is, on what value should I pay Zakah, taking into consideration that if I collect all my goods at one time and try to sell it, it would not even get the real price of purchase, and I am a salesperson not a merchant. At times I do not find any cash and my goods do not sell well, what is the solution?

A: Your evaluation of your goods when a Hawl passes is the Wajib (obligatory) on you as a Muslim. You have to evaluate your goods at the completion of the Hawl regardless of the price of purchase and pay 2.5% of its current market value at the time of payment. What you pay above this amount will be regarded as Sadaqah (voluntary charity) and you will be rewarded for it. If you do not pay that extra amount, there will be no sin on you.

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Fatwa no. 20521

Q: There is a company specialized in shrimp breeding. This company bought a plot of one million square meters, built 80 aquariums, and installed electricity, fans and other equipment necessary for that purpose. It started to buy small shrimps and put them in the aquariums. It commissioned some workers to supervise the same and provide them with the necessary food and medicine. After a few months we sell those fully grown shrimps and buy small ones again and again. The total cost of building the aquariums along with the price of the land was 13 million Riyals. The cost of buying small shrimps and breeding them during in the first year was 5 million Riyals including workers' salaries, managerial expenses and the like. The losses of the company after the first year were 2 million Riyals. Is there any Zakah (obligatory charity) due on this company? If so, how much is it?

A: If a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes since you first started practicing this trade, you have to take stock of the shrimps you have prepared for sale and pay its Zakah, that is 2.5% of value, according to the rules of commercial commodities taking into consideration their value at the time when Zakah is due, which is after the completion of one Hawl whether this price is the same as that of purchase, or less or more. As for the farm land and the equipment, there is no Zakah on them since they are meant for use and not for sale.

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The third question of Fatwa no. 20677

Q 3: Is there is any Zakah (obligatory charity) on laundry machines used at shops or not?

A 3: There is no Zakah on washing machines but Zakah is due on the money gained from these machines when it completes the Nisab (the minimum amount on which Zakah is due) on its own or when added to other items and a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes.

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Fatwa no (20946)

Q. I own a small petrol station, which I have rented to a company. Who is obliged to pay the Zakah (obligatory charity) on this station: the person who is renting it for the next three years and making use of it or the owner?

A. There is no Zakah on the building of the station or on the equipment meant for use. Zakah will be due on the person who rented it, and in particular on the money earned

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from it when it completes a Nisab (the minimum amount on which Zakah is due) and a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes since it was first gained. The owner also should pay Zakah if the rent reaches Nisab and a Hawl passes since the time of contract.

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Fatwa no. 20219

Q: I built a villa as a personal residence using a loan from the Real Estate Fund. However, circumstances prevented me from occupying it. I offered it for sale for some years later and it was finally sold. I hope Your Eminence will clarify for me whether there is Zakah (obligatory charity) due on this villa during the period it was up for sale, taking into consideration that it was built to be occupied, as I just mentioned, and there had never been any intention of selling it? How should we pay its Zakah if there is any?

A: Zakah becomes due on this villa from the very moment of intending to sell it and a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes. Zakah then is due on its value. It has to be evaluated when a full Hawl passes and 2.5% of this value must be paid as Zakah for the first year, and the same is to be observed with regard to every other year prior to sale; estimation is to be made according to its value on the date Zakah became due every year, then Zakah is to be paid.

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Fatwa no. 14153

Q: I own three pieces of land in Makkah Al-Mukarramah and Riyadh. Two of them were obtained as a grant from the state and I bought the third one twelve years ago. I intended to sell the latter in the future in case of need, or to build on it in if I were to have the necessary funds. However, I neither sold nor built on it. I intended to leave the other two pieces, which I got from the municipality, for my children to build a house on them and live there or to sell them after my death. This is because at the moment I do not own a house that my children can live in after me.

Is there any Zakah (obligatory charity) due on these pieces of land? If yes, how much should I pay? Please advise me on this matter. May Allah reward you with the best! As-salam `alaykumwarahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: It is obligatory to pay Zakah of the land which you earmarked for trade if its value increases. Once a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) has passed, you should pay 2.5% of its current value at that time. There is no Zakah due on the land which you intended to leave as a residence place for your children after your death.

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Fatwa no. 14237

Q: I bought a flat from the state (through a loan) in the city of Jeddah. It cost two hundred and fifty thousand riyals. This was in Sha`ban 1411 A.H. The loan should be paid back by instalments over a period of 25 years. I used to give out my Zakah (obligatory charity) in Ramadan, and my question is: if the land and entire money I have equals the same value of the debt of the above mentioned flat, should Zakah be waived in this case by this debt?

A: Zakah is Wajib (obligatory) on land that is intended for sale. If your savings reach Nisab (the minimum amount on which Zakah is due) and a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) has passed, Zakah becomes mandatory on them as well. Your debt to the state and the value of the flat does not waive the obligation of Zakah.

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Fatwa no. 14696

Q: I have a piece of land which I am not intending to sell, but

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- Glorified be Allah! - if I need it, is this permissible to sell it?

A: Zakah (obligatory charity) is not Wajib (obligatory) on the piece of land which is intended for building and taking it as private house or to renting it out. Rather, Zakah is Wajib on the yielded rent if it reaches Nisab (the minimum amount on which Zakah is due) and Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) has elapsed while it is in the possession of the owner. However, Zakah is obligatory if a person intends to sell the piece of land, Hawl has passed since the time he made the intention, and it reaches the amount of Nisab in itself or in combination with other items liable to Zakah, such as cash or commercial commodities.

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Fatwa no. 14670

Q: A man prepared a piece of land for trade and it remained in his possession for more than a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) before selling it. How should he calculate the due Zakah (obligatory charity) on this land? Should he estimate it yearly and pay the Zakah due even if he does not sell it? If he sells it after several years, would it be necessary to pay the Zakah due on it during all the past years? Or, should he only pay the due Zakah on it for one year after selling it? If the Zakah is due for each year but he has no money to pay it, will he be exempted from this obligation or will it be a debt due on him?

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you.)

A: Zakah is due on land prepared for sale and it must be paid yearly after the passing of a full Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) when it reaches a Nisab (the minimum amount on which Zakah is due) independently or after being added to other kinds of money

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on which Zakah is due such as the gold, silver, and commercial commodities. Zakah should be calculated on the value of these items of wealth at the end of the Hawl. If a person does not find money to pay the due Zakah, it will be a debt due on him until he pays it to the poor.

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Fatwa no. 14531

Q: I have a piece of land that I will take from the Real Estate Development Fund. I intend to sell it and buy another plot when possible. Must I pay Zakah (obligatory charity) on it?

A: Zakah is due on the value of this piece of land after the passing of a full Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) from the time you intended to sell it, if it equals a Nisab (the minimum amount on which Zakah is due).

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Fatwa no. 15939

Q: I would like to inform you that my two brothers and I have bought a plot of land measuring 2400 square meters in the area of Al-Khamis. We intended to invest it in the construction of housing units

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or in another project. At this time in 1408 A.H, we decided to establish a filling station. However, until the date of this letter sent to you, we have not got the license required for this enterprise. Now, we would like to ask about the following:

1. We have paid the annual Zakah (obligatory) since 1409 A.H. except for the last year.
2. We did not pay the Zakah of the last year 1412 A.H., because one of the partners became indebted and thus, he called the office of Da`wah nearby his residence to consult them about the case and they told him that there is no Zakah due on him until the business starts. Upon this, I felt doubtful about this Fatwa (legal opinion issued by a qualified Muslim scholar), as the land is prepared for investment. Hence, I paid the Zakah due on the value of my part (i.e. one third) of the land, which equals 900,000 riyals but my brothers refused to pay the Zakah due on their shares depending on the mentioned Fatwa.

Should the Zakah be due yearly on the value of this land or is no Zakah due until investment takes place? Please send me your Fatwa in a written form.

A: There is no Zakah on the land prepared for investment (for rent) but the Zakah should be on the rent collected when it reaches the Nisab (the minimum amount on which Zakah is due) independently or after being added to other kinds of money and a full Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes.

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Fatwa no. 15694

Q: I own many plots of land. Some of them have been in my possession for ten years now while other plots have only been a year or two. I do not pay Zakah (obligatory charity) on these plots until I sell them. I calculate the Zakah on the value of the land at the time of sale. Is this method, which I use, right? What should I do if this method is wrong? What about the Zakah of the past years? Please, advise me. May Allah reward you with the best!

A: A person who owns a commercial commodity that equals the Nisab (the minimum amount on which Zakah is due) and a full Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes from the time when he owns it for trade, he should evaluate it by the end of the Hawl. If it equals the Nisab, he must pay 2.5% of its value as due Zakah. Thus, you must pay the Zakah due on the land in your possession on this basis. The Zakah paid every year should be calculated upon the value of the land of this very year.

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Fatwa no. 16628

Q: I bought a piece of land for construction and investment, as this was my intention. Later, after the passing of a full Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due), my intention changed and I made up my mind upon selling it. I put it up for sale but it was not sold. Now, I do not have enough money to pay the due Zakah (obligatory charity) on it, based on the value of the selling price. However, I

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am not sure of preserving the original capital or of having profits gained. How should I calculate the Zakah? If I delay the due Zakah until I have the financial means for the required sum or until sale takes place, will this delay be permissible? Should I pay the Zakah due for one year after selling it or for all the past years? Should the Zakah be paid when profits are made and when loss takes place?

A: The Zakah is due on the land prepared for sale after the passage of a full Hawl from the time when the intention for sale was determined, because it is a kind of commercial commodity. Thus, the owner should evaluate it upon the end of the Hawl and pay the due Zakah, which is 2.5% of the price of evaluation at the time when Zakah is due. This is admittedly true whether the value of the land is more or less than the price of purchase. If someone does not have enough money to pay the due Zakah in time, it will remain a debt on them until they have the means and pay it.

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Fatwa no. 16378

Q: I have two houses and a piece of land. I use one of the two houses for living during some days of feasts and holidays while the other house is rented for 200 riyals a month and sometimes it may remain vacant. As for the piece of land, I bought it for 7000 riyals and if a client comes to buy any of these, I will sell them. Please, clarify the way of calculating Zakah (obligatory charity) due on them.

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A 1: The real property that you determined to sell, such as houses or plots of land, should be evaluated after the passage of a full Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) and the Zakah should be paid on it. As for the rent you collected, you should pay the Zakah due on it after the passage of a Hawl from the time the contract comes to effect.

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Q 2: I have sums of money owed to me by some people, but I am not sure if I will get these sums back, for some of them are insolvent, and others are procrastinating. Moreover, there are others whom I do not know their circumstances. Should Zakah (obligatory charity) be paid on these sums and how should I calculate it?

A: The debts due on solvent people that you can receive upon demand, Zakah is due on them every year after the elapse of a full Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) just like the money that you are in full possession of. As for the debts due on insolvent people, who are more than likely going to be unable to pay back the debt, no Zakah will be due on them until the debt is repaid. Thus, upon receiving it, the person should pay Zakah due on it after the passing of a Hawl from the time of receipt, according to the correct scholarly opinion.

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Fatwa no. 17142

Q: My father (may Allah be merciful with him) died in Rabi` Al-Awwal, last year. He left sons and daughters. Praise be to Allah, they are all adults. They entrusted me with the management of the inheritance of my father. My father's property includes stores and buildings. We, the heirs, determined to sell some of them and build a Masjid (mosque) as charity for my father, deducted from

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a fifth of the inheritance according to his bequest, if it covers that. But if the building of the Masjid takes more than one fifth of the legacy, the heirs will contribute to it with the rest. Is Zakah (obligatory charity) due on the plots of land and the buildings? If it is due, how should we calculate it? What is the due time of the payment of Zakah? What are the conditions and other legal measures relevant to it? Am I to blame if I pay the Zakah on behalf of the heirs?

Should the Zakah due on rent be paid in advance upon receiving the rent or after the passing of a full Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) from receipt while it is in my possession?

May Allah reward you the best!

Please, advise and guide me to the best management of my father's legacy to avail myself, my brothers and sisters, and my kinfolk. What is the way you see to calculate the fifth bequeathed by my father? Should it be taken from the sales of any piece of the inheritance or how should we calculate it?

A: If the buildings and plots of land mentioned are made for sale, Zakah will be due on them after the passage of a Hawl. Therefore, they should be estimated and 2.5% of the calculated value should be paid as Zakah. However, if the land and the buildings are not intended for sale, Zakah will be due only on the rent after the passage of a Hawl from the time of contract. As for parts allocated for charity, they are exempted from Zakah, so no Zakah is required on them or on their rent. You should care for and reform the property of the living people under your charge and the bequest of the dead.

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Fatwa no. 16994

Q: I own the following properties:

A. A building (housing units) prepared for rent.

B. Six plots of land prepared for sale but the market price fell, so I retained them until the market price improves.

C. I have a share in a piece of land prepared for sale with another partner but the sale is suspended due to the decrease of land prices.

Is the Zakah (obligatory charity) due on all these properties after the passing of a full Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due)? Should the land be considered as commercial commodity? How should I calculate the Zakah and pay it? Please outline the case and present an example for practical application.

A: A. There is no Zakah due on the building prepared for rent, but Zakah is due on the rent thereof. Thus, after the passing of a Hawl from the time when the lease contract takes effect, 2.5% of the rent should be paid as the due Zakah. May Allah grant us success.

B. The Zakah due on the plots of land is due on them every year. You should calculate the value of these plots by the end of the Hawl and pay 2.5% from the estimated value as Zakah.

C. Zakah is due on your share of the land prepared for sale. You should estimate the value of the land and pay 2.5% of the value of your share.

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Fatwa no. 18745

Q: We have a piece of land that we want to sell to improve our living standards. However, this land has not been sold, as no one offers to buy it over a period of five years. Is Zakah (obligatory charity) due on this land?

A: If you intend to sell the land that you have, it will be regarded as commercial commodity that should be evaluated at the end of every Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) beginning from the time when the intention of sale was determined. The Zakah should be 2.5% of the value estimated upon the passing of the Hawl on a yearly basis.

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Fatwa no. 19260

Q: Six years ago, there was a boom in the sale, purchase and shareholding of large plots of land in the city of Riyadh. Some people purchased the land for themselves and others purchased the land and put it to shareholding in return for a commission from the shareholders. The price of land was running high continuously. However, soon the curve of prices began to decrease and there was stagnation.

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The land then became like frozen assets in the hands of their owners, because of the absence of purchasers except for rare cases when the price offered scarcely equals half the price of the land before the depression. These lands, therefore, remained for years in the possession of their owners. Processes of large sales took place in a few cases and for low prices. The owners are waiting for economic recovery and price increases while those who want to buy are skeptic of the future of the real estate, especially in areas where no public utilities are available. It should be noted that most of the lands are large plots and are outside the urban boundary and lack public services. People used to deal in these lands only for the purpose of trade. These lands exceed the needs of housing for many years. Now, if each owner wants to sell his land, the supply will surpass the demand, because there are no buyers. It is evident then that the purchaser who buys for trade fears the future of real estate and will not risk buying at the time of depression unless the prices are very cheap and attractive.

Is Zakah (obligatory charity) due on these lands in the light of such circumstances? How should the prices be calculated? It should be noted that this case is common among all people who entered into this business in the city of Riyadh.

A: Zakah is due on land put up for sale after the passing of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) every year, because it is a commercial commodity. The value should be calculated by the end of the year and 2.5% should be paid as Zakah from the estimated value. This is admittedly true regardless of whether the land business is salable or unmarketable,

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based on the general evidence on the obligation of Zakah regarding things prepared for sale and trade.

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fatwa no. 19525

Q: A person owns some villas and buildings that he built on a plot of land which he purchased. He now rents them and pays the Zakah (obligatory charity) on the rent after the passing of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due). However, when a suitable price is offered, he intends to sell. I would like you to clarify the following points: Is Zakah only due on the rent or is it necessary to evaluate each of these properties after the passing of a Hawl and to pay Zakah on their values in addition to Zakah due on the rent? What is the resolution if the Zakah is due on these villas and buildings during the past years and we did not pay Zakah on them?

Is Zakah due on the villa in which a person dwells, when evaluated after the passing of a Hawl? This is especially significant when the owner intends to sell it when he finds a suitable price and to move to another house.

Also, a person acts as a guardian for his insane brother and invests and develops his money. Finally, he found it appropriate to buy a villa that yields revenues and he would pay the Zakah due on the rent. Is Zakah due on the villa after

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the passing of a Hawl and estimating its price, especially when he intends to sell this villa if a good price is offered that is more than that of purchase in order to buy another better property and so on.

These are the questions I wanted to submit.

A: If the property is prepared for sale or the owner intends to sell it when a good price is offered, it will be a commercial commodity and at the end of a Hawl, it should be evaluated and 2.5% of the value should be paid as Zakah.

Zakah is due on the rent gained from the property, after the passing of a full Hawl from the lease contract date. Similarly, Zakah should be paid from the price of the property, when sold, after the passing of a full Hawl. The Zakah is 2.5%. The legal ruling is the same whether the building is under the control of the owner or under the control of his guardian.

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Fatwa no. 19924

Q: I have a villa under construction on a plot of land, which is mine. I intend to sell it. It should be noted that the period of construction may take two years. How should I calculate the due Zakah (obligatory charity) on it? Is Zakah due during the first year of construction or after the completion of construction after two or more years?

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A: No Zakah is due on the villa you are building during the period of construction even if it takes two or more years unless you intend to sell it before completing the construction under any accidental occasion or need. If there is an intention to sell it, Zakah will be due after the passing of a full Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) from the time when the intention of sale takes place when the villa is still unsold. Thus, it should be evaluated by the end of the Hawl according to the spot price and 2.5% of its value should be paid as due Zakah. Similarly, if you continue the construction until the villa is ready for residence and then you intend to put it up for sale, Zakah will be due after the passing of one Hawl from the time you intended to sell it. That is because the villa in this case and the previous one becomes a commercial commodity, for it is put up for sale. It should be evaluated by the end of the Hawl and the Zakah should be 2.5% of its value. The ruling is applicable on a yearly basis; whenever the Hawl passes, it should be evaluated and 2.5% should be paid as Zakah as long as it is not sold.

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First question of fatwa no. 19711

Q 1: I reclaimed a piece of land and prepared it for construction a long time ago. After I prepared it according to the Islamic law, I intended to establish a house for me and my children owing to my urgent need for it. Note that upon preparing it for construction, I had no intention to put it up for sale or trade. Later, after a period of time,

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it appeared to me that the piece of land was too small and did not provide enough room for the house and the relevant utilities that I wanted to build. I then thought to build a house on another land and I did. Then, I had no need to retain the land that I previously prepared for construction and I put it up for sale due to my urgent need of its price. That is because I was indebted. It remained three years on sale and then a person offered to buy it for 30,000 riyals but I did not accept his offer. Another three years passed while the land was still put up for sale. Finally, a person offered to buy it and I sold it to him for 35,000 riyals. In short, my question is:

Is there any Zakah due on me? What about the period of six years during which the land was put up for sale? Note that the land is located in a distant area. If Zakah is due on me, what is the amount of it per year over the past six years?

A 1: This land, which you chose to sell instead of build a house on, has the ruling of commercial commodity. You should evaluate it from the time you intended to sell and Zakah should be paid upon the end of every Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) according to its value at the time of evaluation after the passing of a Hawl. The amount of 2.5% should be paid as the due Zakah of the value of the land per year. Similarly, if a full Hawl passes from the time when you received the price of the land and the price is still in your possession, it should be

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added to the money that you own and 2.5% should be paid from the total sum as a yearly Zakah.

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Second question of fatwa no. 19842

Q 2: I purchased a fenced plot of land for 190,000 riyals about three years ago. Half of this sum was the price of a car I bought for monthly installments from a company working in this field of business. The period of installments are four years, ending in the fourth month of 1419 A.H. by the leave of Allah (Glorified be He). The value of installment is 2,560 riyals per month. I then completed some units and facilities in the land to be a proper residence that I sometimes rent. Note that the process of completing the building was made by loans and most of this money has not been repaid. About two years ago, I decided to sell this place and repay my debts. However, I have not succeeded to sell it until now.

My question: Is there any Zakah (obligatory charity) due on it? Please, clarify this point. How much is the amount of Zakah per year? May Allah reward you with the best!

A 2: This residence that you intended to sell has the same ruling of commercial commodity from the time when you intended to sell it. Since you made up your mind to sell it two years ago,

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you should pay the Zakah due on it for the last two years. You should evaluate it after the passing of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) and pay the due Zakah according to its value at the time of evaluation. This process is repeated on a yearly basis and the value estimated should be added to the money that you have and you should pay 2.5% of the total sum as due Zakah to be given to the poor and the needy.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 21068

Q: I have a poultry farm, its description is as follows:

I made an agreement with one of the big national company, for which there are no competitors in this field. This company provides us with one-day old chicks and our workers raise them. The company also supplies the poultry feed required during the rearing period but we have no choice to choose the time of receiving the chicks or the poultry feed. Rather, the national company sets the system of work. The period of raising ranges between 40 and 50 days. Then, the company buys the suitable chickens of proper weight and distributes them to retailers.

A- We buy the young chicks from the company.

B- We buy the poultry feed from the company.

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C- The company buys the production of chicken from our farm.

We have no choice to negotiate the price of chicks, the price of poultry feed, or the price of the chickens. Approximately after a month from the end of the raising period, a statement of account is sent to us stating the prices of chicks, feed, transportation, and chickens. A check is then received with the sum of money after offsetting the debts.

The costs of labor, chick mortalities during the raising period and feed are all counted on us. This system is followed in almost all the poultry farms working with this company.

Dear Shaykh, my question: Is there any Zakah (obligatory charity) due on these farms or on each period of raising separately or on the profits achieved after the passing of a full Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due)? If Zakah is due, please clarify this issue in detail and how should the Zakah be calculated?

A: You should count the chicks you have after the passing of every Hawl and also count the money you have, which is the capital, and the profits and pay 2.5% of the total sum as Zakah, because this is a case of commercial commodity.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Third question of fatwa no. 18586

Q 3: If one buys a piece of land to build a villa thereon and then sell it, then

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the construction takes two years, will the Zakah (obligatory charity) be due on him during these two years ? Please, advise. May Allah reward you with the best!

A 3: For the period of building, construction and preparation, no Zakah is due on the mentioned land until the construction is finished and the building becomes ready for sale. Only then does the Zakah become due for each year that passes while it is offered for sale. It should be evaluated by the end of every year and 2.5% from its value should be paid as the due Zakah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18311

Q: My father took a piece of residential land as a grant from the state in one of the cities of the Kingdom of Saudi Arabia in 1407 A.H. He left this land untouched and did not pay the Zakah (obligatory charity) on it until he died in 1409 A.H. The land remained without being divided among the heirs. In 1414 A.H., all the heirs decided on selling it and the sale actually took place for 135,000 riyals. Since some heirs are still minors, the permit of the legal court was required to conclude the sale. We took a sum of 10,000 riyals from the purchaser to be kept in the notary office until the permit was given. The request for this permit took a full year

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and after this year, the purchaser paid the full sum of the price and received the land. Is Zakah due on the value of this land for this mentioned year? Should the Zakah be due on the purchaser or on the heirs? Is there Zakah due on us for the last years when no Zakah was paid on the land? Please, advise us. May Allah reward you with the best, bless your knowledge and make you a source of benefit to all Muslims!

A: There is no Zakah on you concerning the land mentioned during the past period, because your father did not intend to sell it before his death. You also did not intend to sell it except in 1414 A.H., and because you did not hold the price but after a year from the date of sale.

As for the Zakah due after receiving the price, it is due on each of you according to his share; if the share reaches the Nisab (the minimum amount on which Zakah is due) after the passing of a full Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) from the possession of this money.

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Fatwa no. 16852

Q: I have a residential land, which is a grant from the ruler (may Allah safeguard him). It has been in my possession for more than five years and I do not know if Zakah (obligatory charity) is due on it. However, some people claim that Zakah is due on it. To ensure that I am not liable, I would like

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your Eminence to advise me in this regard: Is the Zakah due on it yearly, or only if we decide to sell it and gain from it. Give us your Fatwa (legal opinion issued by a qualified Muslim scholar). May Allah reward you with the best!

A: If you do not want to sell it and intend to build on it, then no Zakah is due. The ruling is the same if you are undecided whether to sell or retain it. However, if you intend decisively to sell it, you should count the Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) from the time when your intention to do so.

After the passing of the Hawl from this time, you should pay the due Zakah according to the value estimated upon the completion of the Hawl every year.

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Fatwa no. 19949

Q 1: I have a diamond set that I have displayed for sale for four months. Is Zakah (obligatory charity) due on it?

A: If a year has passed and this diamond set is still on display for sale and has not been sold, Zakah is due on it, because it is considered a commercial commodity. Thus, it should be evaluated after the passing of a full Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due). If the value equals the Nisab or more at the time of evaluation, then 2.5% should be paid of its estimated current value. Similarly, if another Hawl passes while it is displayed for sale, it should be evaluated upon the completion of the Hawl and 2.5% of its estimated current value should be paid as the due Zakah.

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Q 2: Is there Zakah (obligatory charity) due on the money deposited in a bank? It should be known that some of the money has not completed a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due), since every month I add a sum of money.

A: It is obligatory to pay Zakah on the money deposited in a bank when it reaches Nisab (the minimum amount on which Zakah is due) and a Hawl has passed on it, where one should give 2.5% of it as Zakah. If you add a sum of money every month to the original sum, Zakah becomes due on the new sum when a Hawl passes on depositing it, and you should then pay Zakah on the total sum of both the original sum and the new one. If you cannot calculate this exactly, then to be on the safe side, Zakah should be paid on all the money that you deposited, earlier or later, in the bank, in order to discharge your responsibility. You should also appoint a certain time for paying the Zakah due on you, such as the month of Ramadan, lest you should be confused regarding the completion of the Hawl on the money deposited at different times.

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Q 3: Is there Zakah (obligatory charity) due on the diamond that one wears constantly?

A: There is no Zakah due on diamond, since it is neither gold nor silver. Thus it is obligatory to pay Zakah on it only if it is displayed for trade. In other words, if it is displayed for selling and buying, it becomes a commercial commodity. In this case, it is obligatory to pay Zakah on it when a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes since offering it for trade. It should be evaluated every Hawl. If its value reaches Nisab (the minimum amount on which Zakah is due) or more, then 2.5% of its value should be given as Zakah upon evaluating it.

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(Part No. 8; Page No. 114)

Fatwa no. 20046

Q: A twenty-nine years old young man has been working in the Kingdom of Saudi Arabia for nearly six years. He has left his country in pursuit of both lawful living in the vast land of Allah as well as lawful marriage. Allah endowed him with an amount of money he saved from his monthly salary during the previous years of his work in Saudi Arabia. This money is intended for his marriage, furnishing the flat wherein he will live, buying furniture, paying the expenses of the wedding ceremony, etc. This is all the money he has. In order for him to keep away from the doubt of either consuming Riba (usury) or contributing to it, he refused to deposit this amount in any of the banks in his country. Rather, he bought a plot of land to preserve this amount until he becomes completely ready for marriage, and then he will sell it and take its price. He bought this piece of land about twenty-seven months ago.

My question now is:

- 1-** Should he give out Zakah (obligatory charity) for the piece of land he bought to preserve (the value of) his money until he prepares himself for marriage through paying it later?
- 2-** If he should give Zakah for this piece of land he bought, should he count Zakah according to its purchase price, that of his selling it, or to its market value at the time?

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- 3-** And if he has no income other than his salary, is he still required to give Zakah for it (the piece of land)?
- 4-** If this young man remained jobless in his country and receiving no salary for one or more years after his purchasing this land, is it obligatory to pay Zakah on this land for that year too?
- 5-** Is it permissible for him to give the due Zakah to one of his brothers as a subsidy for him to marry?
- 6-** Finally, is it permissible to give Zakah in the form of either money or goods to aid people, such as food, clothes, blankets, etc., or not?

A: This piece of land you bought and intend to sell when you determine to marry is classified under commercial commodities, since you intend to sell it when Allah facilitates for you the matter of marriage. Thus, you should estimate its value upon the passage of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) since you bought and intended to sell it. Whatever price (equal to or more than Nisab; the minimum amount on which Zakah is due) it reaches at the time of this estimation, you should pay 2.5% of it as Zakah. Whenever another Hawl passes without you selling it, it should be evaluated and 2.5% of its estimated price should be given out as Zakah. It does not matter whether its current price is less or more than what you paid for purchasing it. The Zakah due on it should be given out in the same currency used in its estimation or in gold or silver. This is in order for you to discharge your responsibility and to be on

the safe side and be more precise in estimating its value.

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Your possessing no other resource for income than your salary, or your remaining jobless for a period of time, has nothing to do with the obligation of Zakah on you. In other words, this is not a justification for exempting you from paying Zakah, since the Zakah here has to do with the land you intended for sale.

It is permissible for you to give the Zakah to one of your brothers provided he deserves it, i.e. being a poor person. In this case, you can give him out of this Zakah due to his poverty and need. There is nothing wrong with this. Rather, giving it to a needy relative is to be given priority and preference. The Prophet (peace be upon him) said: [\(Your charity to the poor is regarded as one good deed, but paying charity to your relatives is both charity and maintenance of ties of kinship.\)](#) (Narrated by Al-Tirmidhy, Imam Ahmad and Al-Nasa'y) This is the wording recorded by Al-Tirmidhy who said: It is a Hasan, Sahih Hadith (a Hadith which according to Al-Tirmidhy stands at a higher level than a mere Hasan Hadith, but at a bit lower level than Sahih).

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Fatwa no. 20348

Q: I have a farm that became land for building. Regarding its Zakah (obligatory charity), whenever I sell a piece of this land, I pay the Zakah due on the sold piece of land. I would like Your Eminence to explain the Zakah due on the pieces of land I sell in monthly installments and the pieces I have not sold yet. May Allah reward you with the best.

A: If the reality is as you mentioned, Zakah is due on

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the land after the elapse of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) calculated from the time the owner intended to sell it. With regard to the pieces of land that have been sold, the due Zakah is paid from the price. As for the land that has not yet been sold, its value has to be estimated in cooperation with some experts who have the ability to estimate the value of such land at the time when Zakah is due; that is, when a Hawl elapses. Zakah is paid according to the estimated value of the land.

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The second question of Fatwa no. 20553

Q2: I sold a piece of land and received its price. Is Zakah (obligatory charity) due on the land paid according to its present value? Please give us the ruling on this question. May Allah reward you with the best and benefit Islam and Muslims with your knowledge.

A2: The Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) that makes Zakah due on the land referred to above begins from the time you intended to sell it. If a Hawl that is calculated from the time you intended to sell the land elapses, Zakah is due on the land as long as it is still under your control. You have to estimate the value of the land after the elapse of a Hawl and then pay the Zakah due on it, that is, 2.5% of the estimated price. If the land has been sold, you can give the due Zakah as 2.5% of the price.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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(Part No. 8; Page No. 118)

The second question of Fatwa no. 20605

Q2: Two people possess a piece of land in a region of the Kingdom. The land is shared equally by the two partners, that is, it is a commonage. However, one of the partners cannot pay the Zakah (obligatory charity) due on the land because of his poverty and insolvency. What is the ruling on that?

A2: If the land in commonage is prepared for trade, Zakah is due on it, each partner according to his share. If a partner has no money at the present time to pay the due Zakah, it is regarded as a debt which he has to pay whenever he can. If the land is not prepared for trade, no Zakah is due on it.

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Fatwa no. 20668

Q:

1- We, as well as some other partners, own a piece of land which was offered for sale and therefore Zakah (obligatory charity) was paid for it throughout the previous years; each of the partners would pay the Zakah due on his share from his own money.

2- A year ago, we concluded an agreement with another party to build on this piece of land. This partner would finance all the construction works. The project has already begun; the land was dug and some other construction works were done. Due to the delay of the second party

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with regard to the timetable of the construction, the contract was cancelled and the other party was compensated for the construction works he had done.

3- The land is still on sale and there are only two options:

A- The first is to sell the land as it is after it has been dug and prepared.

B- The second is to build a block of apartments or a hotel on this land to realize one of the following three things:

- * The whole building is made for rent.
- * The whole building is used as a hotel.
- * The whole project is prepared for sale.

Moreover, we own another piece of land that is now being prepared: breaking the rocks, and so on. It is worth mentioning that preparing such land will cost nearly half the value of the land. Our intention with regard to this land is the same as the first piece of land. In a word, the purpose of purchasing these two pieces of land is to make a suitable profit, whether through selling them for a good price or building on them and therefore investing them by renting or selling.

We would be grateful if Your Eminence could guide us to the correct way to pay the Zakah due on these two pieces of land.

A: As long as you are hesitant about these two pieces of land, whether to sell them or build on them, there is no Zakah due on them. This is because Zakah is due on the land that is prepared

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for sale.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.



Fatwa no. 20817

Q: Twenty years ago my father bought a piece of land without having a purchase deed. He did not offer it for sale. When my father died, I depended on this piece of land for my living and obtained a deed for it two years ago. I sold the land for 45,000 Riyals. I want to pay the Zakah (obligatory charity) due on this land, taking into account that when my father died, the heirs offered all his property for sale. Do I have to pay Zakah for this land from the time I obtained the deed? Or how should I pay Zakah for it?

A: As long as you do not know the intention of your father with regard to the abovementioned land, there is no Zakah due on it for the period during your father's lifetime. After his death, the land passed to the heirs; as long as you sold it for the sum of money mentioned above, each of the heirs has to pay the due Zakah from his share if one Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes and the money is in their possession.

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(Part No. 8; Page No. 121)

The second question of Fatwa no. 21717

Q 2 : I own a small piece of land which I bought with the intention of using it as a commercial commodity. Now, it is being farmed by orphans whom I do not charge for cultivating it. Am I obliged to pay Zakah (obligatory charity) for my land? Moreover, is the value of the Zakah estimated according to the time when the land is bought or according to the due time of paying the Zakah each year? Does the ruling change if I decide to build a house on the land instead of using it as a commercial commodity?

A : If you intend to use this land for business, then it is considered as a commercial commodity and Zakah is due on it. You must calculate the revenues of your land when a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which the Zakah is due) passes and is in your possession as the owner, then pay a Zakah of 2.5% of the amount of your calculated revenues if your land has reached its Nisab (the minimum amount on which Zakah is due). If you change your mind and decide to build a house on your land, then no Zakah is due, as it is no longer a commercial commodity in this case.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 21024

Q 2: A man bought a piece of land with the intention of using a part of it for building his place of residence and renting the other part or selling it for a price higher than that he bought it for and buying another piece of land. Must he pay Zakah (obligatory charity) on this land?

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May Allah reward you with the best.

A: No Zakah is due on a land intended for building a personal residence; it is due on a land offered for sale when a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes while it is still up for sale, as it becomes, in this case, a commercial commodity. The value of such land is estimated according to its current price at the completion of a full Hawl and 2.5% of the estimated value of the land at that time is paid as Zakah.

However, if the owner intends only to rent it or is undecided regarding renting or selling it, then no Zakah is due, as long as the owner is hesitant and has not resolved to sell it. If they intend to rent it, Zakah, in this case, is not due on the asset itself rather on the rent, if it reaches the Nisab and a full Hawl elapses from the time of concluding the lease contract.

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(Part No. 8; Page No. 123)

Zakah of Al Naqdayn (Gold and Silver)

The first question of Fatwa no. 14679

Q 1 : I have some coins, the value of which has not reached the Nisab (the minimum amount on which Zakah [obligatory charity] is due). I also lent some coins to some brothers. If I add the coins that I have to those which I lent, they would reach the Nisab. However, I do not know exactly whether they will pay me back in two, three or four years. Is this considered a Nisab or does the Nisab only relate to that which I actually have? If it is considered a Nisab, must I pay Zakah for the money I lent to the brothers or just the money that I actually have in hand? Kindly note that I am a worker and not a businessman. I seek your assistance, may Allah benefit us all!

A : The Zakah is due upon any currency when a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes while it is in possession of the owner, reaches its Nisab, or added to any property liable to Zakah, like the money one may lend to an able and fit person. If the debtor is unable to pay back his debt and the money in your possession has not reached the Nisab, then Zakah is not due.

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(Part No. 8; Page No. 124)

Fatwa no. (15429)

Q: I received from the Sawami` (wheat foundation that collects wheat from farmers), during the year 1411 A.H., a sum of money which was a debt they owed me. I paid Zakah for it in the month of Ramadan of the year 1411 A.H. I sold, on credit, from the amount that remained, four hundred thousand riyals worth of vehicles in the month of Dhul-Hijjah of the year 1411 A.H. and five thousand boxes of soap, also one thousand five hundred boxes in the month of Rabi` Al-Awwal of the year 1412 A.H., in addition to four thousand nine hundred and ninety three boxes. This contains all that I sold on credit. I ask Allah, and then Your Eminence to clarify the amount of Zakah due upon me; must Zakah be paid for the profit that has not been collected yet or only for the capital at the time of paying Zakah during Ramadan? Kindly note that the value of sales on credit given out will not be collected before one or two years or even more, and the profit can never be known before hand, whether it is plus or minus. I ask Your Eminence to clarify what should be done.

A: You must pay Zakah (obligatory charity) for your capital and its profit whenever a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes and the Hawl of the profit follows the Hawl of its capital.

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(Part No. 8; Page No. 125)

The first question of Fatwa no. 16583

Q 1: Is it obligatory upon the creditor to pay Zakah (obligatory charity) for the debt he lend if the debt remains with the debtor for a year or two or more, and part of the debt is paid and part of it is not? How does one estimate the Zakah in such a case?

A: If the debt is given to an insolvent person and the creditor does not know whether he will get his money back or not, then the creditor is not obliged to pay Zakah until he redeems his money and a year passes after he is paid back. However, if the debt is given to a solvent person who can repay the creditor whenever he demands payment, then the creditor is obliged to pay Zakah for this debt as long as a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes while the money is in the possession of its owner.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18269

Q: The government owes me an overdue amount of money but I do not know when I will receive it. Am I obliged to pay Zakah (obligatory charity) on that amount when it is paid to me, or should I wait until my annual time of paying Zakah? Kindly note that I pay the Zakah due on my money on the first day of Ramadan every year. Please advise me. May Allah reward you with the best.

A: You are obliged to pay Zakah on the overdue money the government owes you if you are paid and a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which the Zakah is due) passes while the money is in your possession. If you receive your money and you want to pay its due Zakah in advance during Ramadan with the rest of your money, this is permissible.

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Fatwa no. 18285

Q: We represent a corporation that offers installment sales. Mostly, our sales are divided on monthly installments for three years. It is subject to a certain amount of interest agreed upon at the time of endorsing the contract. The monthly installments the corporation recovers are reinvested in buying new commodities and offering them, again, in installment sales.

We kindly request that you inform us of the method by which the Zakah (obligatory charity) is calculated in this activity. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: Zakah is due upon a certain amount of money when the Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes with that amount being in the possession of its owner. The same applies on money that is lend to or borrowed by able non-procrastinating people, whether this debt is going to be paid as one payment or in installments. Zakah is also due upon any sale commodities if a Hawl passes and the value they were sold for is still in the possession of the owner.

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Fatwa no. 18585

Q 1: I am the trustee of some inheritors who inherited a huge amount of money. However, there was a dispute over the money with the partner in the heritage. The dispute continued for more than ten years because of the procrastination of the partner who happens to be the uncle. The latter delivered the money after that period in installments.

What is the situation of the inheritors concerning paying Zakah (obligatory charity) for that money for the time prior to receiving it? Must they pay Zakah for all the years that passed in dispute or just one year, or is the Zakah not due except after a new Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes?

A: If there is tardiness in payment for a certain amount of money due to the stalling of the person who should pay the money, then the Zakah is only due upon that money after a Hawl passes and the money is in the possession of its lawful owner; this is according to the correct opinion maintained by scholars.

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Q 2: The inheritors have asked me to request a Fatwa (legal opinion issued by a qualified Muslim scholar) about the real estate that is not being offered for sale by real estate agents or at national newspapers: what is the due Zakah (obligatory charity) on such real state if a buyer comes and offers a reasonable price for them and they are sold? Is Zakah due upon such properties or is it not due until they are sold and the value is received? Must Zakah be paid for all the years in which the properties remained without being sold or just for one year?

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A: The Zakah is due upon any real estate offered for sale if a Hawl (one lunar year calculated after the property reaches the minimum amount upon which Zakah is due) passes and it is still in the possession of its owner. Its value is to be calculated at the due time of Zakah and 2.5% of the calculated value should be paid, even if it is not offered for sale by real estate agents.

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Q 3: If one has shares in a company and is not a hundred percent certain that the company pays Zakah (obligatory charity) on those shares, but he is only informed that the company does so, and as Your Eminence knows, this information may be true or false, what is the ruling on that?

A: You have to ask the company that has your shares whether it pays full Zakah on them or not. If the company pays Zakah as it is authorized by shareholders to do so, the shareholders are discharged of responsibility. If the company pays only part of the Zakah, then the shareholder is bound to pay what remains. If the company does not pay any Zakah on the shares, then the shareholder must pay full Zakah on his shares.

You should take into consideration that Zakah is due on the shares that are allocated for trading and are offered for sale. However, fixed shares that are not offered for sale and are just for investment, Zakah is due on their revenues if they reach the Nisab (the minimum amount on which Zakah is due) by themselves or when added to other properties and a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes while they are in the possession of their owner.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 19513

Q: I took a loan from the Agricultural Bank on the condition that

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I pay it back within ten years; a certain amount each year. I am obliged to pay that debt to the Agricultural Bank. I took part of the loan which was an excess and added it to the money I put in a foundation with the purpose of making some profit. The loan excess, along with my money, makes an annual profit that I am not able to evaluate. I pay Zakah (obligatory charity) for my money annually but not for the Agricultural Bank loan, on the basis that it is a debt that I am demanded to pay on any of its due times of payment. Kindly note that this loan decreases annually by the same amount I pay to the Agricultural Bank. Kindly provide me with advice. Must I pay Zakah for the Agricultural Bank loan? May Allah reward you with the best!

A: You are obliged to pay Zakah for that sum of money along with its profit for each Hawl (One lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) that passed while this sum is in your possession, as it is considered your money. Being indebted to the Agricultural Bank does not exempt you from paying Zakah; the debt is your own financial obligation.

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Fatwa no. 20571

Q: I pay Zakah (obligatory charity) to an amount of money I have; a sum of one million Saudi riyals. I also took a loan of three hundred thousand riyals from the Real Estate Development Fund to build a house to live in. I will pay back this sum in annual installments within twenty five years, In sha'a-Allah (if Allah wills).

My question is: Do I pay Zakah for only seven hundred thousand riyals and consider

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the loan that I took from the fund a debt I am obliged to pay? Kindly provide me with advice.

A: You must pay Zakah if you have an amount of money and a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes while it is still in your possession. In your case, it is the million riyals or thereabouts; you must pay 2.50% of that amount. Even if you are indebted to the government or any other body, your debt does not exempt you from paying Zakah for the money that you have, except the amount that you paid before a Hawl passes while it is in your possession.

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The fourth question of Fatwa no. 20565

Q 4: I lent some of my relatives an amount of money as a sort of loan. Their straightened conditions hindered them from paying me back; this has gone on for more than two years. Is it allowed that those who benefit from that money pay the Zakah (obligatory charity) due upon it or must I do so, or am I exempted from paying Zakah for that amount until I retrieve it?

A: You must pay Zakah every year for the amounts of money you lent people unless the debtors were unable to pay you back and you do not know whether you will retrieve your money or not. In that case, you are not obliged to pay Zakah for it till you retrieve it and a Hawl (a lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes while it is in your possession.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 19320

Q: There is a query posed by some foreign workers in the governorate of Damad: They work for their sponsors for three years. During that period the sponsor gives the worker some money from his salary to meet the basic needs of living and he deducts it from the total sum of the worker's payment. When the worker finishes working for the time that was agreed upon and wants to return to his country, he calculates the total amount of money the sponsor gave him during that period, deducts it from his salary and takes what is left of the salary from the sponsor. Is the worker obliged to pay Zakah (obligatory charity) on his salary? Kindly provide us with advice so that we can guide them.

A: If a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes upon the salary which the workers deserves after finishing the period of work agreed upon; meaning that whenever he demands it from his sponsor, he will give it to him without any stalling or refusal, this salary takes the ruling of the money in his hands, upon which Zakah is due at the end of every Hawl from the time his payment was due to him.

However, if the sponsor procrastinates or becomes insolvent, and the worker cannot obtain his payment whenever he asks for it, then his payment is considered a debt given to an unable person and Zakah is not due upon it as long as it is in the hands of the sponsor. When the worker gets his payment, he is to wait for a new Hawl to pass before paying Zakah on it.

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The fifth question of Fatwa no. 18647

Q 5: I lent a sum of twenty thousand riyals to one of my relatives. Ten years have passed now and he has not paid back his debt to me. Kindly note that his debt was originally thirty thousand riyals and I pardoned him making it ten thousand riyals. Is Zakah (obligatory charity) due upon the twenty thousand riyals for the past ten years? If so, how much must I pay?

A: If the mentioned debt is given to a solvent debtor whom you trust will pay you back, then Zakah is due upon that money for every year. However, if the debtor is unable to pay you back and you are not certain whether you will get your money back, then you are not obliged to pay Zakah, unless you redeem your money and a year passes after receiving it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20476

Q: I am the manager of an industrial company that manufactures pharmaceutical products and provides them to a number of clients in both the public and private sector. The outstanding debts due to us for the Hijri (lunar) years: 1413,1414,1415, and1416 are several hundred million Riyals. The company exerted strenuous efforts in following up and claiming these debts and it took all possible measures in this respect. However, a long time has passed and the company is still unable to collect the debts, which has made the company unable to redeem and manage its money for the sake of exploring further opportunities and realizing profits. Out of the company's concern to pay full Zakah (obligatory charity) to the Nisab (the minimum amount on which Zakah is due) of its shareholders' money, it presents to Your Eminences this query regarding paying Zakah on its overdue debts, in terms of possessions, growth and the passing of Hawl (one lunar year calculated from the time a property reaches its minimum amount upon which Zakah is due) on them, having been unable to collect them from the debtors; and how is Zakah calculated after redeeming the debts partially or totally.

Is the company obliged to pay Zakah for the entire amount of overdue debt which it was denied from redeeming despite claiming it from the debtor?

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Is Zakah only due on the redeemed amount of the debt after a Hawl passes while it is in the possession of the company?

We seek your advice concerning paying Zakah on these debts, and as such we appeal to your knowledge of the methods of the Salaf (righteous predecessors) and the opinions of the Four Imams (Abu Hanifa, Malik, Al-Shafi` and Ahmad) that is related on the authority of the Jumah (dominant majority of scholars).

A: If the debt is with an insolvent person, or an able but procrastinating debtor from whom the creditor finds himself unable to redeem his money, then the latter is not obliged to pay Zakah until the money is received and a Hawl passes while it is in one's possession. However, if the debtor is able to pay and the creditor is likely to receive his money, then, the creditor is obliged to pay Zakah for that debt as long as a Hawl passes and the debt reaches the Nisab, by itself or by being added to some other money or property of the creditor.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20929

Q: My wife is an employee, and she lent me a large sum of money amounting to over fifty thousand riyals in order to build a house for us. I have finished building most of it and she still lends me money every now and then till we finish the building. Is my wife obliged to pay Zakah (obligatory charity) on this money when she has not

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received any payment from me, yet? Kindly note that I will not be able to pay her back before I finish the building and pay my former debts.

Also, please take into consideration that my salary just exceeds five thousand riyals, all praise be to Allah, but I will not be able to pay back my wife except in installments.

My question is: Is my wife obliged to pay Zakah? When should she do so? How is she to pay Zakah if I pay her back in installments? Kindly guide me, may Allah reward you with the best!

A: Your wife must pay Zakah for this debt she lent you after the passing of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due), while it is in your possession, if you are able to pay it back. If you are unable to pay and cannot be sure whether you will or not, then she is to pay Zakah of one year after she receives the money.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 14421

My husband built a house for us seven years ago. I used to help him with my entire salary and I did not intend it to be a debt at all. However, he recorded all the amounts of money he took from me and intended to pay me back when his situation improves better because he fears Allah, but I had no idea about his intention. Five years ago, he told me that he intended to return the money to me, thus, I considered it to be a debt since then

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only. Now, he returned almost all the money back.

When do I pay Zakah (obligatory charity) and how and for how many years? Do I estimate its value ever since I started giving him the money, knowing that I did not consider it to be a debt since seven years but only since two years?

A: You must pay Zakah for all the years that passed, as your husband did not accept your money as a sort of help or grant, but considered it a loan. Thus, you are obliged to pay Zakah as long as he intends to pay the debt. You must pay 2.5% of the amount of the debt for every year for the Zakah is Tazkiyah (purification of the heart and soul) for both the money and the payer of Zakah. Allah (Exalted be He) states: [\(Take Sadaqah \(alms\) from their wealth in order to purify them and sanctify them with it\)](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 14842

Q: I borrowed a sum of money from a person and I used it in some trading business. A Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) or more passed and that money is still in my possession. Is it permissible that I pay Zakah (obligatory charity) for that money from my own money, as I am the one benefiting from it? Kindly advise me.

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A: Zakah is due upon the person who lent you if the money he lent you reaches its Nisab (minimum amount upon which Zakah is due) on its own or by adding it to other sums of money or commercial commodities. However, it is permissible for you to pay your creditor back more than what he lent you, unconditionally, and that is out of being a good debtor. It has been authentically reported on the authority of Abu Rafi' (may Allah be pleased with him) that he said: [«The Prophet \(peace be upon him\) borrowed a young camel \(under six years\), then the camels of charity were brought to him. He ordered me to return to the man the young camel \(as a return of the loan\). I said: 'I did not find among them but better camels above the age of six.' He said: 'Give that to him for the best people are those who are best in paying off their debts.'»](#) This was narrated by Muslim, Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah.

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Fatwa no. 19065

Q: I borrowed a sum of one hundred thousand riyals from my father three years ago. Throughout that period, I paid Zakah (obligatory charity) for my father's money from my own money. The mentioned amount remained as it is and my father approved of what I did. Kindly advise me, may Allah reward you with the best! Did I commit a sin by paying Zakah for that money on behalf of my father?

A: This is not permissible, as it is considered a loan that has brought interest, and any loan that brings interest is considered Riba (usury/interest) by Ijma' (consensus of scholars). Your father bears the obligation of

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paying the Zakah of the money he lent you for all the mentioned years.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 19081

Q 1: I lent a sum of one hundred thousand riyals to my brother four years ago to use in business which brings him interest. Is the Zakah (obligatory charity) for that money obligatory on me or on my brother who benefits from it? Kindly note that I pay Zakah for it from my own money while it is in my brother's possession.

A: The owner of the money is obliged to pay Zakah for his capital, and he is not absolved of this obligation except by doing so. As for the mentioned debtor, he is obliged to pay Zakah for his debt together with its profits, like the rest of his money that is liable to Zakah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 15312

Q: I inherited some money from my deceased son, which was mostly receivables and annual leave allowances from work and was distributed among the whole family. However,

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there are minors in the family, is Zakah due upon that money? Kindly note that the family receives from the government a monthly salary of no less than four thousand riyals. Kindly advise us regarding whether or not Zakah is due upon the money in this case?

A: Zakah is due upon the money you inherited from your son if a Hawl (a lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes while it is in your possession. Zakah is also due upon the inheritance of the minors if the share of each minor reaches its Nisab (the minimum amount upon which Zakah is due) or more and a Hawl passes. In this case their Waliy (guardian) is obliged to pay the Zakah on their behalf.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 15762

Q: A joint-stock company was established to buy vehicles and sell them on installments. The par value of the share is (40.000) forty thousand Riyals: twenty thousand paid in advance and twenty thousand by monthly installments, each installment being a thousand Riyals. The company started its activity in Shawwal in 1412 A.H. with an amount of (940.000) nine hundred and forty thousand Riyals by buying vehicles and selling them by deferred payments on installments that reach up to thirty six months. The company's financial statement in Dhul-Qa`dah of in 1413 A.H. is as follows:

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The paid capital:

1.551.000 (one million five hundred and fifty one thousand Riyals.)

Purchases throughout the year:

2.308.050 (two millions three hundred and eight thousand and fifty Riyals.)

Sales throughout the year:

2.861.508 (two millions eight hundred and sixty-one thousand five hundred and eight Riyals.)

Total profit from operations:

553.458 (five hundred fifty-three thousand and four hundred and fifty-eight Riyals).

Total expenditures:

29.477 (twenty nine thousands four hundred and seventy-seven Riyals.)

We ask about the assigned Shar`y (Islamically lawful) Zakah (obligatory charity): Is it calculated according to the net profit after deducting the expenditures, or the total profit, or the capital, or the sales? Note that the profits do not presently exist, as buying and selling take place at the end of every month, and the vehicles are sold to new buyers after other debtors pay their installments. We hope you will advise us as to the method of calculating the Shar`y Zakah of the company. As-salamu `alaykum (may Allah's peace be upon you).

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A: If the case is as you have mentioned then Zakah must be calculated according to the company's capital and the total profits after the passing of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) while being in the company's possession, even if the profits are in the form of unpaid debts.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



Fatwa no. 15664

Q: We are a group of partners sharing the same capital. We deal in buying vehicles and selling them on installments. The partners authorized me to buy and sell on their behalf. We have been partners for a year during which it was time for paying Zakah (obligatory charity). Do I pay Zakah for all of the original capital or for just the unpaid debt, which is the rest of the value of the vehicles remaining with debtors? May All reward you with the best!

A: First: Each partner must pay Zakah for his capital and profits after the passing of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due), whether the money was present at the time or deferred.

Secondly: If your partners authorized you to pay Zakah on their behalf you are allowed to do so and you may distribute it among the categories of Zakah recipients.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



The first question of Fatwa no. 16469

Q1: My father died and left a sum of money of which I inherited a share as one of the heirs. I was given the authority to keep all the money until it is divided among the heirs. Now the question is: is there any Zakah (obligatory charity) due on this money, even without permission of the rest of the inheritors? Or, must I hold on to the entire money until each heir receives his due share?

A: Zakah is due upon the estate of the deceased, if the share of each one of the heirs reaches the Nisab (minimum amount upon which Zakah is due) or more. Each heir is bound to pay Zakah for that amount as long as they are adult and sane. It is also permissible if the heirs authorize one among them to pay Zakah on their behalf, and represent them in this respect. If there are underage heirs, then their legal guardian must pay Zakah on their behalf.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 16996

Q: My husband died and left behind a sum of three million riyals. I am the legal guardian of my four underage children. However, due to some dispute over the inheritance with heirs from another wife, there was a delay

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in the distribution of this money among the heirs for about two and a half years, after which time each heir has received their due share. My question is: Is Zakah (obligatory chaity) due on this money, or are they considered frozen funds? If Zakah is due on this money, must it be paid for each of the two years of delay or just one year? May Allah reward you with the best!

A: If the case is as you have mentioned, that there was a dispute among the heirs over the inheritance, which caused a delay in its distribution for two years, then the Zakah is due on each heir according to his share of heritage, either on its own or by adding it to his personal wealth, be it cash or goods. This applies to the share of a minor or an adult, and the Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) begins from the time of the death of the legator.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 16707

Q: Our father died and left a wife and six children: two boys and four girls. He left behind a sum of money in the bank and a piece of land. We distributed the cash among us according to the Shari'ah (Islamic law), praise be to Allah. The male's share is twice as that of the female's. However, we did not sell the land because we were not offered the price that we asked for. Thus, we preferred to leave it until its value goes up then we would sell it and distribute the price between us according to Shari'ah. Two years or more have passed and the value has not risen. So, I informed my brothers and sisters

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that Zakah (obligatory charity) is due on the piece of land because we intended to sell it and we were waiting for its value to rise. But my sisters, may Allah guide them to what is right, did not approve of this. They believe that no Zakah is due on the land, because it is property of inheritance. Now, the question is: which view of ours is the correct one, theirs or mine? Kindly explain the issue to us, may Allah bless you for your efforts!

A: If the case is as you have mentioned, then Zakah is due on the share of each heir if the value of this share reaches the Nisab (minimum amount upon which Zakah is due) as long as they had the intention to sell the land. The amount of the due Zakah must be calculated after the elapse of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due). Thus, whenever a Hawl passes from the time they intended to sell it, Zakah must be calculated and each heir must pay Zakah on their share, if it reaches the Nisab either on its own or by adding the share to his personal wealth, be it cash or or goods. If some of the heirs intended to offer their share in the land for sale while the rest did not, then the ruling applies only to those who intended to sell.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 17152

Q: My sister passed away on 9/5/1399 A.H. and left behind some gold which was inherited by her two adult daughters. After some time, the daughters began selling the gold as follows:

On 8/4/1412 A.H., they sold some gold worth 2310 riyals.

On 25/10/1412 A.H., they sold another quantity of gold worth 2300 riyals.

On 22/7/1413 A.H., they sold some more gold worth 3680 riyals.

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On 25/12/1413 A.H., they sold some more gold worth 10,000 riyals.

If they want to pay Zakah (obligatory charity) on that gold, how much must they pay, bearing in mind that they do not exactly remember how much the gold weighed? Kindly provide us with a Fatwa on this matter, may Allah reward you with the best!

A: If the share of each one of the heirs reached the Nisab (minimum amount upon which Zakah is due) on its own or combined with her personal wealth, be it cash or goods, bearing in mind that the Nisab of gold on which Zakah is payable is equal to ninety two (92) grams. If the possessed gold reaches that Nisab then the Zakah due on it is 2.50% of its total value per each year that has passed while in the possession of its owner. This is because Zakah is jointly inseparable from Salah (Prayer) in the Holy Qur'an. Allah (Exalted be He) says: **﴿And those who hoard up gold and silver [Al-Kanz: the money, the Zakat of which has not been paid], and spend it not in the Way of Allah,﴾** meaning: those who do not pay Zakah for their possessions of gold and silver, **﴿announce unto them a painful torment.﴾** **﴿On the Day when that (Al-Kanz: money, gold and silver the Zakât of which has not been paid) will be heated in the Fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said unto them): "This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard."﴾**

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 17409

Q: We appeal to you in the name of our corporation (N.G.S.R) that possesses

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a series of companies that work in the industry of vehicles and their services. We send to you this message requesting your legal opinion concerning the most sound method in assessing the legal Zakah (obligatory charity) due on us. In the following, we will provide you with a summary of the corporation's activities, which are as follows:

Firstly: Renting cars: The capital in this activity is represented in the following items:

- 1- The cash existing in the corporation's fund and in bank accounts. Obviously, the amount of this cash is variable, fluctuating up and down during the passing of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) while they are in the corporation's possession.**
- 2- The debts due upon the leaseholders on account of not paying the rental charges of their cars in full.**
- 3- The loans that are given out to the employees of the corporation and which are paid back in the form of monthly instalments deducted from their salaries.**
- 4- Amounts of cash paid out for investing in national joint stock companies.**
- 5- Land purchased for the purpose of investment in establishing future projects or for selling and making profit.**
- 6- Real estate, constructions, equipments, machineries, office-equipments, furnishings and so on.**
- 7- Vehicles owned by the corporation, which form the main source of its income.**

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Some of these cars are old and a Hawl had passed while they were in the corporation's possession, some cars have been bought, either in cash or on installments, and a Hawl has not passed since they were purchased by the corporation. Other cars are transferred from the different branches in the Kingdom for repair in the corporation's service center.

8- Concerning the vehicles that are transferred to and from our branches within the Kingdom during the period of a Hawl, whose value may add to the capital of one branch and decrease the capital of another, how can the total capital of each branch be calculated? Originally, these branches are subject to one financial administration. And although one branch may be the creditor or the debtor of another branch when counting the total value of the vehicles transferred to it, they virtually pay nothing to each other as all branches belong to the same corporation. Now, the question is: how can we calculate Zakah due upon each branch, individually?

9- There are also financial exigencies due upon the corporation to cover the cost of

buying vehicles on installments as well as the accrued expenses that have to be paid annually, such as offices' rent and the housing of the employees of the corporation and other variant expenses.

10- Finally, there is the principal capital and the retained profits from previous years and the achieved profits after the passing of a Hawl, putting into consideration that the capital of items 9 and 10 are equal in their worth to the rest of the items

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previously mentioned in the budget of the corporation.

Secondly: The activity of buying and selling cars: the capital of the car agency we run consists of the same previously mentioned items, with some differences in the following points:

1- Concerning the vehicles that are in the showroom, and here I mean vehicles which are owned by the showroom: some of them have been in the showroom and a Hawl has passed and they have not been sold (stagnant capital); other vehicles were bought a few months before the passing of the Hawl; and some others have been recently purchased.

2- 75% of the capital of the agency is used in selling vehicles on installments; this in itself voids the capital, as the entire capital of the showroom consists of debts due upon the clients of the showroom. The money collected from these debts is invested in buying more vehicles on installments as well. In this way, the capital sores up year after another, but is not liquidated. How can Zakah be evaluated in this case?

Thirdly: The activity of vehicles quick service center. The center's capital is represented in the same previously mentioned items, differing only in the following:

1- The principal income yields from the charges of the service, such as oil changing, fixing punched tyres, and other related services.

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2- An extra income is achieved from the profits of selling new tyres, oil, spare parts, and other services.

Fourth: Is it permissible to distribute part of the collected funds of Zakah among the workers in the corporation?

May Allah bless you for your efforts and guide you and us to the right path!

A: 1- Zakah is due upon the cash in the fund of the corporation when a Hawl has passed while it is in the possession of the corporation, even if it was subject to increase or decrease.

2- Zakah is due on the debts due to the corporation payable by leaseholders and employees if a Hawl passes while they are in the possession of the corporation, as long as the debtors are able and do not stall in paying it back.

3- Zakah is due upon the sums of invested money and their profits if a Hawl passes and it is still in the corporation's possession.

4- Zakah is due on the land bought for the purpose of investment. Zakah is now assessed in accordance with the estimated value of the land at the time of the passing of the Hawl, whether this value was equal to, greater or less than the value of the original price.

5- Zakah is not due upon things that are meant to be put in use, such as buildings, constructions, furnishings and so on.

6- Concerning used cars that are bought in order to be operated to yield an income, Zakah is due

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on the total sum of its returns: all the returns of the different branches of the corporation must be collected and Zakah should be calculated according to that sum, provided that a Hawl has passed.

7- The corporation's debts and obligations do not excuse it from paying Zakah due on its commercial transactions.

8- Zakah is due upon the vehicles that are bought for the purpose of selling them and making profit, according to its original value at the time of the passing of a Hawl. The profits are also liable to Zakah if a Hawl passes while they are in the possession of the owner.

9- It is permissible to give part of the Zakah to deserving workers in your corporation, if their salaries are not sufficient to sustain them, as long as the corporation does not reap any benefit from giving them this Zakah; like giving Zakah to the person who is already indebted to the corporation. In that case it is not permitted to give him a share of Zakah funds. The same applies if the Zakah is given to make him more enthusiastic in doing his job or encourage him to stay in.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 20994

Praise be to Allah alone, and peace and blessings of Allah be upon the last of the Prophets!

The Permanent Committee for Scholarly Research and Ifta' has scrutinised what was

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submitted to the Grand Muftý (Islamic scholar qualified to issue legal opinions) by His Excellency the assigned Director of the Center of Da`wah (calling to Islam) and Guidance of Jeddah Province which was referred to the committee from the Secretariat General of the Council of Senior Scholars with the No. of 430/9/20G dated on 4/6/1420 A.H. Following are the questions he asked:

We were approached by some of the Du`ah (callers to Islam) brothers who work in the communities' advice bureaus in the governorate of the Jeddah Province where they mentioned that one of the most disputable Fatwas (legal opinions) that causes serious controversy and severe difference of opinions among Du`ahs, especially the Du`ahs in the Indian Peninsula, is that Zakah (obligatory charity) on gold and silver is to be paid once in a life time, and that there are no valid legal proofs that obligate its payment every year. The proponents of this view argued that Shar`y (Islamic legal) evidence supports giving out Zakah and warns against any negligence in that aspect. However, there is no direct order to pay it every passing Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due). This issue has caused huge dispute among a magnitude of people who are in need of a written decisive Fatwa from Your Eminence as a reference in order to put an end to the dispute between them In sha`a Allah (if Allah wills). Thus, we hope that Your Eminence may look into the matter and issue a Fatwa that expresses the most correct ruling established by the Shari'ah.

After having thoroughly scrutinized the presented case, the committee issued the following Fatwa: Zakah is payable on gold and silver if they reach the Nisab (minimum amount upon which Zakah is due) at the passing of every Hawl while they are in the possession of their owner. Allah

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the Almighty says: ﴿And those who hoard up gold and silver [Al-Kanz: the money, the Zakât of which has not been paid] and spend them not in the Way of Allâh, announce unto them a painful torment.﴾

Also it is reported in the Sahih (Authentic collection of Hadith) of Imam Muslim that the Prophet Muhammad (peace and blessings of Allah be upon him) said: ﴿No owner of a treasure who does not pay its due Zakah (obligatory charity) (would be spared) but it (his hoards) would be heated in Hellfire and would be made into plates and with it, his sides and forehead would be cauterized until Allah pronounces judgment among His Servants during a day the extent of which would be fifty thousand years. He would then see his path, leading either to Jannah (Paradise) or to the Hellfire.﴾

Scholars have unanimously agreed that the word "Al Kanz" (hoard) mentioned in Holy Qur'an and

Sunnah (whatever is reported from the Prophet Muhammad) means any wealth the due Zakah on which has not been paid.

Also, it is reported on the authority of `Aly ibn Abu Talib (may Allah be pleased with him) that the Prophet Muhammad (peace and blessings of Allah be upon him) said: [\(When you possess two hundred dirhams and one year passes on them, five dirhams are payable on them. Nothing is incumbent on you, that is, on your wealth of gold, until it reaches twenty dinars. When you possess twenty dinars \(of gold\) and one year has passed on them, half a dinar is payable.\)](#) (Recorded by Abu Dawud)

As for saying that Zakah for gold and silver is to be paid once in a life time, there is no proof in Allah's purified Shar` (law) in its favour; on the contrary, there is clear evidence that paying Zakah was repeated with the start of every Hawl. The Prophet Muhammad (peace and blessings of Allah be upon him) used to send his agents who were in charge of collecting Zakah to collect it from people every year,

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and his Caliphs followed his example. Explaining the method the Prophet Muhammad (peace and blessings of Allah be upon him) had adopted in collecting Zakah and the wisdom of having to pay it every year, Ibn Al Qayyim (may Allah have mercy upon him) said: (The diligent method he had adopted in handling Zakah is the most perfect in aspects of its timing, amount, threshold (Nisab), who is obliged to pay it, and its expenditures. He considered in Zakah the best interest of both the possessors of the wealth and the needy. Allah (Most Glorified and Exalted be He) rendered Zakah a means of purifying the wealth as well as the soul of the payer and He related between the sustainability of His Blessings on the rich to their payment of Zakah due on their wealth; for Zakah preserves and increases the wealth and wards off any hazard that may occur to it. He also made Zakah due on four categories of wealth, which people need most and are most common in their dealings:

The first kind is: crops and fruits.

The second: Livestock animals: Camels, cows and sheep.

The third: The two metals which are the basis of people's transactions: Gold and silver.

The fourth: Different kinds of merchandise.

The Prophet Muhammad (peace and blessings of Allah be upon him) obligated paying Zakah for such kinds of possessions every year, and he considered the Hawl for crops and fruits at the time of its full ripeness. There could be no fairer method in that aspect, as imposing it every month or every week harms wealth owners while imposing it once in a life time harms the poor. That is why it was best to prescribe Zakah once every year.)

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May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa No. 14048

Q: The General Mail Department awarded our firm a contract of a project for transporting ground and air mail. This project needed 400 cars, which we bought on deferred payment from Al Hamrani company and Al `Isa Foundation. The value of our debts is 16,000,000 riyals (sixteen million riyals). We paid back 8,000,000 riyals (eight million riyals) on installments, and the remaining amount is 8,000,000 riyals (eight million riyals).

We included those debts in the balance sheet we referred to the Department of Zakah (obligatory charity) and Income, as every year we are asked to present a certificate from the Department of Zakah and Income. To obtain such a certificate we must present the firm's balance sheet for the accounts of the year. On demanding that certificate from the Department of Zakah and Income, we were surprised to find that the Department rendered the value of the debts we owe to the foundations of Al Hamrani and Al `Isa as well as other debts liable to Zakah. Kindly, provide us with a written Fatwa (legal opinion issued by qualified Muslim scholar): Are we obliged to pay Zakah for the debts we owe to those firms and foundations

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or not? May Allah reward you with the best! May peace and blessings of Allah be with you!

A: If the matter is as you have explained in your question, the remaining amount of debts you owe, which is 8,000,000 riyals, is not liable to Zakah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa No. 17852

Q: I have an account in the Islamic Investment Company of the Gulf, belonging to His Highness Prince Muhammad Al-Faysal's offices that works in the field of industrial speculation. The company uses the money it collects from the depositors in either building factories in Muslim countries or buying existing factories or contributing in factories that actually provide services to the Muslims. The company gives us annual profits from the profits of those factories.

The question is: Am I obliged to pay Zakah (obligatory charity) every year for the capital that I paid to the company or for the profits that I receive annually and what is the value of Zakah due upon me? I am ready to abide by the rules of the Shari`ah (Islamic law) whatever they may be, seeking Allah's Pleasure (Exalted and Glorified be He) and seeking salvation from His Wrath on the Day of Resurrection. May Allah reward you with the best.

A: You are obliged to pay Zakah on the profits of the mentioned shares if they reach the Nisab (minimum amount upon which Zakah is due) and a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes while it is in the possession of its owner. What you spent

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before the passage of a Hawl is not liable to Zakah. No Zakah is due, neither, on the capital shares, which became among the fixed properties of the company in the mentioned factories that will be circulated and used, not sold.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 17747

Q 1: We are a group of doctors. We bought a scanner machine used in the medical field. We paid for it through loans from the bank, and are to repay this debt (which amounts to 500 million Moroccan Riyals) over a specified period of 5 years. Not only can we repay these amounts to the bank, but we can also get more money than that fulfilling the conditions of Zakah (obligatory charity) (i.e. Nisab (the minimum amount on which Zakah is due) and Hawl (one lunar year calculated from the time the property reaches the minimum amount upon which Zakah is due)). Should we pay Zakah on the gross profit? It should be known that the machine we have bought is the only machine available in the south of Morocco, which includes more than five cities. Please guide us in this matter. May Allah reward you with the best.

A 1: It is obligatory to pay Zakah on the yields of the mentioned machine that you save provided a Hawl has passed while it is in your possession and the share of each of the participants reaches the Nisab. It is permissible for the partners to authorize just one person to pay Zakah

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on behalf of them all, and this person represents them in giving it to the categories of Zakah recipients.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz



Q 2: A businessman who has a medium-sized company is inquiring about the manner he should pay Zakah (obligatory charity). Should he pay Zakah on the capital of commercial commodities or on the profits, particularly the commercial and industrial companies? Please advise us. May Allah reward you with the best!

A: There are four rulings on the company's funds with regard to Zakah:

1- Commercial commodities: These are to be estimated at the time when Zakah (obligatory charity) becomes due i.e. upon the completion of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due). It makes no difference whether their estimated value is equal, more or less than their value at the time of purchase.

2- Factory equipment: This includes machines, vehicles and such things that are intended for use but not for sale. No Zakah is due on them.

3- Profits: Zakah is due on profit provided that a Hawl has passed and the share of every partner reaches the Nisab (the minimum amount on which Zakah is due).

4- Share capital: If this is intended for trade and achieving profits, Zakah becomes due on the yield that reaches the Nisab when they are received. If the shares are offered for sale and trade, Zakah becomes due on the shares by estimating their value upon the completion of a Hawl.

May Allah grant us success! May Allah's peace and blessings be upon our Prophet Muhammad and his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz



(Part No. 8; Page No. 158)

Fatwa no. 17718

Q: We ask Your Eminence about Islamic Mudarabah (speculation) of on-hire purchase carried out by the Islamic Investment Company of the Gulf, wherein I have an account. They, as clarified in the attached bulletin, exploit the money of depositors in purchasing medical instruments, cars and real estate, where the company leases them to citizens and gives us profits from such rental money. In other words, our money is invested by the company in these things that are rented for the citizens.

Should we pay Zakah (obligatory charity) on our (original) money or just on the profits we receive for the rental of these things?

A: As for that which was intended for rental, whether real estate, equipment, and so on, it is Wajib (obligatory) to pay Zakah on the rental that remains in one's possession for a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) from the date of the contract provided the rental reaches the Nisab (the minimum amount on which Zakah is due). The due amount of Zakah is 2.5%.

Zakah is not due on the rental money spent before the Hawl or the original assets intended for rental.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17996

Q: We have a joint liability company whose capital is five hundred thousand Riyals (500,000). It bought a farm for about twelve million Riyals (12,000,000) on credit. The debt was recorded in the year 1413 A.H. balance sheet. In the same year, the other businesses of the company generated a net profit of (300,000) Riyals.

Do we have to pay Zakah (obligatory charity) despite the fact that the value of the farm is still debited at the end of the year or should Zakah be paid on net profit? It should be known that the current value of the farm is less than it was upon purchase. We hope to be informed of the answer.

A: The said company should pay 2.5% as Zakah upon the passage of each year on all the dirhams it has collected, whether profits or otherwise. The debts does not exempt it from the obligation of paying the Zakah due on the dirhams that remained for one Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) in its possession. The same applies to the goods intended for sale, i.e., they must be evaluated in dirhams and Zakah must be paid on it. As for the farm, it is not Wajib (obligatory) to pay Zakah on its value if it is not intended for sale.

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Fatwa no. 18282

Q: My father died leaving, for me, a legacy in the form of: 1) a leased real estate; 2) cash money; and 3) shares in a company. Kindly explain the amount of Zakah (obligatory charity) due on me as well as its due time. The details of my case are as follows:

1 - As for the cash, I have spent most of it on my needs and that of my family. A Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) has passed on only a quarter of it. Thus what is the ruling?

2 - As for the leased real estate; part of it was sold, whereas another part of it remained for investment. The money we received in return for the sold part, more than half of it was spent, and a Hawl passed on less than half of it. Thus what is the ruling?

3 - As for the shares in the company; some of them were sold and the price was spent immediately. We still have the remaining shares whose market price wavers in a steady decline until they reached half the value that they originally were. What is the ruling on each of the mentioned parts? It is worth mentioning that the company gave me 5% of the value of my shares as profits. Is Zakah due on these profits? Please relieve me with your answer, so that I can fulfill what is due on me In sha'a-Allah (if Allah wills). May Allah reward you with the best.

A: As for the cash money, the amount on which a Hawl has passed, if it has reached the Nisab (the minimum amount on which Zakah is due) or more, Zakah becomes due on it. The rate of Zakah that must be paid is 2.5%. It should be known that you should pay Zakah on the profits when one Hawl has passed for the capital.

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As for the leased real estate, there is no Zakah due on the real estate itself. Rather, there is Zakah due on its lease provided it reaches a Nisab by itself or through joining it to your other profits and a Hawl passes on it, beginning from the date of the contract.

With regard to the commercial commodities one either sells or buys, Zakah becomes due on them provided they reach the Nisab and a Hawl passes on them. Zakah should be paid on their profits along with them. The Hawl of the profits is that which passes on their original money.

As for the fixed stock intended for investment but not for sale, such as real estate, factories and so on, Zakah becomes due on their yield upon the passage of a Hawl since receiving them, provided they hit the Nisab.

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Fatwa no. 18778

Q: After the death of our father - may Allah forgive him, amen - there were expropriated agricultural and housing plots for the benefit of the state, in return for sums of money that were received and divided among us, the male and female inheritors of the deceased, except for one of his sons who had been absent for a period of more than twenty years, i.e., before the death of our father. We have the sum that is due for the absentee, but we know nothing about him at all. We do not know whether he is still alive or has met his death. The sum

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that is due for him is with me. Asking the scholars we know whether Zakah (obligatory charity) is due on this money, some of them give us the answer that Zakah is due on it, whereas other scholars state that Zakah is not due on it. It should be known that the sum was received by me a long period after his absence while we know nothing about him. Now I am confused about this matter. Since it is stated in Allah's (Glorified be He) Book to ask scholars about matters unknown to us, I refer the matter to Your Eminence to give me a Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard. Is Zakah due on this sum? I fear that this sum might all be spent by being paid in Zakah without its owner coming to receive it.

A: If the reality is as you mentioned, the case of this person should be referred to the Shar`y Court to apply the procedures of a missing person.

As for the money allocated to him from the estate of his father, there is no Zakah due on it until its owner knows about it. To put it in plain words, a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) of Zakah due on it begins when its owner both knows about it and has the ability to possess it.

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Fatwa no. 18487

Q: I present to Your Eminence the following issue: My father (may Allah be merciful to him) died on 24 Dhul-Hijjah, 1415 A.H., i.e. six days before a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) had passed on his property. There is disagreement among the inheritors; some of them say that it is obligatory to pay Zakah (obligatory charity) on his wealth,

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since it is purer for the money; whereas others hold the opinion that Zakah is not due on this money. We hope that Your Eminence would inform us about whether Zakah is due or not in this case. It should be known that the Zakah due on it for the year 1414 A.H. was paid in full.

A: If the reality is as you mentioned in the question, which is that your father died before the elapse of a Hawl, there is no Zakah due on him, since he died before the elapse of a full Hawl on his property. Each heir should pay the Zakah due on their share of the inheritance if it reaches the Nisab or more, whether by itself or when added to other money or commercial commodities and a Hawl passes since the death of the testator. The rate of Zakah that must be paid is 2.5%.

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Fatwa no. 18499

Q: About fifteen years ago, my father (may Allah be merciful to him) bought a plot of land on which he later built a one-floor house for our residence. After his death, my mother exploited the little sum of money she had at that time in building part of the second floor. Then after that we moved to another place to continue our life and education,

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where we rented a house to live in since we were young. After our graduation from university, none of us thought to go there to complete the construction of the house and live there. The reason behind this was that none of us could afford the price the other inheritors' shares in inheritance, particularly the married sisters. Accordingly, this gave way to the decision to sell the house as it was, in order to give each one his or her share of inheritance according to Shari'ah (Islamic law). Yet when we decided to sell, the price offered was little, and we were not in dire need of money. This took place almost five years ago, when my mother said that we could postpone the sale for sometime so that its price might increase, or it might happen that one or some of the brothers can afford the shares the other siblings had in inheritance and move to live there. The situation continued until the house was sold a month ago at almost twice the price that was offered in the past five years.

Now my question is: Is Zakah (obligatory charity) due on this? If so, is it due on the previous or the latter price?

A: If the mentioned house was put up for sale during this period, Zakah becomes due on its price for each year. The Zakah is due on the inheritors, each according to his share of the amount, if the share hits the Nisab (the minimum amount on which Zakah is due) or more. On the other hand,

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there is no Zakah due on the inheritor whose share is less than a Nisab. If there was hesitation regarding whether to sell the house or keep it as property for the inheritors, there is no Zakah due on it unless it is rented. In this case, each inheritor should pay the Zakah due on his or her share of the rent if it reaches a Nisab and a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes on it.

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The third question of Fatwa no. 18494

Q 3: Companies are registered in the Commercial Registrar of the State by the body concerned, where both their capital and the amount of total shares are determined and well known. They pay Zakah (obligatory charity) to the State and distribute to the shareholders the rest of the profits, each according to his shares. Is the owner of shares obligated to pay Zakah, whether he was a shareholder or a buyer of shares? Should he pay Zakah on the capital of his shares according to their market value during or upon the end of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due)? It is worth mentioning that the number of his shares increases and decreases as a result of speculation, since he sells when the price of a share increases and buys when it decreases.

A 3: If the company pays all the Zakah due on the profits, there is no Zakah due on the shareholders regarding the rest of the dividends they receive from the company, provided they have authorized the company to pay Zakah on their behalf. On the other hand, if the company does not give Zakah

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in full, it is Wajib (obligatory) on the shareholders to pay the rest of the Zakah due on them out of the dividends they receive. The shareholders should also pay Zakah on the shares if they are intended for sale, since, in this case, they are considered commercial commodity.

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The second and third questions of Fatwa no. 18690

Q 2: If I have shares in a joint stock company outside the Kingdom of Saudi Arabia, for example, in America, is it Wajib (obligatory) on me to pay Zakah (obligatory charity) on just the profits or on both the dividends and the capital?

A 2: Zakah of shares intended for trade is due on both the capital and dividends upon the passage of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due). The Hawl for the dividends is the same as the Hawl for the original capital. On the other hand, if the shares are intended for use but are not for sale, Zakah becomes due on just the profits.

Q 3: When giving Zakah, I try my best to be as accurate as possible in calculating it. Yet perhaps there occurs an unintentional lack in Zakah. Does the Sadaqah (voluntary charity) that I give, apart from Zakah, cover the deficiency in Zakah, if any?

A 3: It is Wajib on every Muslim to be as accurate as possible in calculating and giving Zakah whose amounts, praise be to Allah, are fixedly defined. Yet if unintentional deficiency occurs

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in giving Zakah after sparing no effort in this regard, the Sadaqah you give voluntarily makes up for the deficiency in the obligatory Zakah, as indicated by the Sunnah (whatever is reported from Allah's Messenger, peace be upon him).

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Fatwa no. 19382

Q: I have an account at Al Barakah Investment and Development (one of Dallah Al Barakah Group companies). This company deals in Islamic investments (Mudarabah (speculation), lease, Murabahah (sale with an agreed profit margin), etc.), whereby it collects money and invests it in business, real estate, industrial or agricultural projects within the Kingdom of Saudi Arabia or in Muslim countries, in order to serve Islam and Muslims. We receive annual profits in return.

Should I pay the Zakah (obligatory charity) on my wealth annually on the capital I paid to this company, or on the profits I receive annually? What is the rate of Zakah that I have to pay?

A: With regard to the Mudarabah and Murabahah shares, you are to pay Zakah on both the capital and the profits when one Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) has passed on the capital. With regard to the shares which are held in agricultural, real estate and industrial companies, Zakah is due on

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the profits if they reach the Nisab (the minimum amount on which Zakah is due) on their own or when added to others, and a Hawl passes. The rate of Zakah is two point five percent (2.5 %). With regard to the assets, Zakah is not due on them if they are not intended for sale. Otherwise, Zakah must be paid on them and their profits when a Hawl passes as it is the case with all other commercial commodities. If the agricultural companies produce grains, dates or grapes, then the prescribed Zakah must be paid on them if the amount of each of them reaches five Wasqs (1 Wasq = 60 Sa`s = 130,320 kg) or more.

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The second question of Fatwa no. 19644

Q 2: A man died leaving behind: 1) a sum that has remained in the bank for four years without paying the Zakah (obligatory charity) due on it; 2) a plot of land that is leased, where the lease remained in the Real Estate office for four years; and 3) a sum of money owed to him by the State, without paying the Zakah due on it. I am the Wakil (legally accountable person who acts on behalf of another for a specific permissible matter) for the estate to collect the sums and distribute them among the heirs. Should the Zakah due on these sums be paid before distributing them or should each inheritor be informed of the amount of Zakah due on his share of inheritance to undertake it?

A 2: Each one of the inheritors should pay the Zakah due on his or her share for the past years since the death of the inherited person; each one of them should give 2.5% of his or her share for each year that passed on it. As for the money owed to them by the State, each one of them should give the Zakah due on his share after receiving it.

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and when a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) has passed since receiving it, provided the share reaches the Nisab (the minimum amount on which Zakah is due).

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The first, second, fifth, and sixth questions of Fatwa no. 19643

Q 1: My company prepares an annual budget that reflects its financial position. It includes its assets and payables as of a certain date. Should Zakah (obligatory charity) be calculated on the company's properties that exist at the end of the year or on those which existed at the beginning of the year and for which a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) has passed? How can a Hawl be calculated given that the balances that existed at the beginning of the year change as a result of the business results of the company?

A: A: The answer to this question needs to be explained through the following rulings:

1- As for the company's properties intended for sale, Zakah of 2.5% becomes due on them as per their value at the completion of a Hawl.

2- As for the company's properties intended for lease, there is no Zakah due on these properties themselves.

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However, Zakah of 2.5% becomes due on any rent received from them if it reaches the Nisab (the minimum amount on which Zakah is due), either by itself or by adding the same to other returns, upon the passage of a Hawl from the time of the contract.

3- There is no Zakah due on the company's properties not intended for trade, i.e., not intended for sale or lease, but for only acquisition and use, such as the company's headquarters, warehouses, showrooms, factories, machines, equipment, and tools designed to operate it, and the like that are necessary the company to carry out its activities.

4- As for the company's balances of gold, silver, and other coins and notes such as Saudi Riyals, Zakah of 2.5% becomes due on them if they reach the Nisab and a Hawl has passed on them. The Zakah due on their profits should be paid upon paying the Zakah due on their asset, even if a Hawl has not yet passed on the profits, since the Hawl for the profits is the same as the Hawl for the original asset.

There are two ways to determine the completion of a Hawl on the balances:

First: The earnings of the company should be dated, and the Zakah due on each sum should be paid upon the passage of a Hawl from the date it is received.

Second: The company can appoint a certain time for paying the Zakah, such as Ramadan, provided that the Zakah due on a sum is not delayed once the related Hawl has been completed to preserve the rights of the poor and the other categories of Zakah recipients and discharge one's responsibility

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by fulfilling this great Rukn (integral pillar) of Islam.

5- Any payables of the company do not render it exempt from paying the Zakah due on the properties in its possession.

6- Zakah becomes due on the receivables of the company whatever their terms may be upon the

passage of a Hawl if they are due on a solvent and non-procrastinating debtor and the creditor is able to get their money back. However, if the debt is due on an insolvent debtor where its owner does not know whether they will get their money or not, or if it is due on a solvent debtor who is a procrastinator from whom the creditor cannot get their money back either because they do not have what proves their right before the judge or because they have such proof but the ruler does not assist them in obtaining it - such as the case in some countries that do not advocate people in obtaining their rights - Zakah is not Wajib (obligatory) on the creditor unless they take possession of their money at which point Zakah becomes due on it upon the passage of a Hawl.

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Q 2: Verily, the goods of the company consist of items most of which their value decreases with the passage of time, such as cars. Previously, all these goods were re-valuated at the end of each year for the purpose of calculating the Zakah (obligatory charity), through adding 5% to their cost price. It should be known that we used to put aside sums of their profits, each year, to cover their declined value.

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Should these goods be evaluated according to the prevailing market price at the closing date of the accounts? Should the reserve that has been spared of the profits, which accordingly reduced the profits, be returned to the profits for the purpose of calculating Zakah, or not?

A 2: What is Wajib (obligatory) is to evaluate these goods upon the completion of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) according to the market price, whether it increases or decreases. This is the justice that neither harms the owner nor affects the right of the poor and others of the categories of Zakah recipients. There is no need to add the percentage of 5%, or to spare any of the profits for the expected decrease in their value.

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Q 3: The company possesses a group of stocks and shares in other companies, some of which are local companies that are subject to Zakah (obligatory charity) according to the regulations of the Kingdom (of Saudi Arabia), whereas the other companies are outside the Kingdom and are not subject to Zakah, but may be subject to taxes. These are long-term investments, i.e. their acquisition is not for the purpose of using them in trade, and it is not the intention of the company to sell them in the foreseeable future. Is it the investments inside or outside the Kingdom of Saudi Arabia or both of them that should be calculated in Zakah? Should Zakah be paid on both these investments along with their dividends or only on their dividends? With regard to the dividends, should their Zakah be paid upon receiving them, or upon the passage of a complete Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) from the date of receiving the profits?

A 3: Shares are of two types. First, commercial shares whose owner wants to offer them

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for buying and selling. As for this type of shares, Zakah is due on both the shares and their dividends, according to the market price upon the completion of one Hawl. The Hawl for the dividends is the same as the Hawl for the original capital. The amount of Zakah due on the total is 2.5%.

Second, fixed shares whose owner wants to invest but not to put them up for sale in the market. As for these shares, Zakah is due on their profits upon the passage of a Hawl from receiving them. There is no Zakah due on the origin of the shares. The amount of the due Zakah is 2.5%.

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Q 4: Our company has surplus sums of Zakah (obligatory charity) that have not fully paid during the year and another Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) has passed on them. It is to be noted that these amounts are not frozen, but invested with the other funds of the company. How should we deal with this surplus? Should the principal of the surplus money alone be paid as Zakah, or should it be given in Zakah along with its profits?

A: Zakah should be paid once it is due. It is impermissible to postpone paying it to its Shar`y (Islamically lawful) recipients, whether for the purpose of increasing it for its recipients or out of negligence because any such delay makes it lose the condition of being paid immediately in addition to making it miss many of its Maslahahs (public interests), such as satisfying the needs of the poor, helping them pay their debts, and other purposes for which Zakah was ordained. With regard to the profits of the amount of Zakah you delayed paying, only 2.5% of the profits must be paid as Zakah.

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In other words, you should not pay the entire profits in Zakah because the Zakah money remains the possession of its owner until they hand it to its recipients or to their delegate.

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Fatwa no. 19758

Q: I would like Your Eminence to issue me a Fatwa (legal opinion issued by a qualified Muslim scholar) regarding the following incident: Out of Allah's vast grace I own several commercial enterprises (commercial commodities) in different parts of the Kingdom of Saudi Arabia. The revenues and losses of these companies vary from one year to another as some realize profits while others lose. I do not know how to calculate the Zakah (obligatory charity) due on these companies.

Is it Haram (prohibited) to add up the profits and subtract the losses of these companies and pay Zakah on the total sum? Or is it Wajib (obligatory) on me to keep these sums separate, in the sense that I should pay the Zakah due on each company funds separately? Please give me a Fatwa, may Allah reward you with the best reward.

A: You should pay the Zakah on the total income of all your companies, i.e., you should add up their profits and pay 2.5% of the total upon the passage of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due). You should also evaluate the commercial commodities in your possession

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upon the completion of a Hawl since their purchase and pay Zakah of 2.5% of their estimated current value.

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Fatwa no. 19768

Q: A family possesses some shares that earn them a yearly income for their living expenses. This is the only source of income for them. How can Zakah (obligatory charity) due on these shares and their proceeds be calculated? It should be known that the real value of these shares decreases every year due to the drop in the market value of shares, which sometimes forces the family to sell part of the shares to meet their expenses. May Allah reward you with the best of rewards.

A: If these are fixed shares in an electricity or transportation company or the like, Zakah becomes due on the yields of these shares once they reach the Nisab (the minimum amount on which Zakah is due) and a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes on them. On the other hand, if these shares are used in speculative transactions to gain profit, Zakah becomes due on both the capital along with its profits upon the passage of a Hawl. The Hawl for the dividends is the same as the Hawl for the original capital.

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Fatwa no. 20259

Q: I have an investment account at the Islamic Gulf Investment Company according to the contract of Dar Al-Maal Al-Islami Trust (DMI) belonging to the private offices of His Royal Highness Prince Muhammad Al-Faysal. The company deposits the profits to my account each year.

Should I pay Zakah (obligatory charity) on the principal amount I deposited in my account? Or should I pay Zakah on the annual profits, without the principal, upon the passage of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due)? Or should I pay Zakah from the deposited money, the principal and the profits added to the principal upon the passage of a Hawl? It is to be noted that the officials in the abovementioned companies told me that Zakah should be paid on the annual profits without the principal. I would like Your Eminence to give me a clear and comprehensive answer. May Allah reward you with the best.

A: It is Wajib (obligatory) on you to pay Zakah for both the principal and its profits upon the completion of a Hawl on the first. The Hawl for the profits is the same as the Hawl for the principal.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 20501

Q: After the death of our father we received a sum of money from the state as compensation for our agricultural lands through which a public road passed. At that time we were still young, i.e., we had not yet reached puberty. The sum was deposited for us at the bank by our paternal uncle who was our legal guardian. Upon reaching the age of puberty we asked him for our money whereupon he brought it to us. We embarked on building a house to live in. However, some of our relatives told us that there is Zakah (obligatory charity) due on this money and that our uncle did not pay the Zakah due on it during the whole period it was kept at the bank.

A - Should Zakah be paid on this money for all the past years or does Zakah become Wajib (obligatory) on us only after we received it, which was a year ago? The sum is only 114,740 Saudi Rials.

B - If it is Wajib on us to pay Zakah for this money for the past years, should we pay it in annual installments? It is to be noted that the money belongs to me, my mother, and my sister, that we do not have a fixed income and that both my sister and I are still school students and we live with my mother and her husband.

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A: If the reality is as mentioned, it is Wajib on each one of you to pay the Zakah due on his share of this money for each of the years that passed without paying such due Zakah. The rate of Zakah that must be paid is 2.5%, i.e., two Riyals and a half for each one hundred Riyals.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third and fourth questions of Fatwa no. 20453

Q 3: My father (may Allah be merciful to him) has a balance in a bank. Is Zakah (obligatory charity) due on this balance, which should be paid by the inheritors after his death? This matter resulted in delaying the procedures of distributing the inheritance.

A 3: All the money and real estate left by the deceased, their ownership shall be transferred to his heirs upon his death. All the rulings pertaining to this property, whether those of Zakah or any other rulings, become the responsibility of the inheritors, not the deceased. Accordingly, upon the passage of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) on the estate from the time the inheritors managed to divide it among themselves, it becomes Wajib (obligatory) on each inheritor to give the Zakah due on his or her share if it reaches a Nisab (the minimum amount on which Zakah is due). If you are quite sure that your father did not give the Zakah due on his property, Zakah due on him for the year(s) he did not pay it should be given on his behalf before distributing the estate, so as to discharge his obligation.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Q 4: My father (may Allah be merciful to him) left us two houses that are rented for a monthly sum of money. Is Zakah (obligatory charity) due on this sum that is given to the minors? I hope Your Eminence will clarify

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what should be done regarding the two houses. May Allah reward you with the best!

A 4: If the rent of the two houses reaches a Nisab (the minimum amount on which Zakah is due) and a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) has passed on it from the time of the lease contract, 2.5% of it should be given in Zakah by the minors' guardian. On the other hand, if the rent is spent for fulfilling the needs of the minors before a Hawl has passed on it, there is no Zakah due on it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 20362

Q: My father (may Allah be merciful to him) died leaving behind an estate that included some cash at banks. It took more than two year to divide this cash among the heirs for reasons beyond our control and because some heirs were abroad and they were delayed in engaging an attorney to refer to the court and the related banks regarding the division of the estate.

1 - The Zakah (obligatory charity) due on the abovementioned cash has not been paid since the death of our father (may Allah be merciful to him) and more than two Hawls (two lunar years calculated from the time a property reaches the minimum amount upon which Zakah is due) have passed on them. Should the Zakah be paid on the shares of the heirs as a whole,

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or on each separate share? What is the due amount of Zakah?

2- What is the ruling if one of the heirs delays or refuses to pay the Zakah? Will our late father be held accountable for this?

3- The estate includes some receivables and we know that some debtors do not have the ability to repay their debts at the present time. Is it permissible for the heirs to waive these debts and consider them as part of the Zakah due on their money?

4- What is the ruling on using the Zakah to buy a real estate that generates an annual rent to be paid to the poor and needy?

I request Your Eminence to provide us with a written answer to the abovementioned questions so that we can put it before the heirs.

A: 1- If the reality is as you mentioned, there is no Zakah due on the money of your late father for the two years during which the estate remained undivided because each heir was unable to gain possession of their share of the inheritance due to reasons beyond their control as well as the absence of some of them. This resulted in delaying the division of the estate as has been mentioned. Therefore, the share of each heir takes the same ruling as the property that one does not own with full control. Full control is one of the conditions required for Zakah to be Wajib (obligatory). When each heir possesses their share of the estate, Zakah becomes due on the share that reaches the Nisab (the minimum amount on which Zakah is due), at which point the heir should pay 2.5% as Zakah upon the passage of a Hawl.

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2- It is Haram (prohibited) on whoever Zakah becomes to delay or procrastinate paying thereof. Rather, they should hasten to pay it to its due recipients, since this is the only way for them to be discharged of this obligation. If the heirs had been able to divide the estate without facing hindrances beyond their control but delayed in dividing it out of laziness or negligence, then Zakah would have become due on each heir whose share reached the Nisab upon the completion of a Hawl from the time of their ability to divide the estate. It is Haram to delay paying it beyond its due time. There is no

sin on the part of your late father if all or some of the heirs delay paying the Zakah due on their shares, provided he had already paid the Zakah due on his properties during his lifetime. This is because all the money, property, etc. left by the deceased is transferred to the heirs upon his death; all the rulings pertaining to this property, i.e., Zakah and so on, become the responsibility of the heirs and not the deceased.

3- As for the debts owed to your late father by other people, if the debtors are too insolvent to repay the debts, the heirs should pay Zakah for this money for one year if they get them to be on the safe side. It is impermissible for the heirs to waive the debts and consider them a part of the Zakah money. The wisdom behind this is to protect their money by means of their money and because Zakah involves giving and taking. On the other hand, if the debtors are among Zakah recipients, it is permissible for the heirs to give them money from the Sadaqahs (voluntary charities) and Zakah due on their property to help them pay off their debts.

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They should expect good reward from Allah (Exalted be He) for doing this.

4- As for purchasing a real estate and the like from the Zakah money in order to spend its rent on the poor and the needy, this is impermissible because the Zakah due on one's property is a right due to the poor, the needy, and the like. Zakah payers should pay it to them immediately as commanded by Allah and His Messenger (peace be upon him). Buying a real estate and the like from the Zakah money is impermissible because: 1) they are prevented from getting their right at its due time; 2) the Maslahah (public interest) and the wisdom behind Zakah is missed; 3) this was not done by the Messenger (peace be upon him) nor his Sahabah (Companions of the Prophet), and it does not have a basis in Shari`ah (Islamic law). Therefore, every Muslim man and woman should follow what Allah and His Messenger commanded, since this implies all goodness, and no one should introduce any Bid`ah (innovation) in Allah's religion.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 20839

Q: Is it Wajib (obligatory) on each heir to pay Zakah (obligatory charity) on their share upon receiving it, for the six years? Or should the due Zakah be paid out of the total property before it is divided among the heirs? We request that Your Eminence will answer this issue in detail.

A: It is Wajib on each heir to pay the Zakah due on their share of the inheritance if it reaches

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a Nisab (the minimum amount on which Zakah is due) or more, either by itself or through being added to one's other properties or commercial commodities. The Zakah becomes due from each heir for each year following the death of the inherited, unless there is a Shar`y (Islamically lawful) impediment that prevents the inheritance from being divided among the heirs, in which case the Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) begins from the time they receive their shares. The rate of Zakah that must be paid is 2.5%.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 14225

Q: Is it Wajib (obligatory) to pay Zakah (obligatory charity) on the gold and silver used in swords, daggers, belts, and the like? It should be noted that there are some swords and daggers that are mostly made of gold or silver. May Allah grant you success.

A: Zakah is obligatory on swords made of gold and silver or any decorations of these two metals (gold and silver) inlaid on them, if the gold or silver reaches the Nisab (the minimum amount on which Zakah is due) either by itself or when added to other money and commercial commodities and they complete a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) while under ownership.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



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Fatwa no. 13909

Q: As you know - may Allah bless you - there are many car accidents that result in people's deaths. In such accidents the driver may survive while some passengers may meet their death. The driver remains imprisoned till the Diyahs (blood moneys) for the murdered persons are paid in the Shar`y court of this country. The collection of Diyah or Diyahs may take a long time, which results in the driver remaining in jail for a long period of time. As a solution to this problem, our tribe decided to initiate a fund confined to car accidents that take place unintentionally. The money of the fund is collected from every person in the tribe who is able to drive his own car and earn his living. Each one of these persons pays one thousand riyals, which is kept by the secretary of the fund. In the case of an accident, Allah forbid, the closest relatives of the driver approach the secretary of the fund to borrow from him the required Diyah to pay to the concerned body who then releases the imprisoned driver. The driver then starts to collect the Diyah from Al-`Aqilah (the paternal relatives of the unintentional killer who has to pay blood money), as stated by the Shari`ah (Islamic law). Upon collecting the Diyah, he repays to the fund the sum borrowed on his behalf by his closest relatives. This money remains as the capital of the fund. The fund is neither established

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for the purpose of trade nor is its capital involved in any kind of trade, i.e. its balance is fixed with no increase or decrease except when new members join it or old ones leave it.

My question is: Is it Wajib (obligatory) on this fund to pay Zakah (obligatory charity)? It is worth mentioning that every one thousand riyals of the capital of the fund belongs to a separate person. I trust Your Eminence to kindly answer this question. If paraphrasing the question in the answer will render the meaning clearer, this will be more convincing In sha'a-Allah (if Allah wills). As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: For the person who intends to get back his contribution at some point, he should join this thousand riyals to his other money and pay the due Zakah on it every year until he gets it back from the fund or cedes it. On the other hand, for the person who does not intend to get it back, there is no zakat due from him on this sum.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 14627

My fellow citizens of Al-Bahah set up a charitable co-operation fund about twenty years ago. The contributors of the fund included my tribe's male persons who reached fourteen years of age. Every participant pays an annual subscription specified by the notables of the tribe and deposited with the fund's secretary. It is worth mentioning that the objectives of this fund are charitable, including helping any

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of the tribe's members who may encounter any accident or disaster. We carry out some charitable projects that benefit the people and the youth of the village; such as road lighting, forums, gatherings, fencing the fields of physical exercise and graves, asphaltting roads, etc, which benefit the public, the village and its people.

By the virtue of our status among the people of the tribe and their trust in us, praise be to Allah, they entrusted us with the fund's secretarial duties. We have been receiving the annual contributions and registering them in an account on behalf of the fund, and then we deposit the sum in our own account. My brothers and I want to add a percentage of our own Zakah (obligatory charity) to the fund in order to increase its cash liquidity. Yet some people of the tribe have come to the opinion that this is not permissible, and that adding a specific percentage to the fund counts as Riba (usury). As we keen to follow the noble Shari`ah (Islamic law), we trust Your Eminence to issue us a Fatwa (legal opinion issued by a qualified Muslim scholar) on the following:

- 1- Is there Zakah due on the money of the fund on which several years have passed and it has exceeded the Nisab (the minimum amount on which Zakah is due) since its first year?**
- 2- Is it permissible for me and my siblings to allocate an annual percentage of our Zakah to this fund?**

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- 3- Is it Haram (prohibited) and Riba to allocate an annual percentage to the fund even from our own Zakah or from our money, and sometimes the rate is fixed at 10%?**

We are waiting for your Fatwa to work accordingly and to inform it to the people of the village. May Allah reward you with the best, bless your life and grant you well-being. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you.)

A: First, the ruling on the obligation of Zakah on the money of the donation fund varies according to the intention of the donors. We have already issued a Fatwa on this. The Fatwa reads: If the reality is as you mentioned and the donated sums will not return to the donors and will be spent on other charitable channels if the project fails, then there is no Zakah due on them. On the other hand, if they are intended to be returned to their owners in case the project fails, Zakah becomes Wajib (obligatory) on the share of each person upon the completion of a Hawl (one lunar year calculated

from the time a property reaches the minimum amount upon which Zakah is due).

Second, it is not permissible to pay Zakah to this fund.

Third, it is not permissible for you to dispose of the money of the fund, since it is a trust in your charge. Thus you must preserve it. If it is possible to give part of the money to someone to invest in return for a certain percentage of the profits, such as one half or suchlike, there is nothing wrong in this.

As for donating from your money to the fund, there is nothing wrong in this. Donation has nothing to do with Riba.

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May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 17850

Q: We want Your Eminence, may Allah reward you with the best, to issue us a Fatwa (legal opinion issued by a qualified Muslim scholar) regarding the following matters:

1- Some of my brothers and I have founded a charitable association with the purpose of helping each other. On 30/3/1415 A.H., we agreed to put a sum of one hundred and ten thousand (110,000) riyals as capital into the association. The sum was to be exploited by the members and non-members in buying and selling their requirements. The capital was further boosted by monthly installments for ten months, where each member paid five hundred (500) riyals per month. The last installment was paid at the end of the month of Dhul-Hijjah, 1415 A.H. when the total sum reached one hundred and sixty-five thousand (165,000) riyals.

2 - From 30/5/1415 to 30/2/1416 A.H. we have purchased five cars, with their total profits during that period

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hitting 69,885 riyals. It should be known that these are the profits of the cars sold in installments, and that the last installment of the sold cars is due at the end of 12/1418 A.H.

3- The business of buying and selling is continuant and will not stop at this extent.

4- When we reviewed our records and made an inventory of what we owned and what we owed, we wanted to know the Zakah (obligatory charity) due on this money. Thus we want Your Eminence to issue us a Fatwa on how can we calculate the Zakah due on this money and the time we should pay it? If we want to pay the Zakah in Ramadan 1416 A.H., as a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) has passed on the paid capital (110,000 riyals) on 30/3/1416 A.H., what is obligatory on us to do, as we delayed its payment from 30/3/1416 A.H. until the blessed Ramadan of 1416 A.H.? Is it permissible for us to pay the Zakah due on all the money at once (the capital along with the profits)?

Notice: According to our records, the activity of the association until 30/2/1416 A.H. reached 234,885 riyals. This sum is a debt due on some members of the association, i.e. monthly installments the last of which is due on 30/2 1416 A.H. As for the cash, I have only 25,731 riyals.

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Please advise us, may Allah reward you with the best.

A: Zakah is Wajib (obligatory) on both the capital and its fixed profits whether those received or those yet to be received after the passage of a Hawl from the date of possessing the money. It is not permissible to delay the payment of Zakah beyond its due time. Rather, it must be paid in its due time.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family,



The second question of Fatwa no. 18805

Q 2: I am participating in a cooperative fund that extends for twelve months. The total sum owed to me was ninety thousand Yemeni riyals, which I received in three installments:

I: A sum of 36 thousand YR.

II: A sum of 36 thousand YR.

III: A sum of 18 thousand YR.

Is Zakah (obligatory charity) Wajib (obligatory) on the above-mentioned sums? If so, how much is due?

A: It is Wajib on you to pay Zakah on the money you have if it reaches the Nisab (the minimum amount on which Zakah is due) and a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) has passed since then. Whether the money is at your disposal or a share in a cooperative, you should pay the Zakah on both it and its profits. The Hawl of the profits is that which passes on their original capital.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 15981

Q: We are a group of ten young people who have established a cooperative fund. Each one pays an amount of 100 Riyals per month. The objective of this cooperative fund is to exploit it in the coming days, In sha'a-Allah (if Allah wills), in trade and investments that earn us lawful profits. Another objective of this fund is to offer loans to its members only.

Is it obligatory to pay Zakah (obligatory charity) on the money collected in this fund? How can we calculate Zakah due on it? When should we pay the due Zakah? Please explain this issue for us in detail.

A: It is obligatory to pay Zakah on the money of the aforementioned fund upon the elapse of every Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) through evaluating the commodities in its possession that are offered for sale according to their current market price at the completion of a Hawl, in addition to the cash amounts that are in the fund, which are added to the estimated value of the commodities and 2.5% is paid of the total as Zakah, i.e. two and a half Riyals for every hundred Riyals.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



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The second Question of Fatwa no. 21559

Q 2: Our family formed a cooperative society based on a certain amount of capital. After the passage of Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due), is Zakah due on this capital? May Allah safeguard you.

A: If this society is based on investment, Zakah will be due on its capital if it reaches the Nisab (the minimum amount on which Zakah is due) and the Hawl has passed. The same applies to profits. However, if it is a non-profit-making society whose profits are not earned by shareholders and will be given in charity if the project incurs a loss, no Zakah will be due on it.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 21471

We, 14 persons, agreed to establish a society which we called 'Cooperation Fund'. The idea is that each of us pays 500 Riyals as the fund's capital. Later, each person should pay 100 Riyals per month. This began in 4/1420 AH and continues up till now without anyone having withdrawn. However, we agreed on a provision permitting others to join provided that they pay a sum of money equal to that paid by each of us in order to have a total of equal balances so that accounting

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might be easier. Our objective is to collect money in order to lend to those in need to. The loan will be repaid in monthly installments by virtue of a guarantor, necessary documentation and so on. This means that the fund capital is circulated out of and back to the fund through loans given and paid off. Moreover, any person has the right to withdraw freely after the passage of one year. Furthermore, expenditure is restricted to the fund's expenses pursuant to documented bonds. In fact, we are still confused regarding Zakah (obligatory charity): should we pay it out of the fund's capital? How should this take place? Or, should it be paid in proportion to the amount paid by each person, i.e. be paid individually out of their shares in the fund? I hope that you will instruct us on the right position and tell us how much we should pay and in what manner. Is Zakah due after the passage of the Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) on the sum of money in the fund, or on the whole capital consisting of money in the fund and loans? Please, answer us, may Allah reward you with the best!

A: Each person should pay Zakah due on his share of the fund once the Hawl has passed. This is regardless whether their share is still in the fund or a receivable. However, it is unobjectionable for all of you to authorize one of you to pay Zakah when due on your behalf.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



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The fifth question of Fatwa no. 18425

Q5: I have a sum of money collected from the tribesmen and put in my possession to invest it. This money is also used to pay for any tribe owing us blood money or for assistance to other tribes. It is similarly used as a grant given for marriage or for a person who owes someone blood money or such things. So, the money in my possession is used in these areas. After one year of having this money in my possession I gave the Zakah (obligatory Charity) due on it, but some of the tribesmen said that Zakah is not due on this sort of money on the pretext that the money we grant to someone getting married or to someone owing blood money constitutes Zakah for that money. Is it obligatory to give Zakah on this money after one year of having it in my possession, or is it sufficient to use it in the aforementioned areas? Please provide us with your counsel. May Allah reward you!

A: Zakah is not due on the money collected for the purpose of aiding the needy, as this money is no longer in its owners' possession, but it has been dedicated for donation, Sadaqah (voluntary charity), or solving problems.

May Allah grant us all success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa No. 18404

Q: Some tribes or clans impose fifty Riyals on each and every individual and they deposit such money in a money box for the vicissitudes of time, namely accidents

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and blood money.

What is the ruling on giving Zakah (obligatory charity) on this reserved money, and the ruling on forcing the tribe to pay blood money even though the Shari`ah (Islamic law) has enjoined that it be taken from Al-`Aqilah (the paternal relatives of the killer who has to pay blood money). I ask Allah (Exalted be He) to bless your efforts and prolong your life in obedience to Him.

A: Zakah is not due on money collected for the purpose of aiding the poor, as those granting this money no longer own it, and its recipients are among those to whom Zakah is given; namely the needy and those in debt.

Furthermore, it is impermissible to force anyone to pay a given amount of money monthly or even annually, but it can only be paid voluntarily, as the Prophet (peace be upon him) said: [\(The property of a Muslim is unlawful \(to take\), unless \(he gives it\) willingly.\)](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa No. 20085

All praise be to Allah alone, and may peace and blessings be upon the last of the Prophets, to proceed:

The Permanent Committee for Scholarly Research and Ifta' has reviewed the question submitted to the Mufty (Islamic scholar qualified to issue legal opinions) from the head of the Saudi Red Crescent

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Friend Committee in Najran. The question has been referred to the committee from the Secretariat General of the Council of Senior Scholars with number (7204) and date (30/11/1418 AH), and reads as follows:

According to the directives of His Royal Highness, Prince of Najran, the Saudi Red Crescent Friend's Committee has been formed in Najran, and accordingly an account for donations has been opened in the Bank of Riyadh for the benefit of this committee. The committee, in turn, manages the process of financing the projects and goals of the society in the city. Among the functions of the Saudi Red Crescent is to provide emergency medical services for the patient and those injured in traffic accidents inside or outside cities and take them to the nearest health center or hospital. The society also shoulders the responsibility of enlightening and training the common people how to give first aid and how to rescue those in health crises.

This being said, we would like to know the ruling on accepting Zakah (obligatory charity) for this non-profit organization.

After the committee has reviewed the question, they answered that it is impermissible to give Zakah except to its legal recipients that Allah (Glorified and Exalted be He) has named in the Qur'an: (As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm), and to free the captives, and for those in debt, and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allâh. And Allâh is All-Knower, All-Wise.)

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Therefore, it is impermissible to pay Zakah money for these medical services or for any other non-profit organization. These projects can be financed from donations and Sadaqah (voluntary charity).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



The first question of Fatwa No. 17940

Q1: Would you please inform us about the ruling on a non-profit organization which has raised financial contributions with the purpose of aiding the poor the fatherless who are also poor and have none to provide for them. This money has not yet been used up. It has reached the Nisab (the minimum amount on which Zakah is due) and has been in our possession for one year. Is Zakah (obligatory charity) due on this money, given that it is not possessed by one individual and each individual's share of this money does not reach the Nisab? We hope to receive a conclusive answer. May Allah bless your efforts!

A1: Zakah is not due on the money of non-profit organizations which has been raised with the purpose of giving it out to the poor, as its purpose is charitable, being given out to a category of Zakah recipients, and it does not have one particular owner.

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May Allah grant us success, May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz



First question of Fatwa no. 15347

Q 1: Firstly: we have a government-run clinic which has a committee taking care of its needs. The members of the committee collected from their own money Sadaqah (voluntary charity) for the sake of covering the shortages in the requirements of the clinic. A whole year has elapsed now and Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passed over some of the saved money. Is Zakah (obligatory charity) Wajib (obligatory) on it? What is the ruling on this?

Secondly: there is a sum of donations similar to the aforementioned sum of money, and it is in the possession of the committee of a Masjid (mosque). It is a charitable committee whose efforts are dedicated to carrying out repair works in the Masjid and to look after it. A year has elapsed now while some of such money is in possession. What is the ruling concerning it? Is Zakah Wajib on it? Please advise on this matter. May Allah reward you with the best!

Thirdly: there is a sum of money issued by the Ministry of Endowments for the purpose of providing the district mosque with lights and water. A year has elapsed now while part of this money is in possession. What is the ruling of Zakah on this some of money?

A 1: If these funds, which were collected from people as donations

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to supply some of the clinic's provisions and to undertake repair works at the Masjid, will not be returned to their donors, Zakah is not Wajib on them even if Hawl passes. This is because they become no more the ownership of the donors once donated for such facilities.

Similarly, there is no Zakah on the issued money from the Ministry of Endowments for the purpose of providing the district Masjid with lights and water, even if Hawl passes. Rather, it should be spent in the intended purpose of issuing.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

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Fatwa no. 16350

Q: The Charitable Organization for Teaching the Noble Qur'an at Abha has in its possession the funds of Zakah (obligatory charity) and Sadaqahs (voluntary charity) collected from some benevolent people. Some of these funds have been transferred to us this year 1413 A.H. Others were transferred the last years. We want to fulfil our obligations that may be due on these amounts of money. So, we want to ask: Is there Zakah Wajib (obligatory) due on them? If yes, what is its percentage, especially those amounts which many Hawls (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) had passed on them while they are in our possession?

A: There is no Zakah due on the donations of benevolent people which are in the possession of the Charitable Organization, even if Hawl passes on them. These amounts of money are intended to support the needy and they have no specific owner. Zakah is Wajib on the money which has a certain owner. It should be known that it is impermissible to delay the paying of sums of Zakah

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for their beneficiaries after the due time.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

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First and fourth questions of Fatwa no. 17071

Q 1: Is there Zakah (obligatory charity) due on the deceased's designated third of his or her estate for a certain purpose?

A 1: If this third is designated for a philanthropic institution, then there is no Zakah due on it because it is spent in one of the channels of righteousness and has no specific owner. However, if this third is designated for a person or a group of people as a private ownership, then Zakah becomes Wajib (obligatory) on the beneficiary once the conditions of Zakah are met and its impediments are absent.

Permanent Committee for Scholarly Research and Ifta'

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Q 4: My late father had a small house which is rented out to a person. For four years now, I have not received the rent. Whenever I demand the rent, the tenant keeps procrastinating on account of his alleged poverty. When I told some benevolent people about this man's conditions, they gave me Zakah (obligatory charity) of their wealth to give it to him. Someone told me not to give the tenant this money and to regard it part of the due rent.

I should mention that other inheritors who have a share in the property keep asking me to collect the rent so that they can get their due dividends. Is it permissible to take the money of Zakah and regard it as a part of the demanded rent without telling the tenant? Is it permissible for me to file a complaint against him to evict him from the property?

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A 4: You must give the Zakah to the poor person as you were asked to do. It is not permissible for you to keep it without his knowledge. However, if he willingly hands in the Zakah funds to you as a rent after receiving it, then there is no sin on you.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

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Fatwa no. 21329

Q: A man died and left a will stating that one-third of his estate should go to benevolent purposes. I was appointed by the High Court in Jeddah as a liquidator for his estate due to some conflicts among the heirs who submitted a lawsuit against the inheritance administrator. As a liquidator, my responsibilities include collecting money and other revenues relevant to the estate and keeping one-third to be spent on benevolent projects.

As a result, between 16 Jumada Al-Awwal, 1418 A.H. and 4 Safar, 1421 A.H. amounts of money were accumulated under the category of the designated one-third for benevolent purposes. My question is:

- 1- Is there Zakah (obligatory charity) due on the one-third specified for benevolent purposes? If yes, from which date should it be calculated?
- 2- Is it permissible to give from this one-third, or the Zakah due on it, some funds for some of the inheritors who fall under one or more of the eight categories of Zakah beneficiaries?

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3- Should I pay this Zakah in my capacity as a liquidator for the estate? It should be known that some inheritors do not have trust in the inheriting administrator due to some reservations of other inheritors about him?

May Allah reward you with the best! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

The questioner also asks:

A man died and left a will assigning one-third of his estate for benevolent purposes. I was appointed by the High Court in Jeddah as a liquidator for his estate due to some conflicts among the inheritors who submitted lawsuits against each other. As a liquidator, my responsibilities include collecting money and revenues relevant to the estate and keeping one-third to be spent in benevolent projects. As a result, between 23 Shawwal, 1416 A.H. and 4 Safar, 1421 A.H. some funds were accumulated under the category of the designated one-third for benevolent purposes. My question is:

- 1- Is there Zakah (obligatory charity) due on the one-third assigned for benevolent purposes? If yes, from which date should it be calculated?
- 2- Should I pay this Zakah in my capacity as a liquidator for the estate? It should be known that all inheritors do not have trust in one other.

May Allah reward you with the best! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: Zakah is not Wajib (obligatory) on the assigned one-third of the estate for benevolent purposes in both questions because it is earmarked for charitable projects and is not owned by a specific person before

its distribution. It should be spent in the channels specified by the testator. The stated conditions in the will must be fulfilled. This should occur after consulting the Shari`ah court on this matter.

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Fatwa no. 15686

Q: Since the foundation of the Charitable Institution for Teaching the Noble Qur'an in `Asir, it deposits its funds in Al Rajhi Bank. These funds are raised by a group of charitable people, in the form of Zakah (obligatory charity) and Sadaqah (voluntary charity). Please advise us in detail regarding any Zakah due on these funds. May Allah reward you with the best!

Second question: The Institution owns a piece of land which was bought ten years ago for the purpose of an investment project. Due to their inability to bear the costs of such a project, the land was sold this year to finance the building of their headquarter on a piece of land which was secured from the state. Was Zakah due on the land concerning the past years, or is Zakah due on the price after the passage of Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) if the money is not spent? Is there Zakah on the deposited funds of the Institution at Al Rajhi Bank for the past years? If yes, what is the ruling concerning the years in which Zakah was not paid? May Allah grant you success! May peace and blessings of Allah be upon our Prophet Muhammad!

A: There is no Zakah due on the funds of the Institution of Teaching the Noble Qur'an because

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they are specified for benevolent purposes and are spent on charitable projects. However, teachers at the Institution should not be paid from Zakah funds unless they are poor. Their salaries should be paid from the voluntary Sadaqah.

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Fatwa no. 21691

Q: My mother (may Allah be merciful to her) died and left a sum of money. All the inheritors, who are adults, have relinquished their shares in the estate and decided to donate it to charitable projects for the sake of our late mother (may Allah be merciful to her). She used to pay annual Zakah (obligatory charity) of this estate which was collected throughout her life. However, we - the children - have some doubts concerning the paid percentage of Zakah she used to give, whether it was exactly 2.5% or a roughly estimated percentage. How should we pay Zakah of the money which we now possess? How many years should we pay Zakah on her behalf before we spend the estate on charitable projects?

A: If the case is as you have mentioned, that all of you as inheritors are adults and there is no one of minor age among you, and you have agreed to spend the estate of your mother on benevolent projects,

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then, there is no Zakah due on it. Regarding the doubt on the mother's payment of Zakah in her life, there is no basis for this doubt and you need not to take any further action regarding it.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

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Fatwa no. 14228

Q: I sold to my brother my share of the inheritance from my late father in return for one hundred thousand riyals. I received ten thousand riyals on the spot with the rest to be received on annual instalments as ten thousand riyals per year for nine years. So far, I have received due of the instalments of six years, which equals sixty thousand riyals. He still owes me thirty thousand riyals. Should I pay Zakah (obligatory charity) due on this money for the past and present years? What should I do, considering that I have not paid Zakah on this money at all. I would like to refer my question to one of the concerned scholars so that I can discharge my obligation to any duties. I fear Allah's Punishment. May Allah grant you a long life!

A: You need not pay Zakah on the installments which you received upon selling your share, if you spent the money before the passage of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due). You should annually pay Zakah of the other deferred installments which is 2.5%.

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May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

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First question of Fatwa no. 17669

Q 1: What is the Zakah (obligatory charity) on precious raw metals such as gold and silver? Is the Zakah due on them based on the completion of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) or after refining them like crops? Please advise us on this matter. Thank you!

A 1: If gold and silver are kept as property, then, Zakah is due on them if they reach Nisab (the minimum amount on which Zakah is due) and a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) elapses while they are in possession. The Nisab of gold is twenty Mithqals (1 Mithqal = 4.25 grams) while the silver Nisab is one hundred and forty Mithqals. If they are used for articles of merchandise, then Zakah is due on them if they reach Nisab and a Hawl elapses.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

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Fatwa no. 18471

Q: We had 11,000 pounds. My father died after the elapse of a year on this sum of money while it was in his possession. He was very sick during the last three months of the year in which he died. Is it obligatory to pay Zakah (obligatory charity) on this money?

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Will our father be held accountable before Allah because of his failure to pay Zakah on it?

A: If the case is as you have mentioned and that one Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) has passed on this money while your father was alive, then Zakah is Wajib (obligatory) on it. So, it must be paid because his illness during the last part of the year does not exempt him from the obligation of Zakah.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

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The first, and second questions of Fatwa no. 14422

Q 1: We live at Al `Abadil in the city of Jizan where we have farms of Qat (Khat: leaves and buds that are habituating stimulants when chewed or used as a tea). However, the government ordered that the Qat be cut, but offered fifty (50) Riyals for cutting every seedling. I obeyed the orders and cut the Qat, so I received a large sum of money, more than twenty thousand (20.000) Riyals.

1- Is it **Wajib** (obligatory) for me to pay **Zakah** (obligatory charity) on this money?

2- If it is **Wajib**, should it be paid upon receipt, or after the passing of a **Hawl** (one lunar year calculated from the time a property reaches the minimum amount upon which **Zakah** is due [in case the money is still in one's possession])?

3- In addition, if it is **Wajib** to pay **Zakah**, what is the due amount: is it one tenth, half of that, or a quarter?

A 1: If you have already received this money from the State, and a **Hawl** passed, it is **Wajib** (obligatory)

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to pay **Zakah**, and the amount due here is 2.5 %.

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Q 2: Someone long ago defaulted on paying his Zakah (obligatory charity) estimated as 5000 riyals, according to him, on the pretext of being extremely poor. To justify, he said he defaulted as he did not know whether there is Zakah due on his money at that time. Is he still liable to pay it? If so, how should he do so when he is poor?

A: He will remain liable for paying Zakah he owes and will have to pay it once it is possible to do so as the debt of Zakah will never be waived.

May Allah grant us all success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 14737

Q 1: I own a certain amount of gold only for personal use, not for trade. Should I pay Zakah (obligatory charity) for them? If so, please take into consideration that I am in a dire need of it as I am so poor that I cannot pay Zakah and thus default on Zakah one year after the passage of Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due). What should I do, Your Eminence Shaykh? Can the Zakah be waived?

A: Zakah is due on the amount of gold once it reaches the Nisab (the minimum amount on which Zakah is due) whether you are in need of it or not.

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The third Question of Fatwa no. 20598

Q 3: A retired man defers receiving his monthly salary for three or four months from the Arab Bank to receive them in total and deposit them in the National Commercial Bank. By the time he deposits the money in the bank, the Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) will have passed. Is it right to do so? What should such a person do to discharge the Zakah (obligatory charity) obligation in the correct Shar`y (Islamically lawful) manner? I hope that Your Eminence will answer our questions and send it to us so that we might be able to convince him of the same. May Allah guide you to that which is good and preserve you!

A: A Hawl is calculated from the time money is owned, whether possessed immediately or kept in a bank for a period of time and then transferred to another bank. This is because Zakah payability is conditional on actual ownership of money.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 16061

Q 2: What is the Nisab (the minimum amount on which Zakah is due) of money in Saudi Riyals, if an amount of money completes a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due)? What is the amount of money payable in Zakah (obligatory charity)?

A: The Nisab of Zakah in Saudi Riyals is fifty-six silver Riyals, or their equivalent in banknotes. As for the payable amount, it is 2.5%.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The third question of Fatwa no. 21488

Q 3: I have eighty thousand (80.000) Riyals. I use this money in buying and selling cars in installments. Whenever I receive the money of the installments, I buy or sell cars in the same way, but the Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes and I have nothing (of the money).

A 3: The Hawl for this money starts from the time of owning it. Therefore, at the end of the Hawl, it is Wajib (obligatory) to pay Zakah (obligatory charity). However, selling or buying these cars does not stop the Hawl (for the capital). Thus, the criterion for the Hawl is the capital (mentioned in the question). In addition, if there is profit from this sale, it is included in the Hawl of the capital as a subsidiary, in which Zakah will also be due on it at the end of every Hawl. Moreover, it is Wajib (obligatory) to pay Zakah for these cars which

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are on sale by estimating the value of the capital at the end of the Hawl. However, Zakah should also be paid on the money people owe you, as mentioned above, and any money you got, if any, from selling or buying by the sum of money mentioned in the question.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 20938

The Saudi Automotive Services Co. (SASCO) is a joint-stock company that offers a variety of services to Saudi citizens all over the Kingdom based on certain criteria and often location as specified by the Ministry of Transportation. The government of His Majesty the Custodian of the Two Holy Mosques has granted us state aid. Being completely keen to pay our dues to the Department of Zakah and Income Tax, we pay the Zakah (obligatory charity) due on the government-granted aid after the Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes and when we possess it. Please, be informed that this aid is different from aid received by Electricity Company. For example, the aid given to this company is a form of subsidy paid by the government to reduce the cost of producing goods and lower prices. As for the aid given to us, it is a reward for our commitment

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to offer services to citizens for a relatively narrow profit margin as a result of our abidance by certain state-specified locations and criteria. Your Eminence Shaykh, we would like you to issue us a Fatwa (legal opinion issued by a qualified Muslim scholar) on the following:

Is the Zakah paid on this aid conditional upon the passage of a Hawl after possessing and receiving it from the state?

A: Zakah is due on an amount of money given as a gift provided that it reaches the Nisab (the minimum amount on which Zakah is due) and the Hawl passes after it is possessed.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The fifth Question of Fatwa no. 20920

Q 5: A man did not pay the Zakah (obligatory charity) due on his money for many years, although it had reached the Nisab (the minimum amount on which Zakah is due). However, the money this man owns now is less than the Nisab. What should he do?

A: Zakah is due on an amount of money which reaches the Nisab if the Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) has passed after the money is owned. However, the one who did not pay the Zakah due on the amount of money that reached the Nisab for years is liable for the Zakah due on previous years. The fact that he recently has less than the Nisab does not discharge him from paying the Zakah due on previous years during which his money had reached the Nisab.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20997

Q: My hobby is collecting old and modern coins and currencies. Is Zakah (obligatory charity) due on these currencies that I have collected? Please, bear in mind that it is merely a hobby and I do not profit from them. Kindly, reply.

A: Zakah is due on currency that is in general use and is not waived if it reaches the Nisab (the minimum amount on which Zakah is due) on its own, or other money and commercial commodities once the Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) has passed after owning them. The amount of Zakah in such case is 2.5%.

However, there are two probabilities regarding obsolete currencies that has phased out. First: if it is of gold or silver, Zakah due on gold or silver (not as currency) will be payable if it reaches the Nisab and the Hawl has passed. Second: if it is not of gold or silver, there is no Zakah due on it, unless it is for trade and reaches the Nisab; in which case the Zakah due on commercial commodity is payable.

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Fatwa no. 18073

Q: Recently, there has been difference of opinion over the Shar`y (Islamically lawful) ruling on using banknotes. Some argue that banknotes do not take the same rulings of gold and silver, namely no Zakah (obligatory charity) is due on banknotes. Moreover, they cite some views in Shafi`, Malikiy, and Hanabaly Madh-habs (Schools of Jurisprudence) which are to this effect, and some proofs are in the attached paper. However, it is known that Zakah is one of the five Pillars of Islam, so please give us the Shar`y ruling on this issue in detail!

I hope you will send me the answer by mail because I am now in the USA.

A: Earlier, the Council of Senior Scholars at the Kingdom of Saudi Arabia studied this issue, and issued decision No. 10. Here is the summary:

Before giving the ruling, some points must be taken into consideration; A- Naqd (monetary unit) means every object which is used customarily between people as a monetary medium of exchange. This is clear by what Shaykh-ul-Islam ibn Taymyah said: "As for dirhams and dinars, i.e. Naqd, they are not known to have specific definitions in Shari`ah (Islamic law) as the definition is left to `Urf (custom). Moreover, they are not intended for themselves, thus the aim is to be a medium of exchange.

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[any object can be considered a monetary unit as long as people use it customarily between them]. That is why they are regarded as Athman (being used as a price)..." Finally, ibn Taymyah adds that it is known that the means which is free from a purpose (i.e. pure) can suffice the purpose." (Majmu` Al-Fatawa, Vol. 29, P. 251)

Imam Malik also mentions something similar in his book "Al-Mudawanah", in the chapter on Sarf in which he writes: "If people agree to adopt leather as a monetary unit by making a (minting) die and a specie from it, I would dislike it to be exchanged for gold or notes with delay of payment!"

B- Banknotes have become widely circulated, and acceptable; moreover, they have the characteristics of priced objects in that they can be exchanged for goods. In addition, it has become evident from the discussion with His Eminence, the Governor (of the bank) that their feature of being promissory notes is not particularly meant; the present situation testifies to this fact. In addition, it is not necessary that the backing of currencies covers all banknotes, since some authorities observe the custom of leaving a part of their paper currencies without backing. Besides, the backing need not be of gold; it may be of other reserves, like strong banknotes. Silver also is no longer considered a partial or complete backing for any currency in the world.

Moreover, it has become clear that the strength or weakness of banknotes is determined according to the status of the economy of the government. Local raw materials such as petroleum, cotton,

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and wool have not been yet adopted by any issuing authority as backing reserves for banknotes. c- The view that is most proven, and closer to the objectives of Shari`ah on the reason behind gold and silver being subject to Riba (usury/interest) is that they are Athman, a view which is also held by Malik, Abu Hanifah, and Ahmad in one narration for them. Abu Bakr said: "A group of scholars narrated this view from Ahmad, and it is also the view of some leading scholars like Shaykh Al-Islam ibn Taymyah, his student ibn ibn Al-Qayyim, and others."

D- Thamaniyah (being used as a price) is clearly found in banknotes. Based on the above considerations, the Council of Senior Scholars, in its majority, has decided that banknotes are considered a monetary unit like gold and silver, and other types of Athman; they are also of various types according to their concerned issuing authorities. In other words, the Saudi banknotes, [for instance,] is a type by itself, and so is the case with the U.S.A banknotes, etc. Consequently, the following Shar`y rulings are to be applied to them (banknotes):

First: Banknotes are subject to Riba with its both types, as is the case with gold and silver and other monetary units of account. This entails the following:

1- It is absolutely impermissible to sell some banknotes for others of the same type, or for other monetary units of account, gold, silver, etc., with delay of payment [Nasi'ah].

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For example, it is impermissible to exchange a U.S. dollar for five Saudi Riyals or more or less "with delay of payment".

2- It is impermissible to sell some banknotes for others of the same type in excess, whether it is done with delay of payment or on the spot [Riba Al-Fadl (usury of excess, selling an item for another of the same type, on the spot, but in excess)]. For instance, it is impermissible to exchange ten Saudi Riyals (banknotes) for eleven Saudi Riyals (banknotes) in this way.

3- It is generally lawful to sell some banknotes for others of a different type if this is done on the spot. For example, it is permissible to sell one Syrian or Lebanese Lira for one Saudi Riyal, whether in banknotes or silver; less, or more (if this is done on the spot). Likewise, it is lawful to exchange a U.S. dollar for three Saudi Riyals (banknotes) or more or less, if this is done immediately. Similarly, it is permissible in Shari`ah to sell one silver Saudi Riyal for three Saudi banknotes, more or less, if this is done immediately. This is considered an exchange of one type for another type; sharing the name here has no effect, since they are different in reality.

Second: It is Wajib (obligatory) for one who meets the conditions of Zakah (obligatory charity) to pay it for banknotes they possess if they reach Nisab Nisab (the minimum amount on which Zakah is due) of gold or silver, or if they are completed with other Athman (priced units of account), or with commercial commodities prepared for trade

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Third: It is permissible to use banknotes as capital in Salam sales (sale with advance payment), and in partnerships.

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The first Question of Fatwa no. 18148

Q 1: 1- What does the Nisab (the minimum amount on which Zakah is due) equal in US dollars? It is stated in the book of Fiqh Al-Sunnah that the Nisab for gold is twenty dinars. However, we do not know what a dinar equals in Nigeria. However, we can know what a dinar equals in Nigerian Naira if we can know how much it equals in US dollars.

2- How will a person whose money has never reached the Nisab and thus has never paid Zakah (obligatory charity) be judged on the Day of Judgment in this respect?

3- A man owns the Nisab but he spends most, or all, of it before the passage of the Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due). This happens every year, and thus the Hawl never passes after owning the Nisab - Allah knows best. Does he be exempted from Zakah?

4- A man is never expected to own the Nisab unless Allah so wills. However, once he owns even a paltry sum of money, even if five Saudi Riyals or US dollars only, he pays 2.5% of it intending Zakah. Is there something wrong with doing so?

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5- There are eight categories of Zakah recipients. Suppose that one belonging to any category receives as much Zakah money as may reach the Nisab, is such a person liable for Zakah after the passage of Hawl?

A: The Nisab for gold is twenty Mithqals (1 Mithqal = 4.25 grams) which equal twenty Islamic Dinars. Moreover, the Nisab for silver is 140 Mithqals which equals 200 Islamic Dirhams or any equal amount of banknotes, such as US Dollar, Saudi Riyals or any other currency. As for one who has never owned the Nisab, he is not liable for Zakah. Likewise, one who owns a Nisab and spends it before the passage of Hawl is not liable for Zakah. Furthermore, a poor person who collects as much Zakah money as may reach the Nisab is liable for Zakah after the passage of Hawl.

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The second question of Fatwa no. (19078)

Q 2: There remains a value of fifty thousand that I owe to a man of the value of the house that he sold me. Having completed the fifty thousand remaining on me for him, he asked me to endorse a check for him with the sum, since I have been depositing it in the bank for less than a year. He said to me:

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I will free myself a bit and take the money. Since the money has remained in the bank for more than a year,

my question is: Is the Zakah (obligatory charity) on this money due on me or on the (past) owner of the house? This is what I need to know. As-salamu `alaykum (May Allah's Peace be upon you!)

A 2: If you transferred the sum for the creditor before a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) had passed with the money in your possession, there is no Zakah due on you, since one condition for Zakah to be due is the passage of a Hawl. Yet the money was transferred from your possession before this.

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The fourth question of Fatwa no. (18776)

Q 4: How should we pay Zakah (obligatory charity) on the dollars we have? In other words, what is the amount on which we should pay Zakah? It should be known that, here, we often pay (5) Uqiyyahs (40 Dirhams of silver = 119 grams) as Zakah for each (200) Uqiyyahs we have, knowing that the amount of (200) Uqiyyahs is less than (2) dollars.

May Allah accept from us and you our good deeds! May He grant us success to what pleases Him!

A 4: If a person has such an amount of dollars that reaches the Nisab (the minimum amount on which Zakah is due) and a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) has passed while it is in one's possession, it is obligatory upon him to pay 2.50% as Zakah on it i.e. he should pay two dollars and a half for each one hundred dollars he has (beyond the Nisab).

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The first question of Fatwa no. 16026

Q 1: The details of this question are: A person resigned from his government job on 1/5/1412 A.H. He chose to postpone receiving his due compensation until 1/2/1413 A.H. During this period he was searching for a business in which to invest this money. On 1/3/1413 A.H. he invested this money in a project. Is Zakah (obligatory charity) due on this money from the date of his dismissal or that of his beginning the project?

A: The Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) of Zakah is considered to begin from the time a person is entitled to the money and has the ability to take it into his possession. Thus, after a year of being both entitled to the money and having the ability to take it into his possession, Zakah becomes due on it. Beginning a project is irrelevant in this regard. As for the money he spent preparing the place of the project before the completion of the Hawl from the time he was both entitled to the money and had the ability to take it into his possession, there is no Zakah due on it, provided the place is intended not for sale but for use.

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Fatwa no. (17276)

Q: Please determine the Nisab (the minimum amount on which Zakah is due) of Zakah in hard currency -the French franc- for the year 1415 A.H. corresponding to 1994 A.C.

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A: The Nisab of money, other than gold, on which Zakah should be paid is the equivalent of the value of one hundred and forty grams of silver or more of any currency.

Thus if the money reaches the value of this amount or more, it is obligatory to pay Zakah on this amount upon the passage of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due). There is no Zakah due on any amount less than the Nisab unless it is joined to other money or trade offers whereby it reaches the Nisab and thus Zakah should be paid on the total sum.

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Fatwa no. (16775)

Q: There is a widow who has several children. She receives financial aid from her family and relatives so periodically and continually that she saved an amount of (40. 000) forty thousand Saudi Riyals. Does she have to pay Zakah (obligatory charity) if a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes on this amount? It is worth mentioning that she does not have a home to live in. Rather, she rents one. She does not have a car either.

A: Zakah is due on the money she collected since it reached the Nisab (the minimum amount on which Zakah is due). Zakah should be paid upon the passage of every Hawl of which the first is to be counted from the money reaching the Nisab, and so forth. As for the justifications you mentioned, they do not prevent the obligation of paying Zakah.

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Fatwa no. 18814

Q: I have a neighbor who tried to travel to any Arab country and failed. He traveled to Israel with the help of his maternal uncle and stayed there one year and a half. During this period, he spent only one Ramadan where he could not fast the generous and noble month, because his employers in Israel did not want him to fast. Thus he wants to ask Your Eminence:

First: What should he do regarding his negligence in fasting during the noble month, noting that it was Ramadan of 1416 A.H. and he did not fast?

Second: Is there Zakah (obligatory charity) due on the money he earned out of his work there? It is worth mentioning that he was working in a restaurant. If Zakah is due on him: What is the rate he should pay? Should he calculate Zakah on all the money he saved, or should he first pay off the debts he had before his travel, then calculate Zakah on the rest?

A: If this money reaches Nisab (the minimum amount on which Zakah is due) and one Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) has passed on it, Zakah becomes Wajib (obligatory) on the money. The due rate of Zakah is 2.5%. If he owes some debt, this does not waive Zakah. If he paid the debt before the completion of a Hawl, he should pay Zakah

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from the rest of the money upon the completion of a Hawl, provided that the money hits or exceeds the Nisab. If the money was less than the Nisab, there is no Zakah due from it. As for the Sawm (Fast) of Ramadan he missed, he should both make up for it and repent to Allah (Glorified be He) of this.

May Allah grant us success. May Allah's peace and blessings be upon our Prophet Muhammad and his family and Companions.

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Fatwa no. 17434

Q: Last year I possessed money that reached Nisab (the minimum amount on which Zakah is due) and a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) has passed on it this year. Last year it was about one thousand dinars. Yet before the completion of the Hawl, the sum increased at several times. For example, once it increased 300 dinars, then it increased to 500 dinars several months later, according to the way the money was invested.

My question is: Does Zakah (obligatory charity) become due on the money I earned a month or more before the completion of a Hawl on the principal which was one thousand dinars? Or is it due on the current sum which has reached two thousand dinars? To simplify things, on 3/1/1994 the sum was 1,000 dinars; on 1/8/1994 it reached 1,500 dinars; and on 1/2/1995 it became 2,000 dinars. How can I calculate the due Zakah? It should be known that I have nothing other than this sum and that I am a young man with no house or land. I am renting a farm to cultivate. As for the mentioned sum, I am saving it for building a house or for marriage, In sha'a-Allah (if Allah wills).

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If there is Zakah due on me, is it permissible for me to pay it to building a Masjid (mosque) or an Islamic centre? Is it permissible for me to delay my Zakah and pay it next Ramadan for two years together?

A: Zakah becomes due from the money on which a Hawl has passed. Zakah also becomes due on the profits since the Hawl for the dividends is the same as the Hawl for the main capital. If it is intended for marriage, this does not waive the Zakah due on it.

It is not permissible to pay Zakah to build Masjids or Islamic centers; because Allah defined eight categories of Zakah recipients (not including the building of Masjids). Allah says: [\(As-Sadaqât \(here it means Zakât\) are only for the Fuqarâ' \(poor\), and Al-Masâkin \(the poor\)\)](#) [Surah Al-Tawbah 9:60]. However, it may be permissible to pay Zakah to entrusted Islamic centers if they give it to the poor. In such a case, there is no impediment.

It is not permissible to delay it beyond its due time (the completion of a Hawl). Rather, it should be paid immediately.

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The eighth question of Fatwa no. 20628

Q 8: A man has (30000) thirty thousand

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riyals as savings, of which he withdraws at intervals. After a year of saving this sum, he found that the remaining balance is (5000) five thousand riyals. Is Zakah (obligatory charity) due on this sum?

A 8: Yes, Zakah is due on this money, if a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) has passed while it is in your possession, since it reached the Nisab (the minimum amount on which Zakah is due) that renders Zakah obligatory on the money. The percentage of Zakah that must be paid out is one quarter of one tenth, i.e., 2.5%.

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The first question of Fatwa no. 20900

Q 1: If a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes on the money saved by a person to perform Hajj, before he could save the required sum, is Zakah (obligatory charity) due on the money?

A 1: If this money reaches the Nisab (the minimum amount on which Zakah is due) and a Hawl has passed on it, then Zakah becomes due on it. Its being saved up to be used in performing Hajj does not change the fact that Zakah is due on it.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

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The first question of Fatwa no. 20940

Q 1: I hunted a falcon and sold it for a moderate sum. What is Wajib (obligatory) on me in this regard?

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Is Zakah (obligatory charity) due on the money I received for the falcon if a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) has passed on it? Or should I pay one fifth of its price as Zakah, considering it to have the same ruling as Kanz (treasure trove)?

A 1: If you have a sum that reaches the Nisab (the minimum amount on which Zakah is due), whether out of the price of the falcon alone or added to any other property you have, and a Hawl has passed on it from the time you possessed it, Zakah becomes Wajib on it. The amount of Zakah is one quarter of one tenth, i.e. 2.50%. The price of the falcon is not considered to be Rikaz (buried treasure).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 21090

Q: I am a Saudi physician who owns a comprehensive family clinic. I want to pay the Zakah (obligatory charity) due on my property to the Department of Zakah in Makkah al-Mukarramah. Since my capital is about (150,000) one hundred and fifty thousand riyals, the amount of the Zakah due on my capital is (3,750) three thousand, seven hundred and fifty riyals. Is there any other Zakah due from me? It is worth mentioning that my income from the clinic is spent on myself and my family, and nothing of it remains for a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) to pass on it.

Please clarify what Zakah is due from me according to Shari`ah (Islamic law) to be paid to the Department of Zakah.

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May Allah reward you with the best!

A: If you have a sum from the revenue of this clinic, that reaches the Nisab (the minimum amount on which Zakah is due) by itself or when added to other money, and a Hawl has passed on it since the time you received it, it is Wajib (obligatory) on you to pay Zakah on it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 19989

Q: I ask Your Eminence to be kind enough to answer the following two questions:

First: I am investing in a dairy business. Do I have to pay Zakah (obligatory charity) on the cows owned by this business, or on the net profits that result from it, as is the case with investments in real estates and cars?

Second: How can we calculate the Zakah due on the agricultural corporations that produce agricultural and dairy products, knowing that their shares are traded on the market?

May Allah guide and reward you!

A: Zakah is Wajib (obligatory) on the monetary profits of the business, if they reach the Nisab (the minimum amount on which Zakah is due) and a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) has passed since the time the money was obtained. The rate of Zakah is

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one-quarter of one-tenth, i.e. 2.5%. If they are purely for investment, Zakah is also due on the profits of the shares in agricultural and dairy businesses and the like, if they reach the Nisab and one Hawl has passed on them. However, if these shares are intended for sale, the Zakah becomes due on both them and on their profits.

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Fatwa no. 20149

Q: We are a medical center for treating eye diseases. We have liquid cash both in our safe and in the bank, from which we spend on our needs, including the expansion of the center, and purchase of medical devices. These sums are so variable that it is impossible to determine the passage of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) on them in order for us to pay the Zakah (obligatory charity). For example, the funds for the last year are as follows:

The first month was 740,000 SR

The second month was 730,000 SR

The third month was 675,000 SR

The fourth month was 615,000 SR

The fifth month was 605,000 SR

The sixth month was 130,000 SR

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The seventh month was 265,000 SR

The eighth month was 270,000 SR

The ninth month was 125,000 SR

The tenth month was 7,000 SR

The eleventh month was 40,000 SR

The twelfth month was 105,000 SR

We trust that Your Eminence - may Allah reward you with the best! - will explain to us the proper way for calculating this Zakah.

A: If the reality is as you have just mentioned i.e. you obtain subsequent sums from your work in the center, which makes it difficult for you to determine the Hawl of each sum separately, it is preferable and easier for you to calculate the money within your possession and pay Zakah upon the passage of a Hawl from the time of this calculation. The rate of Zakah that must be paid is one-quarter of one-tenth, i.e., 2.5%.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 14078

Q: I have a friend whose father is dead, and his paternal grandmother is alive. She has money that she has held for several years. The sources of this

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money are either the Zakah (obligatory charity) of some benevolent people, Sadaqah (voluntary charity), or what she is given by her grandson, i.e. my friend. She is an old woman who has no one to provide for her except this her grandson and these benevolent people. Is Zakah due on the money she has accumulated, given that it is beyond our capacity to know exactly how many years have passed since she received it? Since she has no dependents, she saves most of this money. She lives alone with a few sheep she raises, whose number is less than five. You should also be aware that she gave her grandson money to buy a car, since he has no income except social security and money he inherited from his father (may Allah be merciful to him), which is less than fifty thousand riyals. He now lives with his mother, who has remarried. Our intention is for the sake of Allah. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: Zakah is due on the money of both the grandmother and her grandson for each of the past years. It is Wajib (obligatory) to pay one-quarter of one-tenth for each year, as well as to repent to Allah (Glorified be He) for the delay in paying the Zakah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 18397

All praise be to Allah Alone, and peace and blessings be upon the last Prophet.

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To proceed:

The Permanent Committee for Scholarly Research and Ifta' has studied the letter sent to His Eminence the Grand Mufty by His Highness: the Director of the House of Social Welfare in Makkah al-Mukarramah. This letter was sent to the Committee by the Secretariat General of the Council of Senior Scholars under number 4147 and dated 19/8/1416 A.H. In this letter His Highness inquired about the following question:

I want to put before Your Eminence the following: I am Hussayn Muhammad Sajiny, the Director of the House of Social Welfare in Makkah al-Mukarramah, subordinate to the Agency of Social Affairs of the Ministry of Labor, which is dedicated to receiving the elderly who have no supporters.

There are about one hundred and fifty cases, in both the male and female departments of this house, who have issues that we cannot but refer to Your Eminence to answer, since they are under our responsibility due to their varied conditions:

1- How should they perform Salah (Prayer)? They are divided into two groups: (a) psychiatric patients; and (b) elderly people who suffer memory loss and some of whom are paralyzed.

Those residents each receive a monthly pension of 150 riyals. Most of them do not use their pensions, which are consequently deposited for them in the bank. Upon the death of any of them, their money goes to Bayt-ul-Mal (Muslim treasury). On the other hand, there are some others who

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spend their pensions on their personal needs. Our question is: Before these sums are transferred into Bayt-ul-Mal, is it permissible to spend from these sums on charitable works within their area according to the instructions of trustworthy, competent specialists? As for those among them who are alive, is it permissible to take some of their money to spend on philanthropic and charitable works? It is worth mentioning that most of them lack the faculties of understanding, speaking, and moving, and they have no heirs.

3- How should they fast Ramadan? How should we feed the poor as a Kaffarah (expiation) on behalf of those who cannot fast? What about those of them who have no money?

4- Some of the elderly men and women have large sums of money that they are not aware of; does Zakah (obligatory charity) become Wajib (obligatory) on these sums? These sums have accumulated from their receipt of a monthly pension of 150 SAR. Please advise us, may Allah reward you with the best.

After examining the Fatwa request, the Committee answered:

First, Salah (Prayer) is Wajib on whoever is sane among them, and they should perform it according to what they are able to do. So they should pray standing up if they are able; if they are unable to do that, then they should pray sitting; if they are unable to do that, then they should pray lying on their side; and if they are unable to do that, then they should pray while lying on their back, where they should first have the intention and make a gesture in place of Ruku` (bowing) and Sujud (Prostration). The evidence for this is the Hadith that was authentically reported from the Prophet (peace be upon him) on the authority of `Imran Ibn Husayn (may Allah be pleased with him and his father).

Second, as for the pensions drawn by the residents of the house, they are their personal possessions, and it is permissible to dispose of them only after asking their permission. With regard to those of them who are insane,

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the house should undertake the responsibility of spending on their needs out of their money, and saving what remains for their benefit. If they die and leave behind any money, it takes the ruling of an estate that should be divided among the inheritors according to Shari`ah (Islamic law). The sums should be transferred into Bayt-ul-Mal only if they have no heirs.

Third, fasting Ramadan becomes Wajib on whoever is able to fast among them. Those who are unable to fast have a Rukhsah (concession) not to fast; if anyone in this category is able to make up for missed days, this becomes Wajib on them and if any of them are unable, they are permitted to feed, as a Kaffarah for each day they miss, a poor person with the local staple food, e.g. about a kilo and a half of rice. This obligation is waived for those who cannot afford this due to poverty, and there is no sin on them.

Fourth, Those residents should be informed that they have accumulated funds, and that Zakah becomes Wajib on the money of each person if it reaches the Nisab (the minimum amount on which Zakah is due) and a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) has passed on it. As for those of them who are insane, it becomes Wajib on those responsible for their money to pay the Zakah due on this money according to Shari`ah.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



The second question of Fatwa no. 18401

Q 2: I keep a trust, which is a sum of money, that belongs to some of my relatives

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whom I have become their guardian after the death of their father. Is Zakah (obligatory charity) due on this money or not? Am I obliged to invest it? If I cannot invest it due to an illness or being too busy with my formal job, how can I then invest it for the benefit of these inheritors? Is Zakah due on it or not, whether or not I manage to invest it? Please accept my best regards to Your Eminence.

A: It is Wajib (obligatory) on you to pay the Zakah due on this money if it reaches the Nisab (the minimum amount on which Zakah is due) and a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) has passed on it while it is in your possession. The requirements of the Shar`y (Islamically lawful) guardianship include the investment of the wealth of those under guardianship so that it is not consumed through Zakah. Your reference in all this is the Shar`y court. Thus you should consult it in order to examine the matter according to Shari`ah (Islamic law).

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



The second question of Fatwa no. 20887

Q 2: I have a building that two years ago I offered for sale, but not with a view of trade. I actually live in it and lease part of it. The reason why I am offering it for sale is that if I get a good price for it, I will sell it, otherwise I will invest it through leasing some of its flats plus my living in it. Yet eight months ago, I decided to sell it and now it is sold. My question is: Is Zakah (obligatory charity) due on its price now or upon the passage of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) from the time of its selling?

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A: With regard to building offered for sale, Zakah becomes due on it upon the completion of a Hawl from the time of the intention to sell it. It must be evaluated upon the passage of the Hawl and one quarter of one tenth of its value should be paid as Zakah.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



The second question of Fatwa no. 21047

Q 2: Some brothers and I combined to buy a piece of land divided into 6 plots. My intention when buying this plot was to build a house on it for myself, In sha'a-Allah (if Allah wills). Yet when we negotiated the matter of the distribution of these plots, we disagreed regarding the method of distribution. To avoid the failure of the purchase, we all opined that the share of each one of us should be common, and after our selling it, we can divide its price each according to his share. It should be known that I now intend to hold my share of the land until it has increased in value and then sell it. Is there Zakah (obligatory charity) due on my share of the value of the land?

I have a piece of land I bought in 1413 AH, which I applied to the Real Estate Fund to obtain. My intention is to sell this plot and buy another one after the announcement of my name by the Fund. Is there Zakah due on this land?

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I have a piece of land that was given to me by the municipality in 1408 AH. I have kept it since that time in the hope that its value may increase, so that I can sell it and buy another plot to build a house for myself at my present residence. Is there Zakah due on this land?

A: If you all intended to sell the mentioned plot, and a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) has passed since you intended to sell it, it becomes Wajib (obligatory) on each one of you to pay the Zakah due on his share if its value reaches the Nisab (the minimum amount on which Zakah is due). Each one should estimate the value of his share upon the passage of a Hawl and pay one-quarter of one-tenth of it as Zakah. The beginning of the Hawl should be counted from the time you intended to sell the plot. Zakah is Wajib only on those who intended to sell their share of the plot, not on those who intended to keep it. The same ruling applies to the other land you own, i.e. if you intended it for sale, Zakah becomes due on it in the same manner mentioned above. It makes no difference whether it came into your possession as a gift or by any other means.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 21061

All praise be to Allah Alone, and peace and blessings be upon the last Prophet. To proceed:

The Permanent Committee for Scholarly Research and Ifta' has examined the letter sent to

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His Eminence the Grand Mufti by His Highness the Director General of the Department of Missions Affairs, subordinate to the Ministry of Higher Education. The letter was sent under number B4/12452, and dated 24/6/1420 A.H. It was transmitted to the Committee from the Secretariat General of the Council of Senior Scholars under number 3378 and dated 26/6/1420. His Highness has asked the following question:

We want to put before the reverent Committee that the Ministry of Higher Education is responsible for supervising disabled students in sanatoriums outside the Kingdom. These students receive monthly allowances that have accumulated into large sums with the passage of years, which now amount to more than one million Saudi riyals. As some of these sums are invested in Islamic banks, this led to the accumulation of their annual revenues. These funds are still in the banks after the completion of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due), which makes Zakah (obligatory charity) due on them. Since the Zakah cannot be returned to the Ministry, it has been suggested that it should either be spent on children of Saudi parents residing in that country who are stranded and have no financial resources, or be transferred to philanthropic associations in the Kingdom to disperse to recipients deserving of Zakah. Please provide us with the opinion of the Committee regarding the two opinions mentioned above, or advise if there is a preferable third opinion.

We then contacted the hospital to get more details about the question. His Highness the Director General of the Department of Missions Affairs replied with the following letter, number B4/14213, and dated 16/7/1420 A.H.:

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We sent letter number 12452, dated 24/6/1420 A.H., enquiring about the opinion of the Permanent Committee regarding the Zakah due on the money of disabled students residing outside the Kingdom. The reverent Committee asked for some information from the representative of the Ministry, Dr. Sulayman ibn `Abdur-Rahman Al-`Anqary, the former cultural attaché in the Arab Republic of Egypt, when he met His Eminence the Grand Mufti of the Kingdom and their Highnesses the members of the Permanent Committee on Tuesday, 10/07/1420 AH, at the headquarter of the Permanent Committee in the General Presidency of the Departments of Scholarly research and 'Ifta'. Thus it is our pleasure to report the following:

1- A monthly allowance is given to each disabled student from the budget of the

Ministry, and is deposited into the bank account of the cultural attaché.

2- The funds referred to here - which remained after the completion of several Hawls - belong to mentally retarded persons who cannot dispose of the scholarship money allocated to them. Moreover, the parents of many of them do not want to draw on these balances, and other parents have no contact with the cultural attaché.

By virtue of his work, the cultural attaché is the person who receives this allowance money

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and deposits it into his bank account, where he spends from it on the needs of each disabled person and invests the rest for their benefit.

We hope that this meets all requirements and that the reverent Committee will provide us with the opinion of their Eminence the Shaykhs.

After studying the Fatwa request, the Committee answered that the issue covers the following cases:

The first case: The disabled person can be of legal age and have sound mind. Those in this category should be informed of the amount of Zakah due from them upon the completion of a Hawl. The cultural attaché who is responsible for them should deduct the value of the Zakah from the account of the disabled person - after asking his permission - and pay it on their behalf to the deserving recipients of Zakah, i.e. the poor, the needy, and the other categories of the deserving recipients of Zakah.

The second case: The disabled person can be underage or mentally retarded, but have a guardian, whether be it his father or anyone else. For those in this category, it is their guardian who should be informed of the amount of their balance and the amount of Zakah due from them upon the completion of a Hawl. They should also be notified that the Zakah money can either be sent to them to be paid to the Zakah recipients or that they should authorize the attaché in this regard.

The third case: The disabled person can be underage or mentally retarded, and have no guardian, or have a guardian who abandoned him. The cultural attaché is officially responsible for the affairs of those in this category, and should deduct the sum of Zakah due from the balance of the disabled person and pay it to the deserving recipients of Zakah, i.e. the poor, the needy, and the other categories of the deserving recipients of Zakah.

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May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 20434

Q: Please advise us regarding the following issue, may Allah benefit you! I work in accommodating Muslims coming to perform Hajj or offer `Umrah (lesser pilgrimage). We rent the whole building from the landlord for one million riyals, which we pay in full. We rent out the apartments during the month of Ramadan and the three months of Hajj. During the other months of the year, we rent few apartments, because it is necessary for those coming to offer `Umrah to get visas from the embassy, which remains suspended during the first three months of year, the whole month of Shawwal, and during the first half of Dhul-Qa`dah. During these months the rentals fall into complete stagnation. What matters, may Allah reward you, is that we continue to pay the salaries of our workers and staff throughout the whole year. Throughout the year (about 300 days) we also pay to have water trucked in; during the Hajj season, the price of the water truck cargo increases threefold. We also pay electricity and telephone charges, and repaint the building each year. Our income from profits is only in the range of 8% or 10% of the value of the lease. Thus we ask you, by Allah, is the Zakah (obligatory charity) due on us or on the landlord of the building who receives his due right on the day of concluding the contract? Please advise us regarding this matter, may Allah benefit you, since Your Eminence and Your Fatwas are our only reference. May Allah bless you and your life.

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A: A: Any net rental income you receive from the building throughout the whole year (minus expenses) should be added to your other money and you should pay Zakah on the total upon the passage of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due), since the rent is considered to be the profit of your property. The ruling on dividends is that they should be added to the capital when paying Zakah. As for the other rent paid in full to the landlord of the building upon concluding the contract, it is Wajib on him to pay Zakah on what remains of it upon the passage of a Hawl if it reaches the Nisab (the minimum amount on which Zakah is due).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz



The second question of Fatwa no. 19966

Q 2: I heard a question directed through phone, stating the following: There is a person who appointed for his wife a deferred Mahr (mandatory gift to a bride from her groom) that reached the Nisab (the minimum amount on which Zakah is due) but she did not receive it. Knowing that a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) has passed on this, should the woman pay Zakah on it? The answer was: The deferred Mahr of a wife takes the same ruling as all her other property. Thus, she should pay Zakah on it if it reaches the Nisab and a Hawl has passed on it. If it is a debt owed by the husband, the Zakah due on it has the same ruling as Zakah on debts.

My question is: What is the difference between Mahr and deferred Mahr? When should the Mahr be paid to the wife? As far as I know, the deferred Mahr is to be paid in case of Talaq (divorce pronounced by a husband) or the death of the husband. I have been married to my paternal cousin for 25 years and we are leading a peaceful life, praise be to Allah. My paternal uncle (may Allah be merciful to him) had imposed on me a deferred Mahr of five thousand dollars.

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Is it to be considered a debt due on me that I should pay as soon as possible? Is Zakah due on it throughout this period?

If there is Zakah due on it, on whom is it due, i.e., on the husband or the wife? If it is due on the latter, should she pay it all at once upon receiving the Mahr? It should be noted that I pay the Zakah due on my property, praise be to Allah, and my cousin did not demand that I give her this Mahr, nor has such a thought ever crossed her mind. Moreover, if I ask her to free me of this debt, she will do so, since she knows that all I own is for her and our children both during our lifetime and after our death. I want to behave in the right way and discharge my responsibility, if I have to pay it to her immediately, even if she does not ask for it.

A: With regard to deferred Mahr, this is considered a debt owed to a wife by her husband, which she should pay Zakah on for every year if it reaches the Nisab or more, unless her husband is insolvent or the receiving of Mahr is conditioned by Talaq or the death of her husband, in which case no Zakah is due on her until she takes possession of it and one Hawl passes on it.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 13815

Q: I proposed to a girl and - praise be to Allah - our marriage contract was concluded, in which we agreed that the consummation of the marriage will take place within less than a year. I bought the amount of gold we agreed on, which was about 42,000 (forty-two thousand riyals). Before the completion of

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the marriage, I applied to join a military college, where - all praise be to Allah - I was admitted. Knowing that the period of study in the college is three years, her father only consented for the marriage to be completed after graduation, i.e. after three years. After I bought the required gold, I deposited it in the gold shop in trust with the shop owner and not for trade. After a full year had passed since I bought the gold, I wanted to pay the Zakah (obligatory charity) due on it. However, the shop owner told me that there was no Zakah due on it and advised me to ask about this, but I did not ask. The gold remained with him for three years, during which time we paid no Zakah on it. Then after that the marriage was completed and the gold was in my wife's possession for two years. Before the end of the second year, she sold and replaced some of it. Now all the gold has been stolen, with nothing of it remaining except what she was wearing. What should I do? Five years passed without me paying Zakah on this gold. Now the gold does not exist, except for the small amount worn by my wife. The weight of all the gold is unknown to us; what we know is the price paid for it (42,000 riyals). How can I calculate the Zakah due on it? I am very worried and obsessed with the thought of paying the Zakah due on it.

Should I pay the Zakah due on it for the past five years according to my estimation? If there is Zakah due on it, must I pay the total sum at one time, or can I pay it in monthly premiums when receiving my salary? Am I sinful for not having paid the Zakah for the past five years?

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Is there a Kaffarah (expiation) for this?

I trust you to answer me regarding all these inquiries, may Allah reward you with the best!

A: Zakah is due on the mentioned gold for the five years mentioned, even if it does not exist at the present time. You should repent and seek forgiveness for the delay in paying the due Zakah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



Fatwa no. 13785

Q: I would like to inform Your Eminence that I have a showroom for both selling and purchasing cars. I only got permission to open the showroom after depositing a sum of twenty thousand Riyals in SAMA (Saudi Arabian Monetary Agency), which I will restore within six years without any increase on the sum. We hope that Your Eminence would explain whether Zakah (obligatory charity) is due on this sum or not.

It should be noted that I do not benefit from it, and that I can only receive it after the closure of the showroom, which is unknown to me, i.e., whether this will take place after one or twenty years. If Zakah is due on this sum, should I pay Zakah for the previous years, each year according to its due Zakah, or from now? If there is no Zakah due on it, we hope you would inform us about this. May Allah reward you with the best for benefiting us and all Muslims.

A: If the reality is as you mentioned, there is no Zakah due on you regarding the sum you mentioned until receiving it

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and you start counting a new Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) from the date of receipt.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 14261

Q: My savings of many years out of Allah's provision for me - i.e. my salary and suchlike - have reached the Nisab (the minimum amount on which Zakah is due). Even though this money has grown with the passage of time, I have not fulfilled Allah's obligation on me regarding paying the Zakah due on it. I had the idea to use this money to voluntarily build a Masjid (mosque) for Allah's sake to both express my obedience to Him and seek His mercy and pleasure. I have already started building the Masjid but it is not yet completed. Is it **Wajib** (obligatory) for me to pay Zakah (obligatory charity) on this money if it is already being spent in Allah's Cause? Please clarify this for me, may Allah forgive us both! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: It is **Wajib** on you to pay the Zakah due on your savings for the past years if they reached the Nisab and a Hawl has passed on them. As for the money you have dedicated for building the Masjid, there is no Zakah due on it beginning from the time you so intended it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



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Fatwa no. 17613

Q: I know that there is a Shar`i ruling that permits spending the Zakah (obligatory charity) due on the money of the Zakah payer on those for whom Nafaqah (obligatory financial support) is not his responsibility. Since my wife is employed, is what she spends out of her income to be considered out of the Zakah due on her property, even if she spends the whole amount on her children? Our justification for so doing is that Nafaqah on the children is not her responsibility, but the responsibility of their father.

A: If your wife spends her whole salary and saves nothing within a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due), there is no Zakah due on her. On the other hand, if she has saved dirhams out of her salary or any other resource, on which a Hawl has passed, Zakah becomes due from her for this money. It is not permissible for her to spend Zakah on her children, since the Zakah due from a parent is not permitted to be spent on his child and vice versa.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 15275

Q: We are the committee responsible for serving cooked food to the security forces in the Diplomatic Quarter in Riyadh. We are responsible for deducting a fixed monthly sum from each soldier and officer in the force, according to their desire and in accordance with the orders and instructions issued by the competent authorities.

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In return, we serve cooked meals including breakfast, lunch, and dinner for all the staff on the force. At the end of each month we have either a deficit or a surplus of funds. Any surplus is deposited into the subsistence fund to be taken from when necessary. When the total balance of this fund reaches a certain level, we use this money instead of deducting the fixed sums from the forces for one month.

Our inquiry, Your Eminence is: Is it Wajib (obligatory) for us to pay Zakah on the total sum that goes into the subsistence fund as a balance, upon the passage of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due)?

Please explain the ruling for us to always follow, may Allah protect you.

A: If the contribution of each of the individuals reaches the Nisab (the minimum amount on which Zakah is due) and one Hawl has passed on it, Zakah becomes due on it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 18223

Q: Accompanied by his youthful brother, a young man came to propose to my sister two years ago, at which time they gave us forty thousand riyals as half the Mahr (mandatory gift to a bride from her groom).

My question is: If a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes on this Mahr, should we pay Zakah (obligatory charity) on it? Should the Zakah be paid out of the Mahr or from another source? It is worth mentioning that last year we paid the Zakah due on it

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from the Mahr itself. Please explain this for us, may Allah reward you with the best!

A: Zakah becomes due on the Mahr of a woman if it remains in her possession after a Hawl has passed on it since the marriage contract, where one-quarter of one-tenth should be given in Zakah. On the other hand, if the mentioned sum was paid upon the betrothal, where the marriage contract was not concluded between them, the Zakah on this money becomes due from the man who paid it, since the sum is still in his possession as it has not yet been transferred into the woman's possession.

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The third question of Fatwa no. 19283

Q 3: A person has banknotes of a thousand naira in his private possession. Is it Wajib (obligatory) for him to pay Zakah (obligatory charity) on it? What is the amount of Zakah due according to the Four Madh-habs (Hanafy, Maliki, Shafi`y, and Hanbaly)?

A: Zakah becomes due on this money if it reaches the Nisab (the minimum amount on which Zakah is due) and a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) has passed on it. At this time, one quarter of one tenth (i.e. 2.50%) of it should be given as Zakah.

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The second question of Fatwa no. 16585

Q 2: I am an employee living in government house, for which I paid insurance of 5,000 riyals when I received the house. When I want to leave the house, the sum will be paid back to me. It should be known that the responsible body deposits these insurance sums in the American bank. My question is: Is Zakah (obligatory charity) due on this insurance? Is it permissible for these officials to deposit these sums - that amount in total to more than one million riyals - in the bank? It is worth mentioning that the employees who pay these sums do not agree to them being deposited in the bank.

A: If the purpose behind depositing the mentioned sums in the bank is to protect them, there is no harm in doing so. On the other hand, if they are intended for usurious investment, this is not permissible. Either way, it is Wajib (obligatory) for the owner of the money to pay the Zakah due on it if it reaches the Nisab (the minimum amount on which Zakah is due) and a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) has passed on it.

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Fatwa no. 19467

Q: I own a house that I lease to a company, for which I receive the rent in advance every two years. I deposit the full sum in the bank. Upon the passage of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due), I pay the Zakah (obligatory charity) due on it. Is Zakah due on the sum remaining after paying Zakah if

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another Hawl passes on it? It is worth mentioning that other than the Zakah I take nothing from this sum and that I owe certain premiums that I repay to the Real Estate Development Fund, since that is the body that lent me the money to build the house. The yearly premium I pay is 9,593 SAR. I still owe the sum of 253, 821 SAR to both the REDF and to others. Is the Zakah waived for me due to my debt? As for the fixed money whose Zakah was once paid, is there Zakah due on it again once another Hawl has passed on it? If this money is less than the total debt, is Zakah due on it?

A: It is Wajib for you to pay Zakah on your remaining money, whether deposited in a bank or any other place, if it reaches the Nisab (the minimum amount on which Zakah is due), every time a Hawl passes on it.

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First question of fatwa no. 17574

Q 1: I am a university student and I barely have enough food to last the day. This is also the case with my brother who is studying abroad. I have a family of six sisters and my mother. Praise be to Allah, my mother observes Salah (prayer) regularly, observes the Sawm (fast) of Ramadan (the ninth month of the Islamic calendar), and obeys her Lord as much as she can. My father (may Allah be merciful with him) passed away and left us some money on which we depend

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after putting our trust in Allah (Glorified and Exalted be He). The problem is two-fold:

First: The money that my father left is deposited in a Riba (usury/interest)-bearing bank and none of us has the right to dispose of it except my mother, who only uses it to buy our clothes, food, necessary commodities, and education. I advised her repeatedly using all possible ways of kind encouragement, and firm discouragement, to withdraw the money from the said bank. At times our discussions go further and become far worse, until quarrels and estrangement take place due to this issue.

Second: She refuses to pay the due Zakah claiming that we are orphans and more in need of it than others. She also argues that there is no one who legally deserves it in our community. And even if the legal recipient is found, you will find him a drunkard who squanders all his money on wine-drinking until he becomes insolvent; or a smoker who wastes his money on smoking. When I advise her vehemently, she only pays a small sum and asks that I send the rest to my brother for his education. I reply that it is impermissible to pay the Zakah to my brother because he has a share in the money, but she claims that she has asked people who say it is permissible to do so.

Please, guide me regarding what I should do and how to behave with her? I fear that Allah will reject my Du`a' (supplication) because my food, drink, and clothes are Haram (prohibited i.e. of prohibited source)? How can my Du`a' be answered? How do I escape this problem and what is the solution for it?

A 1: First: Depositing money in a Riba-bearing bank is permissible, if no interest is taken on the money, when necessary. However, if the deposit yields a usurious interest, it is impermissible, for this is a form of Riba (usury).

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Second: If the money reaches the Nisab (the minimum amount on which Zakah is due) and a full Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes, Zakah becomes due on it even if it is in the possession of orphans and their likes. You should be kind to your mother when showing her the Islamic ruling. Her claim that there are no poor people is not a legal excuse for her to withhold Zakah, because Zakah is Wajib (obligatory). Allah (Exalted be He) states: [﴿And those who hoard up gold and silver \[Al-Kanz: the money, the Zakât of which has not been paid\] and spend them not in the Way of Allâh, announce](#)

unto them a painful torment.) ﴿On the Day when that (Al-Kanz: money, gold and silver the Zakât of which has not been paid) will be heated in the Fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said unto them): "This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard."﴾ The Prophet (may Allah's Peace and Blessings be upon him) also stated: ﴿If any owner of gold or silver does not pay what is due on him, when the Day of Resurrection would come, plates of fire would be beaten out for him; these would then be heated in Hellfire and his sides, his forehead and his back would be cauterized with them. Whenever these cool down, (the process is) repeated during a day the extent of which would be fifty thousand years, until judgment is pronounced among worshippers, and he sees whether his path is to take him to Jannah (Paradise) or to Hellfire.﴾ You should continue to advise your mother and clarify for her that the payment of Zakah is a source of blessing and abundance. If she gives the Zakah to you, then give it to the poor and do not send it to your brother, because it is the due Zakah on your and his money.

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Third question of fatwa no. 17299

Q3: If I have a sum of 30,000 Saudi Riyals that yield about 2,000 Riyals. After the passing of a full Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due), should I pay the Zakah (obligatory charity) due on the sum of 30.000 Riyals only or on the total sum after the monthly increase although the last increase occurred only one month before the completion of the Hawl?

A3: It is Wajib (obligatory) to pay Zakah due on the money including the profits and other increases after the passing of the Hawl. If the increase is a profit, the Hawl is the same for both the capital and the profit. However, if the money gained is not a profit, then Zakah becomes due on it after the passing of a Hawl. However, if a person pays the Zakah on it in advance, it is acceptable.

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The second question of Fatwa no. 16027

Q 2: A needy person who has no home, store, or agricultural land, and also has not got married for shortage of money, is now working in the Gulf region and is saving money at the Islamic banks to build a house, buy a store or

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agricultural land. In the meanwhile, the sum saved reached the Nisab (the minimum amount on which Zakah is due) and a full Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passed. Is Zakah (obligatory charity) due on it or not? Please advise me. May Allah reward you.

A: If the sum reaches the Nisab and a full Hawl passes, Zakah becomes due on it, even if the person saves it to build a house, or for marriage, or similar purposes.

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Second question of fatwa no. 17832

Q 2: The deferred Mahr (mandatory gift to a bride from her groom) of my wife has been due on me for about ten years. She asks if Zakah is due on this deferred Mahr? If it is due, how should it be calculated? It should be noted that I cannot repay this deferred Mahr on demand and it forms a Nisab (the minimum amount on which Zakah is due).

A 2: The Zakah is due on the Mahr if it reaches the Nisab and a full Hawl passes from the contract of marriage because the wife owns it upon concluding the contract of marriage. Thus, it is Wajib (obligatory) on your wife to pay the Zakah due on her Mahr during the past period.

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Second question of fatwa no. 15530

Q 2: If I have some money deposited at the bank. After the passing of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due), I pay the Zakah due on the money from other money I possess. Is this permissible, as I pay from other Dirhams with me?

A 2: It is permissible for a person to pay the Zakah due on the Dirhams in his possession from other money after the passing of the Hawl, especially when his money is due on other people or in deposits. Thus, after the passing of the Hawl, he should pay the Zakah from the money he owns, because Zakah is due on him and he is permitted to repay it from the same money on which Zakah is due or from other money.

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Fatwa no. 15701

Q : I work in this blessed land and I receive a monthly salary of 1000 Riyals. Should I pay Zakah on the total annual sum that I take back to my country by the end of the year? Should the payment be only at the end of the year?

A: It is Wajib (obligatory) upon the Muslim, who has money that amounts to the Nisab (the minimum amount on which Zakah is due) or is more, to pay the due Zakah on it after the passing of the Hawl. The due Zakah is 2.5% and it should be paid to the deserving legal recipients of his location.

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Fatwa no. 15682 Q: I save some money to carry out kidney transplant surgery. The necessary sum must exceed the Nisab (the minimum amount on which Zakah is due). Is Zakah (obligatory charity) due on such money?

A: If the case is as you have mentioned, it is Wajib (obligatory) upon you to pay the due Zakah on the sum after the passing of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) from the time when the sum reaches the Nisab. The amount of Zakah is 2.5%.

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Zakat-ul-Fitr

Second question of fatwa no. 14893

Q 2: It is the habit that my brothers give Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) to my mother to distribute it because they are not living in the town and are not familiar with the inhabitants. Is this permissible? However, I distribute Zakah (obligatory charity) according to my own knowledge and when she knows, she gets angry with me. Am I to blame? Am I unjust to my mother through this behavior?

A 2: Your brothers should pay Zakat-ul-Fitr that is due on them to the poor existent in the place in which they live at the time when Zakat-ul-Fitr becomes due. However, if no poor people exist near their location and they send the Zakat-ul-Fitr to your mother to distribute it, you should not distribute it unless you have her permission. That is because she is the agent and she should distribute Zakat-ul-Fitr in person or entrust a trustworthy person, with whom she is satisfied, whether she chooses you or anyone else.

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Fatwa no. 13886

**All praise is due to Allah. May peace and blessing be upon the Last Prophet! To proceed
The Permanent Committee for Scholarly Research and Ifta' has reviewed**

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what was sent to the General Chairman from the Charity and Social Services Society, Yanbu`. It is referred to the committee from the Secretariat General of the Council of Senior Scholars with number (6143) and dated 28/10/1410 A.H. The society's question reads as follows:

Some citizens and other foreign residents came to us asking those in charge of the society to accept Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast), due to their unawareness of the legal recipients worthy of the Zakah in the city. The process runs as follows:

- 1. The society does accept the value of Zakat-ul-Fitr [i.e. does accept it in cash].**
- 2. The society then buys rice with the money of Zakat-ul-Fitr delivered to it.**
- 3. By the end of Ramadan and at the fixed time of the payment of Zakat-ul-Fitr, the society forms committees for the distribution of Zakah in the city, the neighboring villages and desert communities.**

Upon the request of the honorable brothers, we present this question hoping to receive the Shar`y (Islamically lawful) opinion in this regard. As for the distribution of Zakah to the neighboring villages and desert communities, we would like to know if it is acceptable when the distribution is delayed beyond the legal time fixed? We are waiting for your Fatwa (legal opinion issued by a qualified Muslim scholar) on this issue. May Allah grant us all success to do what leads to welfare and goodness! Kindly receive our question and accept our due greetings and assurance of respect!

After studying the case in question, the committee answered that there is nothing wrong with the society's undertaking

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the duty of distributing Zakat-ul-Fitr on behalf of those entrusting it with this duty. The society should pay the Zakah before Salat-ul-`Eid (the Festival Prayer) and it is impermissible to delay it, because the Prophet (may Allah's Peace and Blessings be upon him) commanded the payment of Zakat-ul-Fitr to the legal recipients before Salat-ul-`Eid and it is Wajib (obligatory) to pay it in the form of food, not money.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



Fatwa no. 15767

Q: We know that Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) is Wajib (obligatory) upon every Muslim who should pay it for himself and for those under his charge such as his children, wife and servant. However, if the wife travels to visit her parents in another country and stays there for more than two months until it is the day of `Eid-ul-Fitr (the Festival of Breaking the Fast) while she is still there at her parents, should the husband pay Zakat-ul-Fitr due on her or should her parents pay it, because she is staying with them at the time of payment?

A: If the case is as you have mentioned, Zakat-ul-Fitr that is due on the wife should be paid by her husband.

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Third and fifth questions from fatwa no. 15888

Q 3: Is it permissible to pay the Zakah (obligatory charity) due on me to the chieftain of the tribe? Note that he does not deliver the Zakah to the legal recipients and he takes it himself. Is it permissible to take the ewe due on the sheep of my brother as Zakah and give its price to the Zakah collectors? Is it permissible for me to do that and retain the ewe with my sheep where it feeds and drinks?

A 3: It is only permissible to pay the Zakah to the Muslim ruler on demand or to the poor. It is permissible to pay the Zakah to the chieftain of the tribe if he distributes it to the legal recipients, provided that the ruler does not request it officially. However, if the chieftain takes Zakah for himself, it is impermissible to pay it to him. It is also impermissible to pay the value of Zakah due on the cattle unless Zakah official collectors request the value of the cattle; only then, the value is accepted. As for retaining the ewe that you bought from your brother with your sheep, there is nothing wrong with that.

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Q 5: Is it permissible to pay the equivalent of Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) in cash to the needy, by giving them the price of the prescribed amount of staple food, i.e., a Sa` (1 Sa` = 3 kg. approx.)?

A: It is not permissible to pay money instead of food as Zakat-ul-Fitr. The Prophet (peace be upon him) commanded the giving of food as Zakat-ul-Fitr and specified its weight in Sa`, which indicates that it is fixed and that payment of its value does not discharge the obligation. The poor can then sell the food after receiving it and make good use of the money.

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The third question of Fatwa no. 16428

Q 3: Is it obligatory on a host to pay Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) on behalf of his guests who spend the whole of Ramadan at the host's home? Is it obligatory to pay Zakah on behalf of a woman, whose marriage is not consummated, bearing in mind that she is still at her father's home? What is the meaning of the Hadith reading: (The Prophet (peace be upon him) commanded the payment of Zakat-ul-Fitr for every Muslim whether minor or old, free or slave.) (Related by Al-Daraqutny on the authority of Ibn `Umar and was ranked as good by Al-Albany) May Allah bless you. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you.)

A: A Muslim may pay Zakat-ul-Fitr on behalf of the guest whom he supported during Ramadan if he was informed of that and the guest agreed before the payment. However, it is better for the guest to pay Zakat-ul-Fitr on his own behalf from his own money for it is he who is addressed by the Prophet's (peace be upon him) order.

Zakat-ul-Fitr on behalf of the wife whose marriage is not yet consummated has the same ruling as that of expenditure; as the husband is not required to pay her expenses until she comes to his home. The same applies to Zakat-ul-Fitr.

The meaning of the Hadith mentioned above is that the Messenger of Allah (peace be upon him) ordered Muslims to pay Zakat-ul-Fitr on behalf of their dependants.

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Fatwa no. 20923

Q: One of the Arab countries undertakes the duty of collecting Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) from people in cash through Zakah officers sent to villages and cities. These sums of money are collected and delivered to the balance of the ministry of social affairs of the state to be paid throughout the year on a periodic basis. Every three months, the aid is given to the legal recipients registered in social affairs. However, the aid may be delivered to some people who are not legal recipients. This money also covers the salaries and allowances of the government officials who undertake the task of collecting these sums from villages and cities. Thus, Zakat-ul-Fitr is considered a source of supplying the ministry of social affairs. Some people feel uneasy about this and then pay Zakat-ul-Fitr twice. First, they pay it according to the legal command. Second, they deliver it to government officials. Please, advise us about the validity of this activity to inform people and guide them to the proper legal way in this regard. Please let the Fatwa (legal opinion issued by a qualified Muslim scholar) be in written form to be easy for us to print it out.

A: You should pay Zakat-ul-Fitr at the due time that is legally fixed for its payment, which is the night preceding the day of `Eid-ul-Fitr (the Festival of Breaking the Fast). However, it is acceptable to give it one or two days earlier than the day of `Eid-ul-Fitr. The amount given should be Sa` of staple food which is about 3 kilograms that should be of edible substance (i.e. wheat, barley, corn, rice, etc). It is not acceptable to pay the value of the Sa`, because the Prophet (peace be upon him) commanded us to give it out of the [staple] food.

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The sixth question of Fatwa no. 15925

Q 6: I live in Saudi Arabia, while my wife and my son live in Egypt; should I pay Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) on their behalf? Please note that my wife lives with my father, mother, and sisters; should my father pay Zakat-ul-Fitr on behalf of me and them in Egypt? Please note that some of our relatives there are deserving recipients of Zakah.

A: You should pay Zakat-ul-Fitr in the country where you will be staying till the end of Ramadan. Your father should pay it on behalf of your wife and children in the country where they are staying. However, if you pay their Zakat-ul-Fitr along with yours in the country where you are staying, there is nothing wrong with this. The same applies if they pay your Zakat-ul-Fitr in the country where they are staying.

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The first and second questions of Fatwa no. 17299

Q 1: Should I pay Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) on behalf of the orphan whom I support in

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Africa?

A 1: Zakat-ul-Fitr should be paid in the country where every person lives before the end of Ramadan, for it is related to the body, i.e. it is a purification for the body. Accordingly, the orphan in question should pay it himself in his country or it should be paid there on his behalf by the organization that supports him.

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Q 2: What is the real value of the Sa` mentioned in the Prophetic Hadith relevant to Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast)?

A: Zakat-ul-Fitr must be paid of the staple food and it is not acceptable to pay the value. The amount of the Sa` is 3 kilograms approximately.

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Fatwa no. 18393

Q: What is the amount of Zakat-ul-fitr (obligatory charity paid before the Festival of Breaking the Fast) in kilogram? I have given out an amount of ten kilograms of rice on behalf of four members of my family, but later I doubted and asked about the amount due on every single individual and was told that it is 2.25 kg.

I hope Your Eminence would inform me of the amount in kilograms, and what should I do if the amount I gave out fell short of the due amount? Please give us Fatwa. May Allah reward you with the best.

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A: The amount of Zakat-ul-Fitr which is due on every individual is about three kilograms of rice or other staple foodstuffs of the region where one lives. Accordingly, the questioner should make up for the incomplete amounts remaining as due Zakat-ul-Fitr on behalf of those four persons.

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The first question of Fatwa no. 18426

Q 1: If for paying Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) to a specific person, one takes a bag of rice with a label showing that the weight of the bag is 40 or 45 kilograms according to the measure of the producing company. Thus, it is taken without emptying and measuring it by means of Sa`, according to which every 3 kilograms are regarded as one Sa`. In case the weight of the bag is less than the required amount, one will add to it, but if it is more, it will be Sadaqah (voluntary charity). Is this permissible?

A: It is necessary to be sure of the measure of the bag, which one will give as Zakat-ul-Fitr. It is not sufficient to depend on the label written on the bag or the random estimation that it equals such and such amount, because it may be of a lesser amount, thus one is not fully clear from the obligation of Zakat-ul-Fitr.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 8; Page No. 267)

The first question of Fatwa no. 18700

Q 1: Rice is the most common food used in our land. We use the prophetic Mud (a dry measure of half bushel, 543 grams) for measuring, which legally suffices for one person. After that, we measure the bag of rice and draw our measure on this basis. We determine the number of Muds that each bag contains and give Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) according to this basis. What is the legal ruling on this work? Is it permissible or not?

A: The value of the Prophetic Sa` is 3 kilograms approximately, so everyone should give this amount, i.e., 3 kilograms, as the obligatory charity paid before `Eid-ul-Fitr (the Festival of Breaking the Fast). Now that you know the amount that should be paid by each person, you can calculate the amount required from a number of people.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The tenth question of Fatwa no. 20308

Q 10: Sometimes we give out the soul-purifying Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) to the Fuqaha` (Muslim jurists) following this Madhhab (School of jurisprudence), and at other times to the needy.

A: Allah (Exalted be He) has enjoined one sort of Zakah (obligatory charity) to be taken from the wealthy whose property has reached the Nisab (the minimum account on which Zakah is due) or more. This Zakah is taken from the wealthy to be given to the poor and the rest of the eight deserving recipients of Zakah

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whom Allah (Glorified and Exalted be He) has specified in Surah At-Tawbah, saying: ﴿As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm), and to free the captives, and for those in debt, and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allâh. And Allâh is All-Knower, All-Wise.﴾ So, if a Muslim has given their Zakah to any of these categories or to the ruler, they shall have fulfilled their duty. A Muslim is also permitted to give some of their Zakah to the ruler and the rest to some of these categories, unless the ruler demands it all. However, it is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and groundless to enjoin the wealthy to give the Zakah twice: once to the ruler and again to any given person like a Faqih (Muslim jurist). This is an unjust act that must be avoided. I have been informed that some people assign an amount of money to be taken from their wealth as a due obligation for the benefit of some shaykh belonging to a Sufi order. The amount assigned is one-fifth of one's wealth, and such shaykhs say: This is the fifth of the booty due on people. Also, they regard the properties of Shi`ah (Shi'ites) as Ghanimah (war-booty). Actually all these obligations are void and have nothing to do with the pure Shari`ah (Islamic law). As for the one-fifth which Allah (Exalted be He) has mentioned in the Ayah (Qur'anic verse) that reads: ﴿And know that whatever of war-booty that you may gain, verily one-fifth (1/5th) of it is assigned to Allâh, and to the Messenger, and to the near relatives [of the Messenger (Muhammad صلى الله عليه وسلم)], (and also) the orphans, Al-Masâkin (the poor) and the wayfarer﴾ it refers to a one-fifth of the properties Muslims take from the Kafirs (disbelievers) as a Ghanimah after defeating them. This amount of wealth is distributed by the ruler who is (supposed to be) the commander of the believers or the king of the state who

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led the war against the Kafirs, or by his deputy to the recipients mentioned in the Ayah and for the public interests exactly like the way of distributing the Fay' (booty gained without engagement in war). So judges, teachers and Muslim soldiers are given an amount from it that would help them dedicate themselves to their jobs as explained by scholars on the issue of the recipients of Fay' and the one-fifth of the Ghanimah.

This means that all Muslim sects have to submit to the Islamic laws on all affairs: on the issues of

Zakah, Fay', Ghanimah and so on. They are not allowed to deviate from the Muslim mainstream by innovating rulings which have nothing to do with the Islamic Shari`ah, as this constitutes a breach of the rulings of Shari`ah and opposition to Allah (Exalted be He), His Messenger (peace be upon him) and Muslims. It further creates a gap between Muslims which sows dissension and contention. This would eventually harm Muslims and help their enemy to prevail over them.

Zakat-ul-Fitr has to be given to the poor and needy, as Ibn Abbas (may Allah be pleased with him and his father) is reported to have said: [\(The Messenger of Allah \(peace be upon him\) ordained Zakat-ul-Fitr as a purification from idle or indecent talk for those observing Sawm \(Fast\), and as food for the needy.\)](#) He (peace be upon him) further prescribed it to be given before going out for Salat-ul-`Eid (the Festival Prayer). It is also permissible to give it one or two days before the day of `Eid, as it has been authentically reported that the Sahabah (Companions of the Propeht) used to give it to

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the poor one or two days before the day of `Eid. Allah is the One sought for help and guidance to the right path.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 20514

Q 2: A man died before sunset of the last day of Ramadan and another died after sunset; on whom is it obligatory to pay Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast)?

A: Zakat-ul-Fitr is not obligatory on anyone who dies before sunset on the night preceding `Eid-ul-Fitr (the Festival of Breaking the Fast), as it becomes obligatory only after sunset of the last night of Ramadan and the man in question died before the set time of Zakat-ul-Fitr. On the other hand, Zakat-ul-Fitr should be paid on behalf of the person who died after sunset, for it became obligatory on him as he died in the set time of Zakat-ul-Fitr.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The seventh question of Fatwa no. 20628

Q 7: I am a resident of the Kingdom of Saudi Arabia and I want to pay Zakah (obligatory charity) or Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast); is it permissible to pay it here on behalf of myself and my family or should my family pay it on behalf of me and themselves in their country; or should each of them pay it in the country where they live?

A: Every person should pay Zakat-ul-Fitr in the place where he resides until sunset of the last day of Ramadan. The person in question who is a resident of the Kingdom should pay his Zakat-ul-Fitr in Saudi Arabia, while his family should pay their Zakat-ul-Fitr in their country. This is the best. However, there is nothing wrong if the person pays Zakat-ul-Fitr on behalf of his family in the country where he resides, since his family is his dependants. Concerning Zakah on property, the principal ruling is that it should be paid in the place where the money is raised. However, if it is necessary to transfer it to a poorer area where people are in more need of it, it is permissible to do so.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 20670

All Praise be to Allah alone, and peace and blessings be upon the last of the Prophets. To proceed:

The Permanent Committee for Scholarly Research and Ifta' have read

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the question submitted to the Grand Mufty (Islamic scholar qualified to issue legal opinions) from Al-Bir Society in Al-`Urayja' suburb, a question which has been referred to the committee by the Secretariat General of the Council of Senior Scholars no. (6115) on Shawwal 20, 1419 A.H. The question reads as follows:

Charitable organizations, authorized by the poor, collect Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) from the benefactors in behalf of the poor but they distribute it few days after the `Eid-ul-Fitr (the Festival of Breaking the Fast). What is the ruling in this case?

Having reviewed the question, the committee answered that it is not permissible to delay giving Zakat-ul-Fitr beyond Salat-ul-`Eid (the Festival Prayer), unless its deserving recipients authorized someone to take it at its due time in their behalf, in which case the reception of the authorized agent at its due time is the same as if the authorizing persons received it themselves.

May Allah grant us success, and peace be upon our Prophet Muhammad and his family and companions.

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Fatwa no. 20772

Q: Is it permissible for the committees of Zakah (obligatory charity) to buy the items to be given as Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) on the first day of the month of Ramadan and distribute it to the poor at the end of the month, given that the donors have not yet made the intention of giving Zakah? So, is it permissible to give it before making the intention to do so?

A: The time of giving Zakat-ul-Fitr is after seeing the crescent of the month of Shawwal until before Salat-ul-`Eid (the Festival Prayer).

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However, it is permissible to give it one or two days before seeing the crescent but no more. The Zakah payer should give it to its deserving recipients on his or her behalf and on behalf of those he or she provides for. One can also authorize an honest person to give it on their behalf at the due time, for it is an obligation that one must fulfill. So, one is not permitted to make light of it or depend on organizations that do not pay due attention to it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fifth question of Fatwa no. 21593

Q 5: Is it permissible to pay Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) on behalf of the Kafir (non-Muslim) whom I am acting for?

A: It is not permissible for you to pay Zakat-ul-Fitr on behalf of a Kafir, for there is an absence of Islam which is the principal condition for the validity of his action. Zakat-ul-Fitr is a financial act of `Ibadah (worship). This kind of `Ibadah cannot be done on behalf of others except after having their permission if they are Mukallafs (persons meeting the conditions to be held legally accountable for their actions) and a Kafir's intention is not valid. Moreover, if it is not valid due to his Kufr (disbelief), it is not permissible to act on his behalf.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The first question of Fatwa no. 19350

Q 1: At the end of the blessed month of Ramadan 1416 A.H., I did not give Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) that was due on me and my family, as I had work which distracted me from giving it. Actually, I have decided to give it along with this year's. Is it permissible to do so?

A: Zakat-ul-Fitr becomes obligatory starting from sunset on the night preceding `Eid-ul-Fitr until before Salat-ul-`Eid (the Festival Prayer). Anyone who delays it beyond its due time without an excuse shall be considered sinful and should still make up for it. However, it will then be regarded as a sort of Sadaqah (voluntary charity) according to the Hadith reported on the authority of Ibn `Abbas (may Allah be pleased with him and his father): [\(Anyone who gives it out before Salat-ul-`Eid, it will be accepted as Zakah. If anyone gives it after Salat-ul-`Eid, it will be considered Sadaqah.\)](#) (Related by Abu Dawud in his Sunan (v. 2, p. 262-263 Hadith no. 1609), Ibn Majah, Al-Daraqutny and Al-Hakim have related this Hadith with a similar wording)

Therefore, Muslims should not make light of this duty or be too occupied to fulfill it; especially that it serves as purification for the fasting person from idle or bad talk and as a food gift for the needy.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The first question of Fatwa no. 19128

Q 1: With regard to Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) in Europe and the United States; is it permissible

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to collect it and then send it to the Mujahids (ones striving/ fighting in the Cause of Allah) in some Islamic countries? Some people claim that this is not permissible and that it should be paid in cereals and distributed among the needy who are not found in the countries where we are, while the Mujahids are in dire need of it.

A: Zakat-ul-Fitr is obligatory on every Muslim who witnesses sunset on the last day of Ramadan. It is permissible to pay it one or two days before `Eid-ul-Fitr (the Festival of Breaking the Fast). However, it is Mustahab (desirable) to pay it on the `Eid-ul-Fitr day before offering Salat-ul- `Eid (the Festival Prayer), for this is what the Prophet (peace be upon him) and his Companions (may Allah be pleased with them) did. Collecting Zakat-ul-Fitr from the beginning of Ramadan is contrary to the Sunnah (whatever reported from the Prophet) and the action of the Companions (may Allah be pleased with them), so it is not permissible to ask people to pay it before its due time.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The fourth question of Fatwa no. 20903

Q 4: Some Christians live in our village, and unfortunately some Muslims believe that the Christians are trustworthy so they deposit their trusts with them

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and not with the Muslims. A Muslim once gave a Christian Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) and charged him to distribute it among the poor. Is this permissible? Will this Zakah be accepted from this Muslim?

A 4: It is not permissible to authorize a Kafir (non-Muslim) to distribute Zakat-ul-Fitr for he is not entrusted matters related to religion. Thus, the obligation will not be discharged except after the person on whom Zakat-ul-Fitr is obligatory pays a substitute for it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 19226

Q 1: I am a married person and have children. I live with my father in his home; is it permissible for my father to pay Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) on behalf of me and my children?

A: If your father pays Zakat-ul-Fitr on behalf of you, your children and wife, there is nothing wrong with this and it will suffice you for the obligation of paying Zakat-ul-Fitr. However, if you pay it from your money on behalf of yourself and your dependants, this is better because it is you who should do so.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Sadaqah

Fatwa no. 20964

Q: Many benevolent people differ regarding the the best way of charitable spending that earns one the highest reward. Is it Sadaqah (voluntary charity) extended to the poor and the needy? Is it provision of Iftar (breaking the Fast) for people observing Sawm? Is it contribution to projects supporting Islam and spreading Da`wah (call to Islam) to unveil the truth and warn against the opposing ways through the print and distribution of religious books, and sponsoring the Du`ah (callers to Islam) and similar relevant activities of calling to Allah (Glorified be He)? Please provide us with the legal ruling in this regard for the benefit of Muslims, as the one guiding to goodness will earn a reward similar to that of those who are guided by them and observe it. May Allah reward and safeguard you.

A: The ways of doing good are many, praise be to Allah. It is prescribed for a Muslim to do as much of them as they can in the hope of earning reward from Allah and helping fellow Muslims. Nevertheless, some ways of charitable spending may be better than others when urgently needed or when only a few people observe them, and similar criteria for determining the better way of spending. If it is possible for a Muslim to contribute to every way of charitable giving, it will be good.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 14509

Q: Some tribes are named after a man from our tribe and this man asks us to collect money to help those who are named after him. Hence, we collect more than five thousand Riyals for him. Whoever does not pay is to be despised and degraded by people, particularly by the Multazim (practicing Muslim) youth who accuse anyone who refuses to pay of being stingy. I give them money with the intention of reconciling their hearts and making them accept my advice. What is the opinion of Your Eminence?

A: It is permissible for a Muslim to spend their money in all aspects of good and during calamities in particular. However, it is Sadaqah (voluntary charity). Allah (Exalted be He) says: ﴿It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allah, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allah, the Last Day,﴾ until He says: ﴿and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans,﴾ It was authentically reported that the Prophet (peace be upon him) said: ﴿The wealth of a person will not diminish by giving Sadaqah.﴾ Allah (Glorified be He) warns us against stinginess when He (Glorified and Exalted be He) says: ﴿And let not those who covetously withhold of that which Allah has bestowed on them of His Bounty (Wealth) think that it is good for them (and so they do not pay the obligatory Zakat).﴾

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 13813

Q: A Turkish fellow sold his wife's gold and used the money to come to Afghanistan to take part in Jihad (fighting/striving in the Cause of Allah). Then, he was killed in there. Referring to some Turkish members of the committee, they told us that the wife and children of the killed person are in dire need of financial assistance, knowing that they live in Turkey, and not in Pakistan. Is it permissible to help them by giving them some of the money allocated to committee managing the affairs of the Afghani Mujahids (ones striving/fighting in the Cause of Allah)?

A: There is nothing wrong with giving the family of the deceased Mujahid, who are living in or outside Pakistan, financial assistance deducted from the money allocated to the Mujahids at the discretion of the committee which is responsible for distributing the money mentioned in question.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 15088

Q 3: I support four children and my mother as well. I have sufficient income, so we live in luxury and save some, all praise be to Allah. However, I am confused as to how I can dispose of these savings. When I think about my life and the life of my children, I make up my mind that I should save a lot of money for the future. As my children grow up, their education and marriage expenses will increase. I remember here the Hadith reported from the Prophet (peace be upon him) when he told the man who came to bequeath all his property: "... for you would better leave your inheritors wealthy than leave them poor, begging of others." When I read Islamic magazines that raise funds for Muslims in need of money, I say: "I should donate for my Muslim brethren." Meanwhile, I ponder on the behavior of the early Muslims who did not save much money for their future. Muslims should put their trust in Allah and be sure that Allah is able to guarantee their future and their children's as well.

I then ask, could you guide me as to how I can leave off excessiveness and negligence? And is there a limit proportion or rule within which one spends and saves? May Allah reward you with the best!

A 3: We advise you to follow the example of the Prophet (peace be upon him) when he advised Hakim ibn Hizam (may Allah be pleased with him) and told him: [\(The upper hand is better than the lower hand. One should start giving first to](#)

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[his dependents. And the best object of Sadaqah \(voluntary charity\) is that which is given by a wealthy person \(from the money which is left after his expenses\). And whoever abstains from asking others for some financial help, Allah will make them contented; and whoever are satisfied with what they have, Allah will make them self-sufficient.\)](#) (Agreed upon by Al-Bukhari and Muslim) The upper hand is the one that gives, and the lower hand is the one that takes.

However, one is not allowed to bequeath over one third of his property for non-inheritors when he is stricken with a fearful illness. It was authentically reported on the authority of Sa'd ibn Abu Waqqas (may Allah be pleased with him) that he asked the Prophet during his illness whether to bequeath all his property, half of it or one third of it. The Prophet (peace be upon him) answered him to bequeath one third only.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 15591

Q: Our Charitable Society for Holy Qur'an Memorization in Al-Ta'if have received three kinds of donations this year: Zakah (obligatory charity), Sadaqah (voluntary charity), and Sadaqah Jariyah (ongoing charity). Zakah was given to its prescribed recipients of the poor who are attributed to the Society. Sadaqah was given as salaries to the employees and teachers and as prizes for the students. Yet, we are confused as to how we can dispose of the Sadaqah Jariyah since some donators send, for example, one hundred Riyals as Sadaqah Jariyah which we, with other sums of money, save until they became considerable money and we

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have not disposed of it waiting for the opinion of Your Eminence.

A: All aids given to your Society under the name of Sadaqah Jariyah are to be used in purchasing real estates whose revenues are to be spent in the interest of the Society and there is no blame if it is used to restore the endowed real estates of the Society.

May Allah guide and help you do all good!

May Allah grant us success! May peace and blessings be upon Prophet Muhammad, his family, and Companions!

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Fatwa no. 16159

Q: There are people who donate clothes and foodstuff to charitable societies. Yet, some allocate them to certain countries, such as Somalia, Bosnia and Herzegovina or other poor countries. But when a person comes to the officials of these societies asking for assistance in kind, they are given from the things allocated to the countries mentioned above. What is the ruling on doing this? May Allah reward you with the best!

A: Whenever a donation is allocated to certain people or bodies, it is obligatory to give it to them.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 16399

Q: A benevolent, righteous young man who was known for seeking knowledge, enjoining Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) and forbidding Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) - although none can verify this but Allah - died and did not get married. He (may Allah be merciful to him) was a teacher. A friend of his decided to launch an appeal fund to make a charitable project in his favor. This friend, whenever a donator brings money, reminds them to intend this money for so and so (the dead person). He intends to establish a Masjid (mosque) in Somalia named after this dead person as Sadaqah Jariyah (ongoing charity). Some object to this project lest those people in that country should fall into Shirk (associating others with Allah in His Divinity or worship) because they may magnify and draw false images of this dead person, when searching for the reason behind naming the Masjid after him?

My question is: Is it permissible to furnish funds for a dead person with the intention of designating a charitable project for him or not?

A: Furnishing funds out of Sadaqah Jariyah not Zakah (obligatory charity), from kinsfolk and friends of the dead person, is a permissible act. However, it is preferred not to name the Masjid after this dead person, leaving off excessiveness.

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and Riya' (showing-off).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The first question of Fatwa no. 16656

Q 1: A person gave me some money to help me travel in pursuit of knowledge, but certain circumstances prevented me, should I keep this money or return it to the donator?

A: You should tell the donator the real situation. Thus, if he permits you, take it; otherwise, you have to return the sum to him, since the purpose for which he gave the money was not fulfilled.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Third question of fatwa no. 16361

Q 3: Once I had a strong bull but it fell badly ill. I was about to slaughter it and leave it for birds of prey when a very poor person asked me to give him this bull. I granted it to him and later the bull recovered. Will I be rewarded for this deed, or was it better to slaughter it?

A 3: You are rewarded and your reward is equal to the benefit of this bull

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given as charity. You should give good things to yield greater benefit and greater reward. Allah (Exalted be He) says: [\(By no means shall you attain Al-Birr \(piety, righteousness - here it means Allâh's Reward, i.e. Paradise\), unless you spend \(in Allâh's Cause\) of that which you love\)](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



First question of fatwa no. 17262

Q1: Is it permissible for my family to pay Sadaqah (voluntary charity) of their money on my behalf to the poor in the Kingdom, as there are no poor people here ?

A 1: Yes, it is permissible for your family to give Sadaqah from your money when you permit them or from theirs, to the poor of the Kingdom on your behalf. This is permissible whether there are poor people in the country where you stay or not, except for Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast), as it is better to pay it to the poor Muslims in the location where you live or neighboring locations.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



Second question of fatwa no. 17886

Q 2: We raise donations in the Masjid (mosque) of our village and we announce the

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donators saying: 'So and so paid such and such a sum'. Does this announcement decrease the reward of the donator?

A 2: If there is an underlying public interest in mentioning of the name of a donator, such as encouraging people to donate and paying charity in the cause of Allah, and the harm is excluded on the part of the donator, this will be permissible. Allah (Exalted be He) states: **(If you disclose your Sadaqât (alms-giving), it is well; but if you conceal them and give them to the poor, that is better for you. (Allâh) will expiate you some of your sins. And Allâh is Well-Acquainted with what you do.)**

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 17897

All Praise is due to Allah. May Allah's Peace and Blessings be upon the Last Prophet! To proceed,

The Permanent Committee for Scholarly Research and Ifta' has reviewed what was sent to the General Mufty (Islamic scholar qualified to issue legal opinions) from the Director of Social Welfare Home for Males in Madinah via the Presidency of courts in there in the letter numbered (567), dated 4/4/1416 A.H., which was referred

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from the committee to the Secretariat General of the Council of Senior Scholars under number (1746) dated 11/4/1416 A.H. The persons request a Fatwa (legal opinion issued by a qualified Muslim scholar) on the following issue:

We would like to inform you that we have a sum of money, which is (444.559) Riyals registered in the name of the Social Welfare Home for Males in Madinah. It is the total sum of the donations granted to the Social Welfare Home when it was a non-governmental organization.

The officials of the Ministry decided to avail of this sum and formed a committee for this purpose. The committee now wants to know the ruling on the legal channels that can take advantage of this money. For example, constructing buildings, or maintaining the utilities of the house, or building playgrounds, etc.

Please, give us the Shar`y (Islamically lawful) ruling on this question so that we may act accordingly. Kindly accept our sincere greetings.

After reviewing the case in question, the committee answered that if the case is as mentioned and the sum of donations in question is not given as Zakah (obligatory charity), those in charge of the Social Welfare Home may spend it in the interests of the Social Welfare Home such as establishing or maintaining buildings and similar expenditures for the benefit of orphans, unless the donator specifies the way of spending, then his condition should be fulfilled. As for the money given as Zakah, it should be given to the poor orphans living in the Social Welfare Home.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



The second question of Fatwa no. 18400

Q 2: I intend to sponsor a Muslim orphan through the International Islamic Relief Organization. The sponsorship will be registered in the name of my late mother. Is this permissible? Will she be rewarded for it? Please advise. May Allah reward you.

A: It is permissible to give Sadaqah (voluntary charity) on behalf of your mother by sponsoring an orphan and meeting their need. Your mother will be granted the great reward promised for sponsoring an orphan and you will be rewarded as well. It is authentically reported from Sahl ibn Sa'd (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: **(I and the sponsor of an orphan in Paradise will be (near to one another) like this - and he (peace be upon him) pointed with his index and middle fingers, holding them apart.)** It is also reported in the Sahih Book of Muslim on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: **(The one who takes care of an orphan, whether a relative or a stranger, I and them, will be (near to one another) in Paradise like these two.)** The narrator, Malik ibn Anas (may Allah be pleased with him), pointed with his index and middle fingers. His saying: **(...relative or a stranger...)** means that the reward is the same whether the orphan is of their kinfolk or is a stranger.

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For example, an orphan may be sponsored by a relative such as their mother, grandfather, brother or other relatives. Commenting on this Hadith, Ibn Battal said: "It is the duty of everyone who hears this Hadith to act accordingly to accompany the Prophet (peace be upon him) in Paradise and there is no better place in Paradise than that."

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

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Second question of fatwa no. 18376

Q 2: A working wife earns money from her work and gives in charity to those she feels are in need. Upon learning of this, her husband objects and rebukes her. She thus gives charity in secret. What is the ruling on this act? What is the ruling on similar cases such as an unmarried working daughter, who gives in charity secretly and her father does not know? Is this a blamable act? Should she tell her father about it?

A 2: The two women in the cases mentioned above are free to give in charity from their money. In fact, they are rewarded by Allah for this charity. Neither the husband nor the father has the right to prevent them from giving charity.

However, if the husband or the father is poor, it will be better to give them this charity. The Hadith reported from Zaynab, the wife of `Abdullah ibn Mas`ud, (may Allah be pleased with

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them both) states that she and another woman from the Ansar (Helpers, inhabitants of Madinah who supported the Prophet) asked the Prophet (peace be upon him): Is the Sadaqah (charity) given to husbands and orphaned relatives acceptable? The Prophet (peace be upon him) stated: [\(There are two rewards for them: The reward of kinship and the reward of Sadaqah \(voluntary charity\)\).](#) There are so many Hadiths in this regard.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 19041

Q: I asked a brother to donate toward building a graveyard. He gave me some money, but I do not know if it is given as Zakah (obligatory charity) or Sadaqah (voluntary charity). Another person also gave me a sum of money several times, which I do not know whether it was given as Zakah or Sadaqah. Recently, I have questioned the donators but they did not remember. I then gave this money to the poor to fulfill some of their needs. I also sent other funds to complete some extensions of a Masjid (mosque) that we built including a library, a center for teaching the Qur'an,

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and an area for preparing the dead for burial in addition to building a wall around the graveyard for protection.

I am now uncertain about the sums spent on each of these concerns. My brother, who supervised the building of the Masjid, the house of teaching the Qur'an, the library, and the place for preparing the dead for burial, died.

Question: What is the ruling on spending these sums of money on the mentioned concerns, if they are of the money of Zakah? What should we do? It should be noted that a small amount of money is still allocated for these purposes. Please, advise.

A: The basic rule is that money given as Sadaqah is different from that given as Zakah. It is your duty to spend it in the ways specified by the donators. It is impermissible to spend this money in other affairs, unless the donators agree, when possible. However, if it impossible to have their agreement and some surplus money, it may be spent on other similar charitable projects.

As for the sums given as Zakah, they should be spent in the legal channels specified for Zakah, which are mentioned in the Ayah (Qur'anic verse) of Surah (Qur'anic chapter) Al-Tawbah where Allah (May He be Exalted) states: **«As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor)»** It is unlawful to spend these sums of Zakah on public projects, such as building Masjids, libraries, walls around a graveyard and the like.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 18620

I have a married daughter that entrusted me with keeping her Mahr (mandatory gift to a bride from her groom), which is 6000 riyals. Upon visiting her, she told me that she wished to donate her Mahr to build a Masjid (mosque). I felt sorry for her, lest she should give this large sum in charity and told her that it is enough to give 1000 riyals as charity. Since then, she has not spoken to me as if she is angry with me for objecting to her contribution of the entire amount to the Masjid. My question is: Did I commit a sin when I did not agree to the donation of the whole sum to the Masjid? Should I carry out her wish, even if this decreased her money? Please, advise. May Allah reward you with the best! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: Charity and donation that a daughter may give to the extension of a Masjid is a good and Mustahab (desirable) deed, but obeying one's father is a duty. The father did not prevent her from donating, but merely wanted her to reduce the contribution in pursuit of her interest. The father is then not to blame, but it is better to carry out her desire, for the great reward and goodness, hoping that Allah will give her greater compensation. Allah (Glorified be He) states: [\(And whatever good you send before you for yourselves, \(i.e. Nawâfil non-obligatory acts of worship: prayers, charity, fasting, Hajj and 'Umrah\), you will certainly find it with Allâh, better and greater in reward.\)](#)

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Allah (Glorified be He) also states: [\(and whatsoever you spend of anything \(in Allâh's Cause\), He will replace it. And He is the Best of providers.\)](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 19410

All Praise is due to Allah. May Allah's Peace and Blessings be upon the Last Prophet! To proceed,

The Permanent Committee for Scholarly Research and Ifta' has reviewed what was sent to the General Mufti from the General Secretary of Al-Birr Charitable Society in Al-Khafji, Mr. Zayd ibn `Abdul-`Aziz Al-`Utaiby, representative of the board of the society. His question was referred to the committee from the Secretariat General of the Council of Senior Scholars no. 251, dated 14/1/1418 A.H. The question is as follows:

Your Eminence Shaykh: `Abdul-`Aziz ibn `Abdullah ibn Baz, the General Mufti of the Kingdom of Saudi Arabia. May Allah safeguard you! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!) Your Eminence Shaykh, the chairman and the board of directors of

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the society expressed their deep love and respect to you. They also pray for your good health, safety, and long life. May Allah make your knowledge a source of benefit! A discussion raised about a sum of money remained from a charitable Iftar (breaking the Fast) project of the past blessed month of Ramadan. The money was collected from donators for this charitable concern [Iftar (breaking the Fast) of Ramadan]. Please, guide us about the following points: Is it permissible to spend from this money on other charitable channels undertaken by the society? Should we save the money until the next Ramadan when we make the same charitable project again.

May Allah safeguard and protect you and guide you to the best way of goodness!

After reviewing the case in question, the committee answered that the sum remained after supplying the Iftar (breaking the Fast) of Ramadan of the last year, should be saved until the Ramadan of the next year. That is because the donators specified the manner of spending the donation, so it is impermissible to change what is specified, because this manner of spending does not end. Thus, the sum should be allocated for the Iftar (breaking the Fast) of the next Ramadan to be spent in the way specified by the donators.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 18677

All Praise is due to Allah. May Allah's Peace and Blessings be upon the Last Prophet! To proceed,

The Permanent Committee for Scholarly Research and Ifta' has reviewed what was sent to the General Mufty from Al-Bir Society in Jeddah, which was referred from the Secretariat General of the Council of Senior Scholars to the committee under number (5765), dated 27/11/1416 A.H. The inquirer asks for a Fatwa (legal opinion issued by a qualified Muslim scholar) on the following issue:

1. The society is organizing a charitable project for the Iftar (breaking the Fast) of Fasting people. In light of the size of the project during the last years and after estimating their need of the current year, they expect a specific number of meals that the donations of benevolent people will cover. They thus make a contract with some restaurants to provide the required meals of Iftar and deliver them to the places where the needy gather to receive them. The value required for the payment of these meals is only completed by the end of Ramadan and it may even be less than the required sum. Thus, the society is compelled to take a portion of the Kaffarah (expiation) for oaths or of the money allocated for feeding the needy to cover the shortage. After these additional sums, the sum may be more than required and then we save it for the next year. What is the ruling on this act? Is it permissible to deliver meals of Iftar before getting the sums for payment from the donators? The Iftar may even take place before the donator intends to give the Sadaqah (voluntary charity) for Iftar. Is it permissible to change the way of spending the sums

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from a charitable category to another? Is it permissible to save some money to the next year when other sums come late, i.e. by the end of Ramadan?

2. The society is also organizing a project for collecting Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) and delivering it to the legally eligible recipients. Those in charge of the society also estimate the size of the project equally as they do with the project of Iftar. What is the ruling on this act?

Reviewing the question, the committee answers as follows:

First: It is obligatory to spend the Sadaqat and Kaffarat according to the way specified by the donators. If the giver of charity specifies Ramadan as a time for delivering their charity, it should not be delayed beyond it. Similarly, if the payer of Kaffarah gives it to the society to deliver it to the legal recipients, it is impermissible to spend it under another category. It is obligatory to buy the things specified as Kaffarah and deliver them to the due recipients.

Second: It is impermissible to pay the Sadaqah or the Kaffarah before the intention and command of the payer of Sadaqah or the Kaffarah take place, because the intention is legally necessary.

Upon receiving the money of the donators, it is obligatory to pay their donations according to their

directions and the same goes to the way of delivering the Kaffarat.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Fatwa No. 19666

Q: An association has asked me to give a sum of money, amounting to 8000 riyals,

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for the teacher of memorizing the Glorious Qur'an in the Masjid (mosque). I could not pay the money, so some benevolent people paid an amount of money for charitable purposes and a sum of 1000 riyals of this money has remained in my possession. What should I do with this money, should I give it to the current teacher as I still have it in my possession? Thank you!

A: This money should be given out for the purposes defined by the donors, which is the memorization of the Qur'an for which the first amount of money was given.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



The first question of Fatwa no. 20095

Q 1: Sometimes we ask some businessmen to donate to a particular project supervised by our office, such as printing books and other projects. Can the money received for a given project be used for another project supervised by the same office? For example, one of the donors contributed to buying a computer for the office; can this contribution be used to print books instead?

A: Contributions to such projects are mostly given as Sadaqah (voluntary charity) and not as Zakah (obligatory charity), so they must be used for the purposes specified by the donor. It is not permissible to use them for any alternative projects, unless with the permission of the donor.

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However, if it is difficult to get permission from the donor or it is not possible to spend these contributions for the purposes specified by the donor and there is extra money, then they should be spent on charitable activities similar to those which the donor has specified. However, if donors pay such amounts of money as Zakah due on them, it is not permissible to spend them on the mentioned projects; rather, they must be given to the categories of Zakah recipients which are mentioned in the Saying of Allah: [\(As-Sadaqât \(here it means Zakât \) are only for the Fuqarâ' \(poor\), and Al-Masâkin \(the poor\) and those employed to collect \(the funds\), and to attract the hearts of those who have been inclined \(towards Islâm\)\)](#)

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 21109

Q: My son died and left two wives. He divorced one of them about two month before his death, and she has four daughters from him, three of them are disabled and have reached the full legal age. They are totally disabled, as they cannot speak or move except a little. Their mother cares for them, and some benefactors provide financial aid for them as well. Is it permissible for their mother to take some of the aid they receive? It should

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be mentioned that their mother is a frail woman who has no money and has a healthy daughter who is fifteen, so can this daughter make use of this aid as well? The girls' grandfather has been granted legal guardianship over them and he asks that since these disabled girls are under his guardianship, can he take from the Sadaqah (voluntary charity) they receive, and are they given the ruling of those who are under age?

A: If these disabled girls do not have sufficient money to cover their needs, their guardian is permitted to accept Sadaqah that is sufficient to cover their needs and to provide for them. However, he is not permitted to take a cent from the money they receive, as that money is allotted for them. Also, their healthy daughter is not allowed to take from this money. If the State agencies that care for the disabled have assigned a sufficient sum of money to be regularly given out to these girls, their guardian is no longer permitted to accept charity for them as they are no longer in need of it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 21089

Q: We are a group of employees living in one village where we carried out a charitable electric project. At that time we counted the employees living in the village and agreed that each employee would pay a month's salary.

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We raised the money and signed a contract with a company to set up an electrical network and buy generators, and the State also contributed and provided some generators. Thus, our village has been supplied with electricity for a nominal charge to avoid the interruption of electrical power.

The purpose of this charitable electrical project was to have an electricity supply in our village where our families live. We did not intend to make profits from this project. So by Allah's Grace, then through the support of our prudent government, the public electrical services have reached our village and our charitable electrical project came to an end. We calculated the money left over from this project as well as the debts of our project, which was 16,000 riyals. We then gathered the people of the village who has been making use of the electricity supply and informed them that everyone who had unpaid bills for the electricity meters or electricity consumption, would have their debts settled. Some village residents are still indebted to the project.

After settling the debt we found that we have some 22,464 riyals as extra money.

Since the project is charitable, we cannot distribute this amount of money to those who donated their salaries or any other sum of money, as some donated thirty riyals. Yet, some employees who contributed to the project at that time are

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still alive and some have passed away. So to absolve ourselves as well as those who supervised this project whether alive or dead, we have the following question:

Is it permissible for us to give out this money as a donation to charities, to Chechnya, to the poor in our village, or any other deserving organizations or even individuals with the intention that the reward will go to everyone who contributed to this charitable electric project?

May Allah grant you all success, and may Allah's Peace, Mercy and Blessings be upon you!

A: If the case is as mentioned that the contributors to this electric project made those donations with the intention of doing good for the village residents and did not intend to gain profits, then the extra money from the project can be given for useful charitable purposes and every contributor to the project shall be rewarded accordingly In sha'a-Allah (if Allah wills).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



Fatwa no. 21658

Q1: We wish to inform you that in Jeddah there are schools for memorizing the Qur'an and teaching the Sunnah. These schools are charitable and not profitable organizations and are under the administrative supervision of the organization founded by the mother of Prince Thamir ibn `Abdul-`Aziz

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May Allah be Merciful to them all. The activities of these schools are monitored by Shaykh `Abdul-`Aziz ibn `Abdul-Khaliq ibn `Abdullah Al-Himdan, the General Supervisor, and under him is Shaykh Hussayn ibn Saqr. After Allah's grace, success and continuation of these schools depend on the contributions of the donors. Are the buildings granted to the school regarded as Sadaqah Jariyah (ongoing charity)?

A1: Yes, buildings granted to schools of Qur'an memorization or to be used as orphanages and the like are considered Sadaqah Jariyah.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Q 2: Is it a form of Sadaqah Jariyah (ongoing charity) to furnish a Qur'an teaching center with necessary tables, chairs, desks, a printer and other stationery requirements and providing the bus that transports the female Qur'an teachers and female students?

A: Whatever a Muslim donates to the benefit of other Muslims, whether the given charity is movable or stationery articles of enduring benefit, are all forms of Sadaqah Jariyah, for which great reward is expected from Allah (Glorified be He).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 15067

Q 1: Is it permissible to help a non-Muslim, such as

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a Christian, Hindu, Sikh, Buddhist, or a follower of any other disbelieving beliefs, who asks for financial help while he is sick, from: (a) Zakah (obligatory charity) (b) Sadaqah (voluntary charity) (c) Muslims' donations (d) Returns that are received by the Fund from the Kuwait Finance House (the Islamic Bank of Kuwait) after one year passes since charities and donations have been deposited? This is a general question.

Q 2: The Fund exchanges interests with some governmental and non-governmental bodies. For example, a non-Muslim patient, adopting one of the above-mentioned beliefs, must leave the country because he is afflicted with a contagious disease. Now, he is receiving medical care in a governmental hospital that is engaged with the Fund in a very fruitful and constructive cooperation. Is it permissible to help this patient from the forms of religious charities mentioned in the first question (i.e., a, b, c, d)?

Q 3: Is it permissible to give him a travel ticket that is usually given to the Fund for free and on a yearly basis from the Kuwait Airways?

A: It is permissible to give non-Muslims, such as Christians and Buddhists, who ask for aid from Sadaqahs and donations. However, it is not permissible to give them of Zakah. That is because it was authentically reported on the authority of Mu`adh (may Allah be pleased with him) that the Prophet (peace be upon him) said: [«\(Zakah should\) be taken from the rich \(Muslims\) and distributed among the poor of them \(i.e. the Muslims\).»](#)

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Paying Zakah before the completion of Hawl

Fatwa no. 14411

Q 1: I own a sum of money and by next Dhul-Qa`dah, it will complete a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due).

- Is it permissible to pay the Zakah (obligatory charity) due on this money during Ramadan?
- If this is permissible, should the beginning of the Hawl be counted starting from Ramadan?

A: It is permissible for you to pay Zakah before the completion of the Hawl to attain the religious benefit and merit of paying it during Ramadan.

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Q 2: I own a commercial store for foodstuff sales.

A: How should I calculate the Zakah (obligatory charity) due on this store while I do not know the detailed contents of the commodities inside it and their value?

B: If I gather a sum of money from the profits of this store, i.e., the rate of profits is five thousands per month, should I gather the profits until the end of Ramadan (the ninth month of the Islamic calendar) and pay the due Zakah on them or what should I do?

A 2 : As for commercial stores, an inventory should be made of all the commodities prepared for trade and the Zakah should be calculated on the value of these commodities according to the market price thereof upon the end of the Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due). The amount of Zakah is 2.5%.

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Fatwa no. 13910

Q: We have established a holding cooperative association with which people deal on the basis of prompt and deferred deals. One of the customers died in a car accident and did not pay the debt he owed to the association. This person left no inheritance or heir. He was working in return for a monthly payment and has no right to pension or the like. Is it permissible for us to pay his debt from the Zakah (obligatory charity) due on the association? It should be noted that the Zakah is paid to the Department of Zakah and Income Tax affiliated to the Ministry of Finance.

A: It is permissible for you to pay the debt due on the dead to the association from the Zakah. The payment of the Zakah due on the dead that left no inheritance to pay their debts is permissible according to the more correct of the two opinions maintained by scholars. That is due to the generality of evidence on the permissibility of giving the Zakah to Gharim (one who cannot repay their debts by themselves). This is the juristic preference of Shaykh-ul-Islam Ibn Taymiyyah (may Allah be merciful to him).

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(Part No. 8; Page No. 307)

The second question of Fatwa no. 15041

Q 2: When the time of the payment of Zakah (obligatory charity) is due on property and cattle like sheep, which is during the blessed month of Ramadan, some villagers from our village and the neighboring villages come asking for the Zakah because, according to their claim, they are poor. Thus, we set aside for them a share of the due Zakah and leave the rest to the governmental collectors of Zakah. Is it permissible to give those people of the money of Zakah?

A: It is permissible to give those who ask for Zakah from it, when they are not known to be rich. However, if the government imposes the payment of Zakah to the governmental authorities, it is a must to abide by their regulations in this regard. In this case, those who ask for Zakah may be given of other kinds of charities, such as Sadaqah (voluntary charity), because the one asking for favor has a religious right to be answered. Allah (Exalted be He) says: [﴿And in their properties there was the right of the Sâ'il \(the beggar who asks\) and the Mahrûm \(the poor who does not ask others\).﴾](#) And Allah knows best!

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Fatwa no. 15596

Q: A rich man did not pay the Zakah (obligatory charity) due on his property throughout his life

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until he died. His heirs want to inquire about the following:

- 1. Is this estate Halal (lawful) and permissible for them to take and utilize without fear of any harm?**
- 2. Should they pay the Zakah of their father's property that he owed throughout his life, even if it consumes the whole estate?**
- 3. Is paying the Zakah due on their father's property a way of extending dutifulness to parents?**

A: If their father is a Muslim and they know for certain that he did not pay the Zakah of his property, they should pay it from his wealth for all the missed years, because it is considered a debt due on their father. Indeed, the debt due to Allah (Exalted be He) is worthiest to be repaid. However, if some of them are minors, the case should be referred to the court for proper judgment and taking the necessary measures.

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Fatwa no. 15605

Q: You know (may Allah safeguard you) that the payment of the Zakah (obligatory charity) due on money such as gold and silver, as well as on commercial commodities and cattle, is conditional upon the passing of the Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due), which is completely acceptable. However, confusion occurred with regard to the money added during the Hawl to the original property for which the Hawl is complete. Is Zakah due on the money added and does it take the same rule of the original capital? Please

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clarify this issue and cite the relevant textual evidence, (may Allah safeguard you). Indeed, we are confused about the statement of some of our scholars at the present time. They say that no Zakah is due on this added money, which is contrary to what we know from the books of Fiqh (Islamic Jurisprudence) that declare the obligation of Zakah on generated money. This also entails great hardship, as people will be obliged to pay Zakah throughout the whole year, as every part of the money will have a specific time for Hawl and Zakah; a person will pay the Zakah of the capital and then the Zakah of the added money and so on. The process of adding new capital may occur several times during the months and days of the Hawl. Furthermore, according to the accounts in the biography of the Prophet (peace be upon him), he only sent Zakah collectors once during the year, which only repeated on a yearly basis. First: If the case was as our scholars, who said that Zakah is not obligatory on the money added to the original assets, mentioned, it would have been obligatory on the Prophet (peace be upon him) to mention that, because people face this many times. It is well known that delaying the legal declaration beyond the time of need is impermissible. Second: It would also have been obligatory upon the Prophet (peace be upon him) to send Zakah collectors during the whole year on a monthly basis to collect Zakah from Muslims on the money whose Hawl was complete from the money added to the original assets. Please elaborate on this issue.

A: When a person has any kind of wealth on which Zakah is due and adds to it kinds of wealth for which Zakah is obligatory before the completion of the Hawl, then the question will be one of only two cases:

First case: The money added may be profit, thus, the Hawl of it will be the same as the original capital. Upon the passing of the entire Hawl of the capital, he must pay the Zakah due on the capital and the profit. The same is equally applied to animals born from the original cattle during the Hawl, so Zakah is due on both the original cattle and their offspring during the year.

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Second case: When the added money is neither profit nor offspring of the original cattle but independent money, the sum of Zakah, which a person may save from his salary, will be due on every sum after the passing of a full Hawl from the time of saving this independent money on the

condition that the money is a Nisab (the minimum amount on which Zakah is due) or more. However, if it is difficult for a person to calculate an independent Hawl for each sum, he is permitted to pay the Zakah due on all his money at a specific time of the year. Thus, the Zakah on the money, whose Hawl is not yet complete, will be paid in advance. At the same time the following year, he should pay Zakah on all the property and so on.

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Farwa no. 15611

Q: I own a farm that is located in a town other than that of my residence. Upon the season of harvesting wheat, I harvested the crop and sent it to the silos. I only reserved an amount of 400 bags of wheat. At other times, I reserved only 100 or 200 bags for future use as seeds for the coming year. This is the usual way I manage things.

My question: Is there Zakah (obligatory charity) on the amounts that I reserved for future use as seeds, which I did not send to the silos?

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If Zakah is obligatory on them, is it permissible to pay the Zakah to people of the town of my residence or must it be paid to the people of the town where the farm is? Is it permissible to give the Zakah to my relatives as some of them are poor and some are helpless women?

A: First: If the case is as you mentioned, you should pay the Zakah due on the wheat which you reserved, as it is equal in the judgment of Zakah to that which you sent to the silos.

Second: It is permissible to move the Zakah from one town to another, when a legal interest is verified. Thus, if the distribution of Zakah to the legal recipients of the town of your residence achieves a preponderant legal interest that is legally greater than distributing it in the town where the farm is, it will be permissible to do that.

Third: It will be better to pay Zakah to poor and needy relatives other than ancestors (i.e. fathers, grandfathers, mothers, grandmothers, and so on,) and descendants (i.e. the children of a person and their offspring, however low), for it is Sadaqah (voluntary charity) and a form of maintaining the ties of kinship.

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The fourth question of Fatwa no. 16045

Q 4: In which month should the Zakah (obligatory charity) due on money be paid? What are the legal channels to which the Zakah should be paid? What is the Nisab (the minimum amount on which Zakah is due) of commercial commodities? I read that the amount of Zakah due to be paid upon reaching Nisab is

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1/4 of a dirham per 200 dirhams. However, we do not know this measure. How much it equals of our present currencies or of other foreign currencies?

A: As for the Zakah due on items of wealth, if it is grains and fruits, then Zakah is obligatory upon the time of harvest or reaping. If it is banknotes, commercial commodity, or cattle, then Zakah is due after the passing of a full Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due). Zakah should be paid to the legal recipients stated in the Ayah (Qur'anic verse) where Allah (Exalted be He) says: **As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor)** However, it is permissible to give all the Zakah to only one category of those specified in the Ayah. The Nisab of money is 200 Dirhams (a dirham of silver equals 2.975 grams of silver) of the Islamic Dirhams, which are equal to 140 Mithqal (1 Mithqal = 4.25 grams) of silver. This is equal to 56 of the silver Saudi riyals or what equals them of today banknotes. The amount of Zakah due when the money reaches Nisab is only a quarter of the tenth (i.e. 2.5%), namely, two and half riyals per 100 riyals.

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The third question of Fatwa no. 16072

Q 3: We have some needy and poor people. Is it religiously better to pay Zakah (obligatory charity)

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to those poor people or should we pay it to the official collectors of Zakah sent by the government (may Allah reward them with the best)?

A: If the Zakah collectors come to you and ask you to pay the Zakah, it is compulsory to pay it to them, but if they do not come to you, you should give it to the poor.

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The third question of Fatwa no. 16316

Q 3: How should Zakah (obligatory charity) be calculated on salaries? It should be noted that the bank account of a person may reach SAR 50,000 and sometimes may be only SAR 1000. How should Zakah be calculated and paid?

A: People receiving salaries and others should pay the Zakah due on their money when the money reaches the Nisab (the minimum amount on which Zakah is due) after the passing of a full Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due). The amount of Zakah is 2.5% of the capital and the profits, as the ruling of the capital is equally applied to profits.

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Fatwa no. 16056

Q: Some people in villages think that it is not permissible to give the Zakah (obligatory charity) due on An`am (camels, cows, or sheep) except to the collectors of Zakah sent by the government. Although there are poor people who deserve Zakah in the places where they live, they refuse to give them from it. It is also worth mentioning that the government does not impose that Zakah should be given to it. Is what those people do correct? Give us a Fatwa (legal opinion issued by a qualified Muslim scholar), may Allah reward you with the best!

A: If the government does not demand that Zakah should be given to the collectors of Zakah, there is no problem if they distribute it among the poor of the village or the city where they live. However, if the government imposes that Zakah should be given to its collectors, they must do so in obedience to the ruler.

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Fatwa no. 16186

Q: When it is the time of the payment of Zakah (obligatory charity) due on sheep or on agricultural production, the tribal chieftain tells all the members of the tribe that the Zakah due on the sheep this year, for instance, is 250 riyals. We thus sell one of the sheep and deliver the fixed sum to him and give what remains as Sadaqah (voluntary charity). He then gives us receipts of payment supposed to be issued by

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the Departments of Zakah. However, the Zakah paid on the agricultural production is given to this chieftain for his personal use. Is this act valid? Please, advise us about what we should do if the payment of Zakah is unacceptable in this case?

A: It is compulsory to pay Zakah to the legally specified recipients or to the authorized Zakah collectors sent by the government. If the chieftain of the tribe is authorized by the government, it is obligatory to deliver the Zakah to him; otherwise, it should be paid to the Zakah officers sent by the government. If the government does not send anyone to collect the Zakah, the person on whom Zakah is due must pay it to the legal recipients of the poor and the needy. The value of the sheep that is paid on a yearly basis differs from one year to another according to the high/low rate of prices, so this difference should be considered upon giving the value to clear one's self from this fundamental obligation, which is always joined with Salah (prayer), and should seriously be observed without the least neglect.

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Fatwa no. 16130

Q: The Arabic Islamic University in Chittagong, Bangladesh, guarantees residence and sustenance for more than five hundred students from among the poor and orphans. It provides them with food for free from the beginning of the school year until its end. Is it permissible for the benevolent people to give Zakah (obligatory charity), donations, and other forms of Sadaqah (voluntary charity)

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to this university?

A: It is permissible to give Zakah to an organization that provides for the poor and orphans, whether a university or otherwise, because it acts as the agent of the one who pays Zakah regarding the delivery of Zakah to the deserving recipients.

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Fatwa no. 16976

Q: The government of Egypt imposed a new tax that citizens working outside Egypt have to pay on the yearly income received from employers outside Egypt. The tax is a fixed percentage determined according to the category of the income and whoever refrains from paying this tax is prevented from travel to resume his work outside Egypt. As the new tax overloaded the income of the Egyptian Muslim working outside his country, I would like you to clarify the ruling on deducting this tax from the due Zakah (obligatory charity) on his money?

A: It is impermissible to deduct the tax from the amount of Zakah, because the Zakah is a religious obligation, worship, and a pillar of Islam that must be delivered to certain legal recipients and it is necessary to abide by the recipients specified while the tax is a financial fine that does not include, in most cases, the amount of Zakah.

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Fatwa no. 17110

Q: Is it permissible for me to pay Zakah (obligatory charity) to the specified categories of people while I do not have the money on which Zakah is due (do not have the Nisab, i.e., the minimum amount on which Zakah is due), on the condition that I deduct what I pay from the obligatory Zakah when I have the amount of money on which Zakah is due in the future?

A: What you pay in this case can not be considered as Zakah for the money you expect to obtain in the future, because, at the time of payment, you do not have the money.

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First, second, and third questions of Fatwa no. 16770

Q: Are the charitable societies known nowadays, which collect the Zakah (obligatory charity) and Sadaqat (voluntary charities) from the benevolent people and distribute them to the needy, regarded as agents of those who make charities or those to whom charities are given? Are these charitable societies free to determine what they see more proper to meet the needs of the needy such as buying food and clothes instead of giving them their shares of charity in cash?

A: A: The charitable societies are regarded as agents acting on behalf of the payer of Zakah but they are not agents for those to whom the Zakah is given.

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B. The charitable societies have no right to dispose of the Zakah; they must deliver it to the poor as received. However, with regard to the forms of voluntary charities, they may choose the most beneficial way for the poor when the grantor of charities entrusts them with this duty.

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Q 2: So much Zakah (obligatory charity) is collected under our charge. However, for the sake of continuity of work, the delivery of some of the Zakah to the legal recipients may be delayed until the next year. Is this permissible or is it mandatory to deliver the Zakah of each year during the same year?

A 2: It is not permissible to delay the Zakah beyond the due time. Charitable societies should take of the amounts of Zakah what they can distribute at the due time without delay.

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Q 3: Is the receipt of Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) by the charitable societies regarded as a legal and acceptable payment of it or is it necessary to deliver it directly to the needy before the due time of Salat-ul-`Eid (the Festival Prayer)? What is the legal method to adopt when some recipients who were intended to be given of this Zakah are absent?

A 3: The receipt of Zakat-ul-Fitr by the charitable societies is not a legal delivery of this Zakah and it is a must to deliver it to the poor before going to the Salat-ul-`Eid. When the poor person intended is not present, he may entrust someone to receive it on his behalf or it may be given to another poor person of those who are present before the due time of Salat-ul-`Eid.

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Fatwa no. 17293

All praise is due to Allah Alone. May Allah's Peace and Blessings be upon the Last of all Prophets! To proceed,

The Permanent Committee for Scholarly Research and Ifta' have reviewed the letter sent to H.E. the General Mufty (Islamic scholar qualified to issue legal opinions) by H.E. the director of the cooperative office of Da`wah, guidance and foreign awareness in Al Majma`ah. The letter is referred to the committee from the Secretariat General of the Council of Senior Scholars under no. (2598) in 23/6/1415 A.H. The Question he presented is as follows:

As we receive sums of Zakah (obligatory charity) to deliver to the needy among Muslim laborers and those who have recently converted to Islam to make them assured of their religion, we notice that upon delivering the Zakah to these categories of people they buy some luxurious things, which may be forbidden. What is your opinion if we buy what they need of foodstuff and similar commodities and distribute it to them on an interim basis instead of paying them all of the Zakah in cash except when necessary? Please, provide us with your Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard. May Allah reward you with the best!

After studying the question, the committee answered as follows:

It is compulsory upon whoever receives the Zakah from a person to distribute it on his behalf to give the same Zakah that he received to the legal channels specified as the recipients of Zakah. It is impermissible for him to delay it or to buy commodities with the money of Zakah and distribute them.

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 17286

Q: I have received a sum of 800 riyals from some brothers, who informed me that this sum is the Zakah (obligatory charity) due on his camels for the last year 1414 A.H. He told me that the Zakah due on his camel is a one-year-old she-camel. The officers of Zakah asked for the value of this camel, which is the sum mentioned above, i.e., 800 riyals, but he was not able to pay it and he offered to give them sheep instead of the value but they refused and argued that it is not permissible to take sheep instead of the Zakah of camels. The Zakah officers then left and did not levy the sum. After he had the sum, he sent it to me in order to undertake the duty of distributing it. However, I wanted to keep it until I receive your answer concerning the proper way of distributing it. Should it be distributed to the legal channels specified to Zakah? Please, elaborate, in detail, on the case in question.

A: You should pay this Zakah to the poor on behalf of its original payer, intending that it is the due Zakah.

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Second question of fatwa no. 17650

Q 2: When I come back to visit my home during the annual leave, I buy some clothes

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and distribute them as gifts to my family, brothers, relatives, neighbors, and friends. They are all civil servants and get their salaries from the government. Some of them are average people and others are lower than that. I deduct these gifts from the due Zakah (obligatory charity) on my wealth and then add the remaining portion in cash and distribute it to the needy including some of them and others of my town. Is this behavior legally valid or not? Please, advise me in this regard!

A 2: It is permissible to deliver Zakah to civil servants, if his income does not meet his needs. He should be given what is sufficient to meet his requirements in full. It is also permissible to buy some things that he needs and deliver them to him when this is better than giving him money. This is provided that he is one of those who are permitted to receive the obligatory Zakah. However, if the one who receives the Zakah is one of your ancestors (e.g. father, mother, grandfathers, grandmothers, etc. however high), or of your progeny (i.e. children, grandchildren, etc. however low), or your wife and those under your charge, it will be impermissible to pay the Zakah due on your money to them, because it is compulsory upon you to undertake the responsibility of providing for them.

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Second question of fatwa no. 17660

Q 2: Is it permissible for a person to pay Zakah (obligatory charity) before the passing of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due)? In other words, before `Eid-ul-Adha (the Festival of the Sacrifice), my mother gave a sum of money to one of her relatives in order to enable him to buy Ud-hiyah (sacrificial animal offered by non-pilgrims). She said to me

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that she intended to make it of the Zakah due on her upon the passing of the Hawl, which is the Day of `Ashura' (10th of Muharram). Thus, at this time she would deduct this sum that she paid to her relative from the total sum of Zakah. What is the religious ruling in this case?

A: It is permissible to pay the Zakah in advance before the passing of the Hawl. What your mother did is acceptable provided that she intended the sum paid to be of her Zakah.

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Fatwa no. 17755

Q: My mother is in her old age and she does not know any of the worldly affairs and does not even recognize anyone. I am her son and legal agent and the custodian over her and over my brothers according to the will of my father (may Allah be merciful with him). I keep a sum of money for her. Is there any Zakah (obligatory charity) due on this sum? If it is due on it, then upon the payment of the Zakah:

1. Should I pay the Zakah in cash?
2. Is it permissible to buy some textiles and deliver them instead of Zakah?
3. Is it permissible to pay some of the Zakah to the children of her daughters? It should be noted that all of them are civil servants.

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4. Is it permissible to give her daughters from the Zakah? Note that each of them has a building.

Please, advise me regarding the mentioned points and guide me to the right way.

A: You should pay the Zakah due on the money of your mother under your custody and should pay the Zakah in cash. You are permitted to buy clothes with it and distribute them to the poor when it is better for them. And it is impermissible to give Zakah to her children or her grandchildren, because the Zakah of the ancestor is not permitted to be given to his/her descendants and vice versa [i.e. the Zakah of the descendant is not permitted to be given to his/her ancestors].

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Fatwa no. 17981

Q: Some Bedouins, upon missing the officers of the Zakah (obligatory charity) sent by the government, dispose of the Zakah due on the cattle and some others claim that they undertake the duty of paying the Zakah to the poor and the needy by their locations and their likes.

Is it better and legally preferred to pay the Zakah to the officers that the government entrusts with collecting it or to pay it directly to the recipients? Please, advise. May Allah reward you with the best!

A: It is Wajib (obligatory) to pay the Zakah to the officers sent by the government

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and a person, on whom the Zakah is obligatory, should be careful to give the Zakah to them at the due time when they receive it. However, if they do not come to take the Zakah, the owner of the wealth should pay the Zakah due on him to the poor after losing all hope that the Zakah officers will come. A Muslim should abide by Taqwa (fearing Allah as He should be feared) of Allah (Glorified and Exalted be He) and should pay the Zakah to the legal recipients.

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First question of fatwa no. 17943

Q 1: What is the legal evidence in support of the ruling that money should be added to the gold for the payment of Zakah when the gold does not reach the Nisab (the minimum amount on which Zakah is due) separately and the same goes for money, i.e., gold should be added to money when money does not independently reach the Nisab?

A: All forms of money including silver, banknotes, value of commercial commodities should be added to the gold in order to complete the Nisab, because the total of the gold and money completes the Nisab and makes the payment of Zakah obligatory. That is because the obligatory Zakah on the commercial commodity is paid on the value, which is calculated in terms of gold or silver.

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Fatwa no. 18316

Q: I would like to inform Your Eminence that I inherited a sum of 60,000 riyals from my father 15 years ago. This sum remained in my possession for 12 years when I took 30,000 riyals and kept the remaining 30,000 until now. As I did not pay the Zakah (obligatory charity) due on this sum since I possessed it and up to now, please advise me about the amount of Zakah I have to pay on this money.

A: A Muslim must pay the Zakah due on his wealth immediately after the passing of a full Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) while the money is in his possession. If he delays the payment of Zakah without a legal excuse, he will be considered sinful and must pay all the due Zakah at once even if he missed several years.

Thus, you must pay the Zakah due on the mentioned sum for all the past years beginning from the end of the first Hawl after this sum came into your possession and the payment should be at once. You should also endeavor to make sincere Tawbah (repentance to Allah) for the sin of delaying the payment of Zakah. There is no Zakah on the 30,000 riyals that you took 3 years ago, after they were no longer in your possession but you should pay the Zakah due on them during the past years i.e. 13 years.

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Fatwa no. 18292

Q: During previous years, Zakah (obligatory charity) due on the financial activity of of Panda Company was paid as follows: Zakah was calculated on the capital in addition to the annual profit.

Questioning some seekers of knowledge about this issue, they gave us a Fatwa (legal opinion issued by a qualified Muslim scholar) that this is an invalid behavior and Zakah should be paid on all the existent commodities upon annual stocktaking without deducting the debts due to the suppliers or spoilt goods. It should be noted that we purchase goods on credit and at the time of stocktaking, some debts are due to the suppliers. For example, this is the statement of one previous year:

Total goods upon stocktaking = 3.313.509 Riyals.

Debtors (suppliers) = 2.712.864 Riyals.

Please, clarify the issue for us. May Allah reward you with the best! Thank you very much and kindly accept our due respect!

A: It is Wajib (obligatory) to pay the Zakah due on all the articles in the commercial store including all the commodities that have remained for a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) or on their value upon purchase that remained for a Hawl. Similarly, it is Wajib to pay the Zakah due on the money after the passing of a Hawl from the time of owning it whether it is in the hands of its owners or debts due to them if the debtors are solvent and are not procrastinators. The debts due on the owner of the store are not regarded and the debts should not be deducted from the money on which the Zakah is due when

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it is owned by the owner of the store, after the passing of the Hawl, according to the more correct of the two scholarly opinions.

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Fatwa no. 18261

Q 1: I have a female relative who has some surplus money. She entrusted me with keeping this money and now a full Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) has passed. Should I pay the Zakah (obligatory charity) due on this money on her behalf or leave the matter totally to her, whether she pays it or not? Please, advise. May Allah reward you with the best!

A 1: It is impermissible for you to pay the Zakah due on her money, which is deposited with you, except after informing her and after she deputizes you to pay it because she may pay the Zakah while you are not aware. It is better to talk to her about the issue out of keenness to fulfill this Rukn (integral pillar) and cooperate in righteousness and Taqwa (fear/wary of offending Allah).

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Q 2: I borrowed a sum of money from a friend and after a period of time, I saved the same sum and repaid the loan to the friend. However, he refused to receive it and said that he was not in need of it at that time. He thus left it with me and it is an extra sum that I do not need. Who should pay the Zakah (obligatory charity) due on this money: the original owner or I? Please, advise. May Allah reward you with the best!

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A 2: It is Wajib (obligatory) on the owner of the money to pay the Zakah due on it if it has reached the Nisab (the minimum amount on which Zakah is due) and a full Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) has passed. You are not required to pay anything, as the money described is a deposit with you. If the owner asks you to act on his behalf in the payment of Zakah, then you should pay the due Zakah on his behalf. It is better, as mentioned in the first answer, to discuss the matter with him to clear yourself and be on the safe side.

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Fatwa no. 18247

Q: My brother and I are partners in car sales on installment. Our Zakah (obligatory charity) becomes due on us by the end of Jumada Al-Awwal (May 30th) each year. All praise is due to Allah.

For example, by the end of Rabi` Al-Thany or in the middle of Rabi` Al-Awwal or other months, I may sell a car on installment; should I include it in the Zakah? It should be noted that the Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) has not passed yet. May Allah help you to answer this question sufficiently! May Allah safeguard you!

A: The Zakah is due on the money that you possess and on its profit after the passage of the Hawl on the capital while it is a Nisab (the minimum amount on which Zakah is due) or more

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and regardless the sales are on installment or not.

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First question of fatwa no. bn 18147

Q1: It is customary in some areas of Bihar in India for people to collect the Zakah (obligatory charity) due on money, Sadaqah (voluntary charity), Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast), and the hide of Ud-hiyahs (sacrificial animals offered by non-pilgrims) in one place to be mixed together and then sold. After that, a certain sum is given to some Islamic schools in the country and the rest of the amount is given to other primary, preparatory, and secondary schools where the children of those who pay Zakah and Sadaqah study. It should be noted that these schools and colleges do not provide students with meals but the Zakah pays the salaries of teachers and purchases land among other such things.

1- Is it permissible to pay Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) to the above mentioned committee taking into consideration that they are not paid to the poor and Miskins (the needy) at the Shar`y (Islamically lawful) due time?

2. Is it permissible to pay Zakah and Sadaqah to schools and institutes in which the children of those who pay Zakah study because the giver of Sadaqah in this

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case is actually benefitting from his paid Sadaqah?

A1: The Zakah due on money and Zakat-ul-Fitr must be paid to the poor and the needy and to the other legal recipients specified by Allah (Exalted be He). It is impermissible to pay this money to charitable projects such as schools and Masjids (mosques). This is especially true with regard to Zakat-ul-Fitr that must be paid to the poor of the town where the payer resides during the period from sunset of the night preceding `Eid-ul-Fitr (the Festival of Breaking the Fast) until the payer goes out for Salat-ul-`Eid (the Festival Prayer). It is also permissible to pay it one or two days in advance. However, it is impermissible to delay the payment of Zakah beyond this time. The matter is flexible for other kinds of Sadaqah, and they may be given to the poor or to charitable projects such as schools, Masjids and charitable associations. However, if the giver specifies a certain channel for spending, it must be given to it.

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First and third questions of fatwa no. 19343

Q 1: Should I pay the Zakah (obligatory charity) due on my salary in the Kuwaiti Dinar although the funds on which the Zakah is due are in Dollar/Sterling?

A 1: It is permissible to pay the due Zakah in the Kuwaiti Dinar if it is equals the amount due to be paid in any other currencies that form the capital.

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Q 3: Should I pay the Zakah (obligatory charity) due on the last year only or is it Wajib (obligatory) on all previous years

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since 1992 A.D.? Note that I neglected to count the sum exactly.

A 3: You should pay the Zakah due on your money for all the previous years and it is not enough to pay the Zakah for only one year.

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First question of fatwa no. 18829

Q1: My grandmother is more than eighty years old. As she is no longer able to manage her worldly or religious affairs properly, my father, in agreement with other uncles, decided to open her safe where she saves her money and the like to ascertain how much money she has and pay the Zakah (obligatory charity) due on it from that which has reached the Nisab (the minimum amount on which Zakah is due), which was not paid for years. They found more than 20.000 Riyals. However, the problem that faces them is: how should they pay the Zakah due on this money, especially after the passage of several years during which the due Zakah was not paid. Please advise them how to pay the Zakah due on this money in the proper way.

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A1: It is Wajib (obligatory) to refer the issue to the court so that the court would appoint one of your grandmother's sons as her deputy. After that he should pay the Zakah due for every year after the completion of the year. He should try his best to count how many years have passed and work according to what he thinks is most likely correct after consulting other brothers. He should pay the Zakah due on the years that they believe she did not pay the Zakah for them.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Second question of fatwa no. 19128

Q2: If I pay the due amount of Zakah (obligatory charity) and later I notice that the sum that I paid is more than the obligatory amount that I should have paid, is it permissible for me to deduct the extra amount from the due amount of Zakah that I should pay next year? For example, if I have to pay 100 Riyals as the Zakah of the present year but I paid 200 Riyals and after calculating the due Zakah I found out that I had paid 200 instead of 100; is it permissible to deduct the extra amount of 100 Riyals from the Zakah due on me the following year?

A2: If you paid the Zakah due on your money for the past year and later you found out that the Zakah that you paid is more than the required amount, it is unacceptable for you to deduct the extra amount from the Zakah of the following year, because it is necessary to

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have the intention prior to paying Zakah. However, you did not intend to pay this extra amount for the Zakah of the following year, so it is impermissible and you have to pay the Zakah due on your money for the next year regardless of this extra amount of money.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 19692

Q: Is it permissible to pay the Zakah (obligatory charity) due on commercial commodities from the same commercial commodity? For example, the owner of a house ware store may pay the Zakah out of the house ware instead of estimating their value and paying the Zakah in cash. What is the due Zakah on commercial commodities and how should this be calculated? May Allah grant us all success to do what pleases Him. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you.)

A: The principle with regard to commercial commodities prepared for if they reach the Nisab (the minimum amount on which Zakah is due) independently or after adding other money owned by the same owner is that they must be evaluated after the passage of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) and then Zakah of 2.5% of their value at the time of estimation should be paid in cash. However, if it not possible to pay the value in cash or if it is necessary to pay the Zakah of the commercial commodity such as for the benefit of the poor and the needy, it is permissible to pay it from the commercial commodity but the rich should be careful to pay the due amount of Zakah from these commercial commodities.

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There is nothing wrong with this and in support of this ruling, Al-Bukhari related in his Sahih (Authentic Hadith Book) (chapter: The payment of commodities as Zakah, vol 2.,p.122) from Tawus in the form of Hadith Mawquf (words or deeds narrated from a Companion of the Prophet that are not attributed to the Prophet) that Mu`adh (may Allah be pleased with him) said to the people of Yemen: "Bring me small or second-hand garments for Zakah instead of barley and millet. It will be easier for you and better for the Sahabah (Companions of the Prophet) in Madinah. The Prophet (peace be upon him) also said to women: [Give Sadaqah \(voluntary charity\) even if it is out of your jewelry.](#)) He did not exclude the obligatory Zakah from voluntary charity in this general command. Then, women began to give their earrings and necklaces. The Prophet (peace be upon him) did not confine this permissibility to goods made of only gold and silver.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa No. 19427

Q: We would like to bring to your attention that the non-profit organization in Ha'il has purchased many vacant lots of land after getting approval from the relevant authority, the Ministry of Labor and Social Affairs. These lots have been purchased for the purpose of investment and profit, and one of these lots has already been sold with a profit amounting to 330%.

The question: Is Zakah (obligatory charity) due on the value of these lots? It should be mentioned that the par value of these lots has been collected from the donors'

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contributions, not from the money due on their wealth as Zakah. Moreover, the profits are used for the benefit of the organization in several fields of activity including the administrative expenditures, social care projects, investment projects such as purchasing land with prospective profits and building schools with both educational and investment objectives. A portion of this money is further allocated to support the categories deserving Zakah, i.e. the poor and the needy. So if Zakah is due on these lots of land, to whom should it be given; to the Zakah trust owned by the organization or to other outlets? We hope to benefit from your answer, and may Allah bless you!

A: Zakah is not due on the money received from philanthropists for charitable activities, as it is not owned by a particular individual. However, money which is raised from the Zakah must be promptly given out to its legal recipients. Delaying it and keeping it in possession and even investing it is unlawful.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20418

Q: I would like to ask about the following: The time when Zakah (obligatory charity) is due on the money I have comes while I am here (in Saudi Arabia), which is four months before the time I go back to my homeland (Egypt), and no one there in Egypt can carry out this mission on my behalf. It is worth to mention that the money on which Zakah is due is there in Egypt. There is a

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benefit in paying the Zakah myself, as I give it out to some of my relatives as a means of maintaining ties of kinship with my late father's (may Allah be merciful to him) relatives. My question is: Can I delay giving out the due Zakah for four months until I am back home to do so myself?

A: It is not permissible to delay giving out Zakah once a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) has passed on your money which amounts to Nisab (the minimum amount on which Zakah is due) except for a legal excuse, such as difficulty to find the poor at the time when Zakah is due, or the inability to give it out to them, or unavailability of the money and the like. So you can deputize a trustworthy person to give it out - to its legal recipients whom you name when it is due. You still can give Zakah due on you before a Hawl is passed on the money you have if there is an interest in doing so.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20218

Q: A civil servant depends on his monthly salary to meet the needs of his living expenses as well as other necessary expenses, such as the costs of his marriage, preparing, furnishing, and paying the rent of an apartment for residence and so on. He deposits what remains of his salary in one banking company and by the end of the year, he pays the due Zakah (obligatory charity) on the total sum he saved. He had been doing this

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for a long period of time: about 12 years. He is a religiously committed person and observes the Five Obligatory Daily Prayers and believes that Zakah is a Rukn (integral pillar) of Islam but he did not pay the Zakah due on him for some years. It is not out of his denial of its obligation but out of laziness. He sometimes pays only a portion of the due Zakah and keeps the rest until he has forgotten the number of years during which he did not pay the due Zakah and the sums of money that he used to own during these years.

After his Tawbah (repentance to Allah) for having delayed the payment of Zakah, he regrets the years when he was lazy and did not pay it. Does his Tawbah exempt him from paying the Zakah for the past years on the grounds that Tawbah deletes the past sins? If not, how should he calculate the Zakah after he forgot the exact number of years and the sums of money that were with him during each of these past years? May Allah reward you with the best in this life and in the hereafter.

A: He should pay the Zakah due on the years that he did not pay totally or partially. If he does not know the amount of the due Zakah for these years or the sums of money, he should be careful to free himself from blame but he is not exempted from paying the Zakah just because its due time has passed because it is an obligation that Allah (Exalted be He) ordains to be given to specific legal recipients. Therefore, he is free from this obligation until the Zakah is paid. He should offer sincere Tawbah from his total or partial abandonment of paying Zakah due on his money and be resolute repeat this. He should also do more supererogatory acts of `Ibadah (worship) and pay

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more Sadaqah (voluntary charity). May Allah accept his repentance and replace his sins with good deeds.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'



First question of fatwa no. 19947

Q 1: Is it permissible to pay the Zakah (obligatory charity) due on money from the monthly salary without taking from the sum on which the Zakah is due after the passage of the Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due)? What is the amount of Nisab (the minimum amount on which Zakah is due)?

A 1: If the money reaches the Nisab and a full Hawl passes, then the Zakah becomes due. The due Zakah is 2.5%. One may pay it from the money on which the Zakah is due after the passage of the Hawl, from monthly salary, or from other money in their possession regarding which a Hawl has not passed yet. Whenever one pays the Zakah on their money, they are free from blame even if they do not pay it from the money on which the Zakah is due.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 19899

Q: Allah willed that I worked in investing another person's money. After the passage of the full Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due), he did not permit me to pay Zakah (obligatory charity) due on the sum. However, I paid it. Does this payment of Zakah for my reward or for his?

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A: Your payment of the Zakah due on the wealth of your partner without his permission does not free him from the obligation and he should pay the due Zakah or deputize you to pay it. You should pay him back what you have spent of his money as Zakah without his permission, unless he consents your act and takes nothing from you.

May Allah grant us success! May Allah's Peace and Blessings be upon Prophet Muhammad, upon his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



First question of fatwa no. 20050

Q 1: My father and my late uncle possessed some pieces of land. Before my uncle's death, they saw it better to divide these lands into small plots and sell them individually. So, they began this project and they worked on selling these plots for some years. After dividing the lands, some plots used to remain for one, two or more years while displayed for sale and still unsold. They did not pay the Zakah (obligatory charity) due on these plots of land, which were still offered for sale after the passing of a year, two or more, after the passing of a Hawl or upon selling them. They did so due to their ignorance of how to calculate the percentage of Zakah due on the articles of merchandise. Now, what is obligatory on my father, who is still alive? And what is obligatory on the sons of my late uncle (may Allah have mercy upon him)? After disengagement of my father and my uncle in their partnership and after their selling of most of these plots of land except a few plots,

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now they do not remember the price of the lands sold or how many years have passed since then. Please, advise us on this matter. May Allah reward you with the best.

A 1: It is obligatory to pay the due Zakah for the past years. You should carefully calculate the years and pay the Zakah due on the land as precise as you can in order to clear your father and your dead uncle from sin. May Allah grant us all forgiveness and safety in this life and in the Hereafter.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 20026

Q: I am a farmer and I have good harvest that fluctuates between sixty to one hundred sacks of corn. Each bag equals 20 Sa` (1 Sa` = 2.172 kg). I am accustomed to the payment of Zakah (obligatory charity) due on the crops at the time of their harvest. However, suddenly a committee came and urged me to pay the Zakah due for the past five years, so I paid the Zakah again in goo heart. However, I wish to pay the Zakah upon the harvest of the crops lest I should die while the Zakah is still due. Grains are liable to decay after six months from the harvest, especially when exposed to rain. It should be noted that the authoritative committee entrusted with preparing inventories of the Zakah come so late after the due time and it may happen that they come to us after five years from the harvest. Please, give us your fatwa on this matter. May Allah reward you with the best!

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A: It is obligatory upon you to pay the Zakah to the committee that the Muslim ruler entrusted with its collection. However, when the committee delays the reception of the Zakah and you fear lest the grains may decay or defected, you should contact the judge in your locality and he should decide on the best course of action, In sha'a-Allah (if Allah wills).

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 20572

Q: The Directorate General of Zakah and Income Tax calculates the due Zakah (obligatory charity) on me randomly, while my son has another source of income. Their calculation of my assets liable for Zakah is less than the real wealth in my possession. Therefore, I then pay another share of Zakah besides what they take. Should I count the Zakah sums which the Directorate General of Zakah and Income Tax takes among my general Zakah or not?

A: The Zakah paid to the Directorate General of Zakah that is entrusted by the ruler with its collection is legally acceptable and sufficient. The payer of Zakah does not have to pay the Zakah again once his Zakah has been paid in full. Otherwise, he should pay any remaining sums of Zakah to the legal beneficiaries, if the full Zakah funds were not paid and he is not free from blame unless he does so.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



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Fatwa no. 20662

Q: I want to pay the Zakah (obligatory charity) due on my possessions. I heard about the charitable project for helping impoverished Muslim youth with marriage costs. The project helps the needy youth and supports them to get married through unreturned grants or loans that are paid in monthly installments. Is it permissible to pay the Zakah and other voluntary charities to this project, if the case is as mentioned?

A: It is compulsory to pay the Zakah to the legal beneficiaries immediately at the time when the Zakah becomes due. It is not permissible to delay the payment unless with a legal excuse. The payment of Zakah to the charitable institutions may delay its payment to the legal beneficiaries beyond the due time. Some institutions may spend the Zakah funds in channels that are not legally assigned to Zakah. So, it is obligatory on the payers of Zakah to give it directly by himself or through his trustworthy deputy to the legal recipients.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



The first, second, and fourth questions of Fatwa no. 21173

Q 1: I calculate all my possessions, money and others, every year in the middle of each Ramadan to pay the annual Zakah (obligatory charity) - bearing in mind that some of my income is from the rental of houses and some

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other sources. This income is collected in different periods of the year until Ramadan and the last days of Shaban. Therefore, a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) does not pass on most of the sources of my income. However, I pay the Zakah (obligatory charity) due on them with exception of a small amount.

A 1: In sha'a-Allah (if Allah wills), what you are doing is permissible and discharges your obligation.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Q 2: I pay some of Zakah (obligatory charity) funds due on me throughout the year. Whenever I see needy people who are rightful beneficiaries of Zakah, I give out to them some of my Zakah. For instance, I approximately pay 30,000 riyals every year, and I give as Zakah about 15,000 to 20,000 riyals throughout the year until the time of calculating the total sums of Zakah. When I calculate the total money, should I include the already spent money and pay out its Zakah, or should I consider that its due Zakah was already paid?

A 2: If you pay Zakah before the completion of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) for a particular need, you should add what you spent to the total balance upon the completion of the Hawl and then estimate Zakah of the entire sum.

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Q 4: I invested 240,000 riyals with As-Sani` to be invested on 12 refrigerators. Each refrigerator costs 20,000 riyals. After a week of paying the money at the office in Riyadh, they declared bankruptcy. This was in 1414 A.H. and I have not heard anything from them for six years now. Also, I entered in a partnership for selling land in 1414 A.H. with a real estate office in Riyadh. I paid 30,000 riyals, but I did not benefit from this

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investment for six years as the funds have been frozen. I do not know whether they will be returned to me or not. So, how should I pay Zakah (obligatory charity) on these sums of money? Should I pay Zakah after receiving them and the passage of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due), or for the past years of the entire period?

A 4: If the case is as you have mentioned, it is not Wajib on you to pay Zakah of these investments until they are in your possession and a Hawl passes. This is because the first sum of money is owed to you by someone who is bankrupt, and you do not know whether the second sum of money will be returned to you or not.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 20955

All praise be to Allah Alone, and peace and blessings of Allah be upon the Last of the Prophets, Muhammad.

The Permanent Committee for Scholarly Research and Ifta' has reviewed the submitted question to His Eminence the General Mufti (Islamic scholar qualified to issue legal opinions), by His Excellency, Dr. `Abdul-Rahman ibn `Abdul-`Aziz Al-Suwailem the Head of Saudi Red Crescent Society and the Chairman of the Joint Saudi Committee for Relief in Kosovo under no. (R 306) dated on 15 Rabi` Al-Awwal, 1420 A.H. The question was referred to the Committee from the Secretariat General of the Council of Senior Scholars under no. 1943 dated on 15 Rabi` Al-Awwal, 1420 A.H. His Eminence's letter states:

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His Eminence Shaykh, [Abdul-Aziz Bin Abdullah Al Al-Shaykh](#) the General Mufti and the Head of Council of Senior Scholars, As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!) I pray for Your Eminence success and guidance. On the basis of care and interest in Muslims' affairs by our rightly-guided government, the Noble Royal Decree no. (gh b 1863) dated 3 Safar, 1420 A.H. was issued. It stated the formation of a joint committee for relief in Kosovo. One of the tasks of this committee is fundraising and collection of donations in goods and cash. Some of these donations are either Zakah (obligatory charity) or Sadaqah (voluntary charity). As you know (may Allah keep you safe), administering these projects entail allocating a portion of these donations for administrative costs such as employees salaries, renting and furnishing buildings, media work for public awareness, communications, transportation, etc. Hence, I ask Your Eminence's view on this matter and the appropriate Shar'i percentage that can be deducted from the total of donations to cover these costs.

May Allah keep you safe! As-salamu `alaykum warahmatullah wabarakatuh

After scrutinizing the question, the Committee answered that Zakah funds which are paid to the committee for the sake of the relief of people in Kosovo must be spent in the Shar`i channels mentioned in the Noble Qur'an. Allah (Most Exalted be He) says: [\(As-Sadaqât \(here it means Zakât\) are only for the Fuqarâ' \(poor\), and Al-Masâkin \(the poor\) and those employed to collect \(the funds\), and to attract the hearts of those who have been inclined \(towards Islâm\), and to free the captives, and for those in debt, and for Allâh's Cause \(i.e. for Mujahidûn - those fighting in a holy battle\), and for the wayfarer \(a traveller who is cut off from everything\); a duty imposed by Allâh. And Allâh is All-Knower, All-Wise.\)](#)

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Hence, it is not permissible to spend them in purposes other than those specified by Allah. This is because discharging the responsibility can only be fulfilled by carrying out the obligations in the manner that Allah has specified. What you mentioned is not included in the legal channels of

distributing Zakah. Similarly, Sadaqah and donations which were paid for a specific project should be spent on what it is dedicated for and not for other purposes.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

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The third question of Fatwa no. 21236

Q 3: Is it permissible to transfer Zakah (obligatory charity) from one country to another? Is it permissible to transfer it from one district to another within the same country?

A 3: It is prescribed to distribute Zakah of each country among its poor. The Prophet Muhammad (peace and blessings of Allah be upon him) said to Mu`adh: [\(Let them \[the people he was appointed to collect their Zakah\] know that Allah has obliged them with paying Zakah \(obligatory charity\) to be taken from the rich and distributed among the poor.\)](#) (Agreed upon by Al-Bukhari and Muslim) If there is a necessity behind transferring Zakah to another country such as a dire need, such as of poor relatives living there, etc., it is permissible to do so.

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Yet, moving Zakah from a district to another within the same country is permissible because the same ruling applies to the entire country.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 21467

Q: My brother's son was orphaned some years ago, and has not yet reached full legal age. There was a pension left for him because his father was an employee. My father used to avail himself of this pension and record it as a debt on him to be paid to the child when he comes of age. We also have taken upon ourselves to pay this spent money. However, more than two years ago, I forbade my father from making use of this pension, and rather to deposit it in the bank under a private account for the boy to get it when he comes of age. My question is:

First: Is Zakah (obligatory charity) due on the deposited money in the bank? If yes, how should it be calculated? It should be known that it is a monthly pension.

Second: Regarding the money that was spent by my father which both he and we pledged to pay if he cannot do so, is there Zakah due on it, if we pay it on behalf of our father and then collect it from him? It should be taken into consideration that my father's income is low and his family is big.

Third: If there is Zakah due on both sums of money, how should I pay it while I am

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not sure about the date in which this sum of money was deposited in the bank under a private account? Please advise on this matter. May Allah keep you safe. May Allah have mercy on your parents!

A: It is obligatory upon the Wali (guardian) of the orphan to pay Zakah on the money when it reaches Nisab (the minimum amount on which Zakah is due) or more, and a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes while it is in his possession. The amount of 2.5% should be paid whether the money is deposited in a bank or in the possession of your father. It should be known that it is not permissible for your father to avail himself anything of this money because it is a trust with him that he must keep. Hence, it is obligatory upon your father to repay the sum of money which he owes to the orphan grandchild and keep it until the child reaches the age of consent and then he must give him the money.

If the money is deposited on a monthly basis, it is safer and easier to specify a month of the year to annually pay Zakah on all the child's money.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 21499

Q: I am a business man who has been in this profession for many years. I used to deposit my Zakah (obligatory charity) fund and other voluntary charity in a special bank account. I would add to it the money of my friends' Zakah and voluntary charity.

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I would then give this money to the needy in the form of a loan. I submit a lawsuit against anyone who does not repay the debt. The person is interrogated by the police, and may be detained for this reason. Actually, when these people received such money, they were already among the legal Zakah beneficiaries. My question is: Is it permissible for me to do so? It should be into account that my intention is to re-channel this money to other needy people for the same purpose, and thus more beneficiaries can be aided. Also, there are others indebted by great sums of money to the same account. What should I do in this case? Please advise me on this matter. Many thanks!

A: It is not permissible for you to hold your Zakah or the Zakah which others authorized you to pay on their behalf after the due time of Zakah. Zakah is due once a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) has passed over the money. You must pay it out immediately. Also, it is not permissible for you to indulge in any form of trade with the funds of Zakah, whether it is yours or others'. Rather, you must pay it on the spot to the poor once Zakah is due. So, you must immediately give out from your wealth to the poor the amount of money equal to that which people owe. Then the debt, which people were asked to repay, is yours.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 21548

Q: My father died a month ago and left about

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180,000 riyals. Our mother informed us that for five years our father had saved this sum of money in a box without paying its due Zakah (obligatory charity). We roughly estimated the period over which this money was accumulated by the time of our younger brother's marriage, which took place in 1416 A.H. My father had spent all his savings on that marriage and since then he started to save his future earnings in a box. My question is:

First: How should we calculate the due Zakah of these five years without knowing the real figure of his savings in each year?

Second: How can our father's failed obligation to the payment of Zakah prior to these five years be discharged? He did not use to pay Zakah. Rather, he used to consider the unpaid debts by people as Zakah.

I hope Your Eminence could answer these two questions.

A: If it is certain that your father did not pay his due Zakah of the above mentioned sum of money, it becomes obligatory upon you to calculate his due Zakah for all the past years and pay it immediately in order to discharge him of his failed obligation. You should pay 2.5% of money which remains after paying Zakah of each previous year. Zakah is a debt to be paid to Allah. Neither his nor your obligation can be discharged except by paying Zakah to its deserving beneficiaries.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



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The third question of Fatwa no. 21717

Q 3: I gave a friend a sum of money to invest it in trade. At the end of the first year, he calculated my due profits and told me that he had already paid the due Zakah (obligatory charity) on my earnings. Is it permissible for him to pay the due Zakah of my money which he invests on my behalf? It should be known that he is a trustworthy person to me, and he knows well the legal laws of Allah.

A 3: Zakah is `Ibadah (worship) for Allah (Most Exalted be He). Intention is a condition for its validity. Therefore, the payer of Zakah should have the intention to give it at the time of its payment. However, if you had authorized this man to pay the due Zakah of your money and consequently he gave it to its deserving beneficiaries, then it is permissible to do so. Hence, your obligation will be discharged. However, if you did not authorize him, your obligation is not discharged and you must pay the due Zakah regardless of the money paid by your friend. In this case, your friend should guarantee the money which he has paid without your permission.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



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Rightful Beneficiaries of Zakah

The second question of Fatwa no. 21365

Q 2: We give the due Zakah (obligatory charity) of dates to the chief of our tribe. He sells the Zakah and consumes its prices, and he feeds some of it to the sheep. Should we continue giving him our Zakah, or to whom should we give it? Please advise us on this matter. May Allah reward you with the best!

A 2: It is prescribed for you to calculate your Zakah and distribute it by yourselves among the legal beneficiaries, because it is a form of `Ibadah (worship). This is more cautious in order to discharge your obligation concerning it. However, it is permissible to give the sum of Zakah to a person who is trustworthy, with regard to his faith and honesty, to distribute it among the deserving recipients on your behalf. If the authorized person is not trustworthy, it is not permissible to give it to him. Hence, your practice of giving your Zakah to the chief of the tribe is impermissible.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



The sixth question of fatwa no. 21545

Q 6: A Mukallaf (person meeting the conditions to be held legally accountable for their actions) said that he missed the government employees for collecting Zakah (obligatory charity) last year. So, he paid out, one sheep for example, to a charitable organization which asked him to slaughter it and bring it to them so as to distribute it among the needy. He inquires whether what he did was right and sufficient, taking into account that

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charitable organizations take the Zakah and give it to the poor? Or, should he give the Zakah again to the government employers, and in doing so, what he paid to the organization becomes an act of Sadaqah (voluntary charity) which does not account for Zakah?

A 6: A herdsman has to pay Zakah (obligatory charity) to the employees appointed by the ruler and it is impermissible to pay it to other than them. If the time of their coming elapsed and it was difficult to give the Zakah to them, it is allowable to pay it to those who deserve it.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 21544

All praise is due to Allah and peace and blessings be upon His Messenger.

The Permanent Committee for Scholarly Research and Ifta' have read the letter delivered to the general Mufti from His Eminence, the acting Minister of Finance and National Economy no. 9/2/6315 which is referred to the committee by the Secretariat General of the Council of Senior Scholars, no. 3131, dated 27/5/1421 A.H, and the question of his Excellency is:

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!) In supplementing our letter no. 9/2/1984, dated 13/2/1421 A.H, which included an inquiry about

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the ruling on the permissibility of the chieftains and their deputies in the Southern Province and part of the Western Province, taking a tenth of the Zakah (obligatory charity). It was noted in our letter that the viewpoint of the ministry is that those chieftains and their deputies are not regarded as Zakah collectors. The ministry receives reports from the municipal and financial bodies of `Asir which included a request from a number of chieftains and their deputies to take the due tenths as they could not take them from the government Zakah collectors. However, no statement has been received until this date.

I hope you will inform us about the ruling on the permissibility of giving them a tenth (of Zakah) in order to take the required action. May Allah protect you.

After the Ifta' Committee studied the inquiry, it answered that as long as the chieftains and their deputies do not perform any work in collecting Zakah, they do not deserve anything from it. In the past they would take these tenths because of their work in collecting Zakah, but now the situation has changed.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 21420

Q: I am one of the chieftains of Shimal at `Asir district where

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there are many subordinate chieftains and deputies who directly follow us. You are rightfully aware that Zakah (obligatory charity) is one of the five pillars of Islam. When the government determines the time of collecting it, the chieftain would send a delegate on his behalf to take a tenth of Zakah from subordinate tribes. Officially, 20% of the Zakah is given to the chieftain and 10% is given to his deputy. We noticed that this only takes place in the Southern Province. We are greatly concerned and fearful of Allah (Exalted be He) for this share which we take for free and without any effort, while the government offers sufficient dues for the chieftains. Therefore, I doubt the permissibility of taking these portions and I resorted to you to illustrate the matter, because I am greatly concerned about it.

After referring an inquiry to His Excellency, Minister of Finance, concerning the opinion of the Ministry in this regard, His Eminence stated the following:

We refer to you letter no. 46 s 2, dated 1/12/1420 A.H, which states that you receive questions from some of the chieftains of `Asir district about the ruling on sending a delegate on behalf of one of them to collect the Zakah (obligatory charity) of his subordinate tribes. The delegated person takes a tenth of the Zakah, the chieftain takes a fifth and his deputy takes

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a tenth. This is defined by the government for them when they collect Zakah, and you want to know about the permissibility of that.

I would like to state that, since the time of King `Abdul-`Aziz (may Allah confer mercy upon him), the government has been sending civil servants to collect Zakah of livestock from all parts of the kingdom with the aim of making it easy for Muslims to give Zakah of their cattle. The Southern Province and part of the Western Province are very rugged and are not properly trodden. So it is difficult for our workers to reach all the areas there. Thus, the government used to give a tenth of the Zakah to the chieftains and their deputies who would collect the Zakah of their people and submit it to the representative of the government. It continued to pay out these tenths according to the noble order no. 7 B 5650 dated 14/4/1408 AH. However, after the development of means of transportation, roads and services, civil servants are now able to reach these areas and districts, count the number of Zakah payers and collect it directly from them. Also, they would get the name of the chieftain or his deputy and record it in the Zakah document. Then, after finishing their work, the chieftains or their deputies would come to take the tenth of the Zakah, though they did

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nothing in collecting it from those who paid it, contrary to what they used to do in the past. A chieftain would take a tenth if he did not have a deputy. If there is a deputy, he would take a quarter of the tenth, the deputy would take half of the tenth and the chieftain of Shimal would take the remaining quarter of the tenth. The instructions given to government officials provided for giving out these shares, because the government gave no orders about that but only instructed them to give a tenth to the chieftains and their deputies. This is all that the Ministry has in this regard.

The Ministry of Finance believes that those chieftains and their deputies are not included in the category of Zakah collectors. However, the legal opinion on the permissibility of taking this tenth by them is determined by the bodies that issue Fatwa (legal opinion issued by qualified Muslim scholar). We hope you will read this and inform us with your opinion.

A: Since the government officials can now reach any area and take Zakah from those who are obliged to pay it, and that chieftains, their deputies and delegates do nothing in the process of Zakah collection, they do not deserve anything from it. This is because they used to take that in the past in return for their work which, now they do not do.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



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Fatwa no. 14106

Q: We have an Egyptian housemaid who is a practicing Muslim and memorizes the Qur'an. Due to her bad conditions and accumulated debts, she had to travel and work to have enough money for her children and to pay off her debts, because the creditors do not stop asking her to repay. However, she is unable to pay her debts because of her low salary and that she has to spend on her family; her son who is studying in a university in Egypt and another son is being drafted. Her husband works at a company in Egypt and receives a low salary. Yet, he does not bear any financial responsibilities toward his children and wastes his salary in his personal pleasures, prohibited drinks and other forbidden things. This has led her and her family to sue him for divorce before a court of law in Egypt. Divorce took place, based on a condition he made that he is not responsible for the children. In this way, she became their breadwinner, in addition to her debts which are as follows:

8000 Egyptian pounds to buy the share of her husband in the house of which he owns half and she owns the other half.

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3700 pounds, the rest of the money for the contractor who built the house.

2200 pounds for the lawyer who managed the divorce lawsuit and registered the purchase of half the house from her husband.

2500 pounds for buying a motorcycle for her son because the university is very far from the house.

Our question: Is it permissible to give her Sadaqah (voluntary charity) or Zakah (obligatory charity) to pay off her debts and relieve her concerns due to these debts? It is important to note that we are sure about the authenticity of these debts. Please answer us. May Allah reward you with all goodness.

A: If the reality is as mentioned by the questioner, then there is nothing wrong in giving your maid Zakah (obligatory charity) to settle her debts. This is based on the fact that she is indebted, and the debtors are one of the deserving recipients of Zakah.

May Allah grant us all success. All peace be upon our Prophet Muhammad, his family and Companions.

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 15646

Q: Is it permissible for me to receive Zakah (obligatory charity), taking into consideration that I am in debt for

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more than 100,000 riyals and that I cannot pay this money because my salary is low and does not cover the daily costs of living? Please answer. May Allah protect and support you.

A: There is nothing wrong in paying Zakah (obligatory charity) to those charged with an immediate debt when they cannot settle it. Thus, it is permissible to help and relieve them of it because they are included in Allah's Saying, [\(and for those in debt\)](#) The man in question is in debt, because he is so poor that he cannot repay his debt.

May Allah grant us all success. All peace be upon our Prophet Muhammad, his family and companions.

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



The first question of fatwa no. 19299

Q 1: A man was in debt for about a million riyals. He paid off 700,000 riyals but he could not repay the remaining 300,000 riyals. Then his three brothers paid 100,000 riyals each and the debt was settled. Do these three brothers deserve Zakah (obligatory charity) as they were debtors?

A 1: They are only entitled to take Zakah (obligatory charity) if they are poor.

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The settlement of debt on behalf of their brother is a kind of donation and not regarded as a debt for which Zakah is permissible.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



The first question of fatwa no. 13845

A man continued to smoke until he went insane, is it permissible to give him Zakah (obligatory charity) like those mentioned in Surah Al-Tawbah?

A 1: If a madman is a poor Muslim, it is permissible to give him Zakah.

May Allah grant us all success. All peace be upon our Prophet Muhammad, his family and companions.

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



The second question of Fatwa no. 18938

Q 2: I have some indigent relatives; if I have to pay money in charity, is it permissible to give it to them as Sadaqah (voluntary charity)?

A: If you mean Zakah (obligatory charity), it is permissible for your to pay it to them if they are included in the eight categories of Zakah beneficiaries, excluding your ascending heir like your parents

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and your descending heirs like your children.

If you intend to give Sadaqah (voluntary charity), it is permissible to give it to any of your relative, even parents, children, or anyone else. It is better to give Sadaqah to relatives according to what is reported from the Messenger of Allah (peace be upon him) who said: [﴿Your Sadaqah to the needy is regarded as one good deed, but paying it to your relatives is both Sadaqah and maintaining ties of kinship.﴾](#) (Related by Al-Tirmidhy, Al-Nasa'y and Imam Ahmad)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



The second question of fatwa no. 14215

Q 2: I give Zakah (obligatory charity) of my trade to my paternal and maternal aunts and to my sisters who live with their husbands and I am not required to spend on them. I regard it as Sadaqah (voluntary charity) and dutifulness to them. I give the rest to other beneficiaries of Zakah, for example, 200 Saudi riyals each. I would like to ask whether this way of giving Zakah is right and whether I can continue with it. Otherwise, please clarify a specific direction to give it all at once or in supporting orphans in Afghanistan. I would like to add that my Zakah does not exceed 10,000 riyals.

A 2: Zakah is paid to the eight categories, i.e. recipients of Zakah, that Allah (Exalted be He) mentioned in the Qur'an in His Saying: ﴿As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm), and to free the captives, and for those in debt, and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allâh. And Allâh is All-Knower, All-Wise.﴾

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If your relatives are included in these categories, it is recommended to give it to them as Sadaqah (voluntary charity) and a kind of dutifulness. If they are wealthy, it is not permissible to pay Zakah to them. The same is true for their husbands if they are poor.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 17378

Q: I have a relative of mine that is neither my ascendant nor descendent. He is retired and his pension is 13,000 Saudi riyals. He lives in a rented house. He has a family of 16 people, including his children, wife and mother, who are all his dependents. Often, their number increases at weekends when his married daughters visit him. In summer holidays they may be sixty-five people. He has no other income resource except this money which is mostly spent on rent, electricity, telephone, water and housemaid expenses, not to mention the expenses of his children

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and other essential and luxurious expenditures. He does not have any real estate or any other money except a piece of land. He is known for his good conduct and righteousness and he wants to build on this land but he does not like to overburden himself with debts. He tried to build it by installments but he found that it will cost him too much. The question is: Is it permissible for me to give him enough money from Zakah (obligatory charity) to build on this land to live with his children in it, and to use his pension to pay for their needs and to relieve him of the burden of renting? It is well-known that a relative is worthier of Zakah than a non-relative.

A: The beneficiaries of Zakah (obligatory charity) are explained in Allah's (Exalted be He) Saying: ﴿As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm), and to free the captives, and for those in debt, and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allâh. And Allâh is All-Knower, All-Wise.﴾

It is understood from your description of the state of your relative that he is not poor and that his salary will be sufficient for him if he spends wisely without extravagance or lavishness. However, there is nothing wrong with you giving him some money, gift or loan with the intention of helping him and you will be rewarded, In sha'a-Allah (if Allah wills).

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May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



The third question of Fatwa no. 14209

Q 3: I do not drive cars, but I should have one due to the nature of my work and interests. So, I hired a Muslim driver from a country with a Muslim majority. Is the monthly salary I give to him considered Zakah (obligatory charity)? If not, does he deserve Zakah though I pay him 1000 Saudi Riyals as a monthly salary?

A: The salary you pay the driver is an obligation you should do from your own money not from the money of Zakah. However, if he is a poor Muslim and his income does not suffice him and there is no favoritism with him, you can give him part of your Zakah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fourth question of Fatwa no. 21593

Q 4: Is it permissible to pay the Zakah (obligatory charity) to the grandmother if she is indebted ?

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A 4: It is permissible for a person to pay the Zakah to repay their grandmother's debts because this is not included in the expenses obligatory on such a person to their grandmother when she is in need thereof.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr Abu Zayd	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



First question of Fatwa no. 19469

Q 1: Is it permissible for me to pay the Zakah (obligatory charity) due on me to my stepmother and her children ? It is to be noted that my father is sick and disabled, their daughters are mentally disabled, and none of their sons works or is married?

A: It is impermissible to pay your Zakah to your step-siblings and stepmother because they are under your father's custody. It is like paying your Zakah to your father, which is impermissible. Furthermore, if they are poor and you are rich, you have to provide for them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



The second question of Fatwa no. 15218

Q 2: My son died and left a wife and children, without leaving any

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wealth or property for them. I provided them with a private home, but is it permissible for me to give them from my due Zakah (obligatory charity)? If it is impermissible, should I give the sum of Zakah to their mother who would spend it on herself and her children? Please advise me on this matter. May Allah reward you greatly!

A 2: It is impermissible for you to give them some of your Zakah, because their essential Nafaqah (obligatory financial support) is obligatory upon you to undertake to the best of your ability. You should support them with your money so that they can meet their needs. It must be known that it is impermissible to pay Zakah to one's children, grandchildren, parents, grandfathers, or grandmothers. May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 18353

Q: My son is an employee, and he has recently opened a shop for selling clothes, beside his office job. The opening of this shop cost him a lot of money, half of which he borrowed from my savings, which will go to my inheritors after death. However, the project not did not achieve any profit, but it did not also clear half of its debts. Now, my son is unable to pay back his debts to people and to me. Based on the conditions of the market, there is no hope he can pay back these debts. He pays half of his salary to clear the debts, but he will not be able to clear it even if he continues doing so for three years.

Is it permissible for me to help him with some money from my Zakah (obligatory charity) funds

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so that he can pay back some of debts to the creditors and to recover the debt he owes me? It should be noted that my son is married and is the breadwinner of a family of six. Please advise on this matter. May Allah reward you with the best!

A: It is not permissible for the father to pay Zakah of his money to his son, because Zakah can not be given to one's descendants or ascendants. Also, Nafaqah (obligatory financial support) of your son is obligatory upon you. It is permissible for you to help him with money other than your due Zakah, in line with the general meaning of the Hadith in which the Prophet Muhammad (peace and blessings of Allah be upon him) said: [\(Whoever relieves a Muslim of one of the distresses of this world, Allah will relieve them of one of the distresses of the Day of Resurrection.\)](#)

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



The second question of Fatwa no. 16114

Q 2: Is it permissible to pay Zakah (obligatory charity) to a brother who is single? Is it permissible to pay Zakah to one's parents, in case the son is married and live independently from them?

A 2: There is a difference among scholars on paying Zakah to a brother based on the fact that the giver is entitled to inherit from taker upon the latter's death. It is preferable to give him from money other than that of Zakah in order to be clear from the divergent opinions of scholars. However, according to the more correct of the two opinions maintained by scholars, it is permissible if one gives Zakah to his brother due to the latter's abstract poverty. On the other hand, it is impermissible to pay Zakah to one's parents, for their basic Nafaqah (obligatory financial support) is obligatory upon their son, if they are in need.

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May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 18873

Q: Do I have to give Zakah (obligatory charity) to my brother to help him get married, though he lives with his parents?

A: There is nothing wrong with giving Zakah to your poor brother to help him get married if his father does not help him and he fears Fitnah (temptation), since he comes under the categories of Zakah recipients.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 17352

Q: I have a brother who is too poor to clear his debt. Is it permissible to give him Zakah money (obligatory charity) which is not from my Zakah but it is the Zakah of some benevolent people. If the answer of the previous question is yes, is it permissible for me to recover some debt from him which I paid to save him from judicial prosecution by the creditors?

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A: If your brother is severely indebted and unable to clear his debts, it is permissible to pay Zakah to him. This can be done from your own Zakah, according to the correct opinion held by scholars, or from the Zakah of other people who authorized you to distribute their Zakah.

With regard to the money that you paid to your brother to save him from legal prosecution, if your intention before giving him the money was to pay it as Zakah, then it counts as Zakah. Otherwise, it is mere Sadaqah (voluntary charity).

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 20068

Q: I have a brother who used to work as an accountant in an interest-based bank. He quitted his job after my urging him to do so, and out of his conviction of the impermissibility of working in such banks. A year has passed now and he has not found a new job and does not have any source of income. Is it permissible to give him all of my Zakah? Please note that my mother lives with him in his home, and he pays towards her food and other expenses.

A: If the case is as you have mentioned, that your brother has not found a job and in his condition he is a deserving recipient of Zakah, then it is permissible for you to give to him your Zakah due to his poverty.

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You should give him of your Zakah the provisions that suffice his needs for a year. Having your mother living, eating, and drinking with him does not invalidate paying Zakah to him. It is the case and need of the recipient of Zakah which is taken into consideration. Once Zakah is paid to the deserving recipient, such a recipient becomes the owner of this money and can dispose of it freely in accordance with Shari`ah rulings. Paying Zakah to him in this case should not be an indirect means to help him financially support your mother, if she is poor.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 20801

Q: My daughter has a sum of Zakah (obligatory charity) due on her. Her brother is an employee who is married and has two children. The state granted him a piece of land which he wishes to build on, In sha'a-Allah (if Allah wills). He submitted a request for a loan from the Real Estate Development Fund. His sister wants to help him in building the house by giving him the Zakah of her money, which he can receive once he starts the building works, In sha'a-Allah (if Allah wills). Is it permissible for her to do so? It should be noted that these sums of Zakah money will not be given to him annually; rather, they will be kept as a trust until he begins building and once the loan is secured In sha'a-Allah (if Allah wills). I need your Eminence's Fatwa on this issue.

A: It is permissible for the woman to pay the Zakah of her money to her brother, if he is poor,

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so that he can build his house or use it for any other purpose to satisfy his basic needs. Moreover, paying Zakah to a relative is better than paying it to a non-relative. However, she must pay Zakah every year immediately on its due time and he should collect these funds to help him with the building of his house or to meet his other needs.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 20090

Q: I have a sum of banknotes, all praise be to Allah, and I want to give their Zakah (obligatory charity) to my married sisters or my single sister or my brother's children. I hope you could clarify to me if it is permissible to give Zakah to the said people.

A: It is permissible to give Zakah to kinsfolk such as brothers and their children if they are poor and needy, whether they are married or single. They take priority over others for the Hadith reported from the Prophet (peace be upon him) that reads: [\(Your charity to the poor is regarded as one good deed, but paying charity to your relatives is both charity and maintaining ties of kinship.\)](#) (Related by Imam Ahmad, Al-Tirmidhy and Al-Nasa'y and the wording is of Al-Tirmidhy who ranked the Hadith as Hasan [a Hadith whose chain of narrators contains a narrator of weak exactitude but is free from eccentricity and blemish])

However, if the brothers are not needy or the brothers-in-law are rich, it is not permissible to give them Zakah because they are not of the categories of Zakah recipients and

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the brothers-in-law should maintain their wives. However, if the brothers-in-law are poor, Zakah should be given to them, because they maintain their wives.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



The second question of Fatwa no. 20422

Q 2: Our family consists of the father, the mother, and the children. We have a married brother who lives with us and financially supports us. My father and another brother also contribute to the expenses of the family. The former brother has some Zakah (obligatory charity) money due on him and we have a sister who is about to marry. Is it permissible for this brother to pay his Zakah to his sister so that she can meet the needs of her marriage expenses? Also, is it permissible for a brother to give his Zakah to his poor sister who does not live with him?

A 2: It is permissible for the brother to give some of his Zakah to his sister who does not live with him if she is a deserving recipient of Zakah. If she is poor, her brother should give her of his Zakah the provisions that suffice her for a whole year, due to her poverty. Once your sister has received the Zakah money, she is entitled to spend it on any permissible purpose or to use it for meeting the expenses of her marriage.

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May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 18382

Q: What is the ruling on giving Zakah (obligatory charity) to brothers and sisters who work but their salaries are not sufficient to support them and their dependents. Is there a sin in giving them Zakah while there are non-kinsfolk poorer than them who will be prevented from receiving Zakah when those brothers and sisters receive it? Guide us, may Allah reward you with the best!

A: It is permissible to give Zakah to brothers and sisters if they are as you said. However, they should be given what suffices them in order not to deprive the poorer people of receiving Zakah.

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The fifth question of Fatwa no. 17575

Q 5: I have a daughter who is married to a poor man. Her Nafaqah (obligatory financial support) is not obligatory upon me, since she is married. Is it permissible for me to give her Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast)

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and Zakah (obligatory charity) of my money? Please advise me on this matter.

A 5: It is not permissible for you to give your daughter the Zakah of your money because it is not lawful to give Zakah to one's ascendants (one's parents, regardless of their degree) or descendants (one's children, regardless of their degree). However, it is permissible for you to give your Zakah to her poor husband.

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The ninth question of Fatwa no. 20628

Q 9: Should Zakah (obligatory charity) be given to kinsmen and kinswomen, or Dhu Al-Arham (heirs connected through the female blood relatives) without naming it Zakah?

A: If your kinsfolk or Dhu Al-Arham are of the deserving recipients of Zakah, and you do not have to support them, meaning that they are not your children and downwards, or your parents and upwards, it is permissible to give them what meets their needs from Zakah; rather, giving the whole Zakah to them is preferred because it will be counted as both charity and maintaining the ties of kinship. It is not necessary to inform them that you are giving them Zakah as long as you know that they deserve it.

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Fatwa no. 16140

Q: There is a relationship through marriage between me and a man who does not belong to my tribe. This man supports eleven persons, four of them pursue their academic studies in Syria. Some of them study medicine and others study engineering. His salary is only four thousand Saudi riyals. Is it permissible for me to support those children who are in Syria from my Zakah (obligatory charity) money? Or I should not do so, since their father is the only one who is obligated to financially support them?

A: If their father does not financially support them while they are in dire need of financial assistance because of their poverty, then it is permissible to give them from Zakah money as they are considered among the deserving recipients of Zakah. And Allah knows best.

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Fatwa no. 14451

Q: We have a cousin who lives in Riyadh and is well-off, by the Favor of Allah. He pays his Zakah (obligatory charity) consistently every year, and he sends to me a significant sum of money that I distribute it among the needy in my village according to my knowledge of the people of the vicinity. Allah knows that I do my best to distribute it among the needy of my near relatives and other impoverished Muslims in general. Some friends have told me that restricting the distribution of Zakah money to the needy of my kinfolk is more preferable.

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Is it permissible to confine Zakah to them, or should I do as I used to do before? It should be noted that the payer does not specify a certain category to pay Zakah to them. Rather, he asked me to distribute it, according to my knowledge, among the needy of my kin and Muslims in general. Is it permissible to take anything from it because I exert some efforts in distributing it? I never took anything before from it, though.

A: The basic ruling in the Islamic Shari'ah is to distribute Zakah among the poor of the town where the Zakah is paid. It is stated in a Hadith narrated on the authority of Mu`adh (may Allah be pleased with him) that the Prophet Muhammad (peace and blessings of Allah be upon him) sent him to collect Zakah from the people of Yemen and instructed him saying: [\(Tell them that Allah has obligated on them the paying of Zakah \(obligatory charity\) to be taken from their rich and distributed among their poor.\)](#) However, if there is a considerable Shar`i necessity, such as that the poor of a farther town suffer more pressing needs or they are close relatives, then it is permissible to send Zakah to them. They should be given what suffices their needs for a year. It must be mentioned that it is impermissible for you to take from the money of Zakah in return for distributing it. Rather, you should seek a reward from Allah (Most Glorified and Exalted). Whoever guides to a good deed will earn a reward corresponding to that of its doer.

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The first question of Fatwa no. 14311

Q 1: Is it permissible to give Zakah (obligatory charity) to women in a village? It should be known that

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their husbands are well-off, but do not give them any money. Their husbands only provide the basic needs, such as clothes, food, ...etc. Many people give their Zakah to female relatives whom they are not obliged to support, such as sisters, maternal aunts, grandmothers, ...etc. They give them the money in the form of `Eid gifts while it is actually intended to be Zakah. These women become angry if they are not given an `Eid gift. Is it permissible to give some of one's Zakah during the `Eid as Zakah and `Eid gifts at the same time, without informing these women about the real intention of the giver?

A: Zakah should not be paid except to its legal beneficiaries. They are mentioned in the Ayah (Qur'anic verse) in which Allah said: [\(As-Sadaqât \(here it means Zakât \) are only for the Fuqarâ' \(poor\), and Al-Masâkin \(the poor\) and those employed to collect \(the funds\), and to attract the hearts of those who have been inclined \(towards Islâm\), and to free the captives, and for those in debt, and for Allâh's Cause \(i.e. for Mujahidûn - those fighting in a holy battle\), and for the wayfarer \(a traveller who is cut off from everything\)\)](#) If the women of the village are really poor and needy, then it is permissible to give Zakah to them. Otherwise, it is impermissible to do so. If Zakah was paid while these women were not poor or needy, the person should pay Zakah again to compensate for what he has unduly given. It is impermissible to give Zakah to close relatives whose Nafaqah (obligatory financial support) is obligatory upon the giver, such as grandmother, daughter, mother, father, ...etc.

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Fatwa no. 21873

Q: My maternal uncle is married to my paternal aunt who is a germane sister of my father. He also has another wife from whom Allah did not will to grant him offspring. They become too weak and unable to look after themselves adequately. I wish to bring them a maid to serve them and to employ her husband as a driver for them. Is it permissible to pay the salary of this driver and this maid from my Zakah (obligatory charity) money? It should be known that they have no personal income. May Allah reward you with the best!

A: If the people referred to in the question are poor and can not hire servants and pay them from their own money, then it is permissible for you to bring them these servants and pay them from your Zakah because servants in this case are a necessity for your relatives.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

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The second question of Fatwa no. 20513

Q 2: What is the ruling on transferring the Zakah (obligatory charity) of gold to people in Bosnia and Herzegovina? I should mention that I have no close relatives deserving of receiving Zakah.

Q 2: Zakah should priorly be paid to the poor of the town in which the giver of Zakah resides. If there are no poor people in the town, it should be paid to the poor of the nearest town. The Prophet Muhammad (peace and blessings of Allah be upon him) said: [«Allah has made Zakat obligatory for them that it should be collected from their rich and distributed among their poor.»](#) If one is certain that the Zakah to Bosnia and Herzegovina

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will reach the deserving recipients of Zakah, then it is permissible to send it to them.

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The fifth question of Fatwa no. 14428

Q 5: Many people give Zakah (obligatory charity) to non-deserving recipients. Is it permissible for one who does not deserve Zakah to refuse taking it?

A 5: It is Haram (prohibited) to give one's Zakah to non-deserving recipients. It is also Haram for the recipient to take Zakah if they are not one of the mentioned categories in the Ayah (Qur'anic verse) in which Allah (Most Exalted be He) said: ﴿As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm), and to free the captives, and for those in debt, and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allâh. And Allâh is All-Knower, All-Wise.﴾

May peace and blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

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Fatwa no. 15421

Q: A woman used to borrow from the money of Zakah (obligatory charity) and Sadaqah (voluntary charity) though she was not a deserving recipient of Zakah, and she intended to pay back these funds. These borrowed amounts of money accumulated upon her and now she sincerely repents to Allah. What should she do regarding this debt, which she cannot pay back? What is your advice to her?

A: It is obligatory upon her to repay each amount of money to its owners and to inform them that when she took this Zakah, she was not a deserving recipient of Zakah or Sadaqah and that she had the intention to repay this money to its owners.

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The second question of Fatwa no. 14462

Q 2: A widow asks: I have some money which I receive as Sadaqah (voluntary charity) and Zakah (obligatory charity). However, a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) may pass over this money. Is there Zakah due on it? If there is Zakah due on it, how should I pay it?

A 2: It is impermissible for this woman to accept more Zakah than she needs. If the money she owns has reached Nisab (the minimum amount on which Zakah is due) and Hawl has passed over,

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she should pay 2.5% of the money as Zakah.

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Fatwa no. 16692

I am a young man from Upper Egypt. I work as an Imam (the one who leads congregational Prayer) at a non-State-run Masjid (mosque) in Jeddah where the caretaker of the Masjid gives me 1,300 riyals as a salary. All praise is due to Allah, this salary suffices me and my five-member family. Every year in Ramadan, some frequenters of the Masjid give me and the Mu'adhin (caller to Prayer) some riyals. We used to spend them without knowing whether this money was a gift, Sadaqah (voluntary charity), or Zakah (obligatory charity). Therefore, I was concerned and feared that it might be Zakah. Thus, I decided to pay back all the money I took in the past years. It is about 4,500 riyals. I took this decision to apply the Hadith in which the Prophet (peace be upon him) stated: [\(Leave what causes you doubt and turn to what does not cause you doubt.\)](#)

However, I do not own anything and I am indebted 6,000 riyals. I should mention that when I accepted this money I was in debt. For two years, a young man owed me 4,500 riyals. This young man is indebted and insolvent, and has yet to give me my money. If I drop this debt in return for

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the sum of money which I took from Masjid frequenters, will my responsibility before Allah be discharged? Please advise, may Allah reward you. If I am given some money in Ramadan this year as usual, is it permissible for me to take it to clear my debts or should I reject it?

A: If what is given to you was a gift, you should know that the Prophet (peace be upon him) used to give and accept gifts. Therefore, it is recommended for Muslims to accept gifts as long as they are not in a position of authority, such as a judge and the like, and that the gift should not be from a borrower to a lender unless this is a practiced custom among people in a similar case. If the money you were given was Zakah, it is permissible for you to take it if you are one of its deserving recipients. Otherwise, it is impermissible for you to accept it and you have to pay the money back to the payer if you know him. If you do not know him, you should give such money to the poor and the needy, intending to do so on behalf of the owner of the money. It is impermissible for you to pay it to the indebted person. If the given money was Sadaqah, it is permissible for you to take it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20864

Q: My mother is a widow, as her husband died some time ago. One day during the past year in 1419 A.H., someone gave her 400 riyals and told her that this money was from Zakah (obligatory charity). She took it

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and spent it on a public interest, because she believed that she was not one of the categories of Zakah recipients. Despite the fact that she is not well-off, she does not want to open the door of taking Zakah. Now she asks, what is the ruling on what she did? Is her responsibility discharged? Is the obligation on the Zakah payer discharged? Must she pay back the money to the Zakah payer?

A: If your mother is not one of the categories of Zakah recipients, it is impermissible for her to take or dispose of Zakah. What she did is invalid and she must pay back the money to its owner to give it to deserving people.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 14477

Q: My uncle, who is my father-in-law, has a great role in upbringing me. I bought him a car for 15,000 EGP with the intention of sharing him the value and profit. When he received it he told me that he would take it for himself and then pay its price to me. He gave me 9,000 EGP in the form of installments throughout some years, then he became insolvent and sold it. He apologized and complained of his conditions. He became ill and spent all that he had. Hence, I decided to pardon the rest of the money as part of Zakah (obligatory charity). I forgave him after his death, but his inheritors wanted to give me my right considering it a debt.

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I did not accept the money from them on the basis that I had pardoned him and considered it as Zakah. Then, I was told that Zakah cannot be a discharge of a debt. It was a large amount of money, which I intended and counted as Zakah. Is this money considered Zakah?

A: It is not valid to count the debt that your uncle owed you as Zakah. This is considered protection of your money. It is obligatory upon you to pay Zakah to its deserving recipients mentioned in the Ayah (Qur'anic verse) in which Allah (Exalted be He) states: **«As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor)»** (Surah Al-Tawbah 9:60)

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Fatwa no. 19579

Q: I am a caretaker of a Masjid (mosque) and someone gave me an amount of money to pay the salary of a teacher of the Noble Qur'an. It happened that another person took it upon himself to pay the salary of the teacher for the entire period of teaching. Some time ago, a man came to me and said that his insolvent mother died and left behind a debt that he had to pay, but he is unable to pay it off. Is it permissible for me to give that amount of money as Sadaqah (voluntary charity) on behalf of its owner? Please advise, may Allah reward you with the best!

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A: You must return the money to its owner and tell him about what happened. If he allows you to spend it in any other charitable way, it is permissible for you to do so.

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Fatwa no. 14661

Q: I lent some rich individuals a certain amount of money, however, they became poor and insolvent and now cannot repay the debt they owe me. In fact, some of them are declared bankrupt. Their relatives and some trustworthy people testify that they are insolvent. Is it permissible for me to waive my debts due on such insolvent persons and deduct them from the Zakah (obligatory charity) I am liable for? Please be informed that I defaulted on Zakah many years because of debtors defaulting on repayment that caused me cash flow problems. Answer us, may Allah benefit you. Should we apply to this case the ruling derived from the Ayah (Qur'anic verse), Surah Al-Baqarah, 2:279, that reads: [﴿And if the debtor is in a hard time \(has no money\), then grant him time till it is easy for him to repay, but if you remit it by way of charity, that is better for you if you did but know.﴾](#) Sadaqa Allah-ul-`Azhim (True are the Words of Allah, the Ever-Great). As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

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A: It is impermissible for you to waive your debts due on insolvent persons and deduct them from Zakah you are liable for, because it gives a direct financial benefit to the payer.

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Fatwa no. 14659

Q: A person who is indebted to another has been unable for so long to pay off the debt. Financially unable to repay the debt, it seems that the debtor is in a very bad financial position as may qualify him to be a Zakah (obligatory charity) recipient. Is it permissible for the creditor to issue a check payable to the bearer, so that the creditor's employees will not know about it, and thus help the debtor maintain his dignity and with which the creditor can pay off the entire debt or part of it? In other words, the debt is to be paid off out of the sum of money given by the creditor to the debtor as part of the former's Zakah budget. May Allah guide you to that which pleases and satisfies Him! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: If the creditor gives the debtor a sum of money as part of the former's Zakah budget to help him pay off the debt, it will not discharge the liability, because it gives a direct financial benefit to the payer.

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Fatwa no. 20733

Q: There is a destitute woman who lives with her brother and suffers from a chronic disease that demands ongoing treatment. As she is too poor with no source of livelihood except her brother, he supports her. Is it permissible for her then to receive his Zakah (obligatory charity) to buy her medicine and meet her expenses? You should bear in mind that her brother is not rich; he has money that may reach the minimum amount on which Zakah is due by the turn of the Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) and is able to afford only her food, clothes and dwelling.

A: If this woman's brother suffices her needs, it is not permissible to give her Zakah because she is not in need of it and it is Mustahab (desirable) for her brother to undertake her treatment.

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Fatwa no. (17969)

Q: In the Heart Surgery Division in King Khalid University Hospital, we perform all of the open heart surgeries, all praise be to Allah, Who granted us success in achieving satisfactory results in this respect. However, we now face the problem of the provisions of the necessary requirements for these surgeries with respect to the non-Saudi patients. The available requirements are enough for the Saudi patients, as the country is responsible for all of the costs of their treatment in spite of the circumstances we experience and that you know well. As for the non-Saudi patients, Allah provided us with a way, through which we can perform these surgeries on them on the condition that each patient buys the requirements of his surgery, which cost twenty thousand Riyals for each surgery. This is the cost of the tools that are used only once, such as the valves of the heart and so on. As many of these patients are poor and cannot afford to buy these requirements, and accordingly, cannot afford to perform such surgeries in private hospitals, as the cost of each surgery, for example, is seventy thousand Riyals or more. Since there are many benevolent people, who pay Zakah (obligatory charity) to such recipients, I hope that you will give us your legal opinion to the question: Is it permissible to pay

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the money of Zakah for buying these requirements for the non-Saudi patients, who cannot afford to buy them after verifying their circumstances?

A: There is no objection against helping a poor Muslim in the cost of his treatment from the money of Zakah, if he is proven by the legal court that he is poor and unable to afford the cost of his treatment.

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Fatwa no. 14155

Q: We are a university hospital that provides specialized treatment for the inhabitants of the Eastern province. The hospital requires important and high-tech equipment that is not within its budget. Due to the importance of this equipment and the patients' need for it, plus the fact that there are charitable people who are ready to donate, is it permissible for these people to use the money assigned for Zakah (obligatory charity) for this purpose? In addition, the hospital has a Committee for Charity and Islamic Awareness. What is the ruling on collecting Zakah money to support the activities of this Committee, including publishing booklets and Islamic tapes and purchasing the necessary drugs and other requirements of the poor patients that are not provided by the hospital?

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A: Zakah cannot be assigned to the purposes mentioned. However, Sadaqah (voluntary charity) can be provided by the same people as long as it is not taken from Zakah.

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Fatwa no. 20735

Q: I write to you concerning the Committee on Diabetes, especially in Makkah Al-Mukarramah, as there are a large number of poor and Miskins (needy) suffering from this disease who cannot afford to the treatment. Most of them cannot to buy the insulin necessary for their treatment. Allah (Exalted be He) granted me and other brothers success in establishing an association to help these patients by buying their prescribed drugs for them. We would like your Eminence to inform us whether or not it is permissible for us to pay the money of Zakah (obligatory charity) for this purpose.

A: Zakah should be paid to the people deserving of it, who use it to fulfill their needs whether that is medical treatment or something else. You should not pay it for this association, because in doing so you withhold Zakah from other deserving people. The association should be financed by the charitable donations other than Zakah.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 21250

Q: The Tibah Medical Resort Charitable Foundation was established in Al-Madinah Al-Munawwarah, under a license from the Ministry of Labor and Social Affairs, numbered (5947), dated 28 Safar, 1420 A.H. The Foundation has a board of trustees headed by His Royal Highness the Prince of Al-Madinah Al-Munawwarah and its members include a number of the notables and dignitaries of Al-Madinah Al-Munawwarah. The income of the Foundation depends on many sources such as grants, donations, subsidies and the charitable support of the benevolent people. Moreover, the Foundation has a fund for spending money for the treatment of the poor patients

One of the early projects of this Foundation was the establishment of the Tibah Medical Resort, which aims to take care of the chronic and convalescent psychiatric patients, patients suffering from psychotic, mental or emotional disorders, and patients suffering from chronic neurological disorders such as paralysis, intractable epilepsy and head injuries. It also cares for the old aged patients. It is a private project that charges the patient a fee equal to the costs of the provided services plus 10% that is used to improve and develop the project. These fees are not intended to provide monetary profit, but to improve

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the service for the patients. If the patients are unable to pay for their treatment, their fees are covered by the patients' fund which is affiliated to the Foundation.

The Resort provides its services for the inhabitants of Al-Madinah Al-Munawwarah and all of the areas of the Kingdom. It is located on a spacious area of land that is 62,000 m² in Abyar `Aly. Its management is supervised by a fivefold committee taken from the board of trustees.

The question that requires Fatwa is as follows: Is it permissible to collect the money assigned to Zakah (obligatory charity) and specify a section for it in the patients' fund to be spent only on the poor patients deserving Zakah? If yes, is it permissible - as the medical work has not yet started - to spend the collected money assigned for Zakah on establishing the building, whereby the Resort will be indebted to the Zakah section for this sum, and after the completion of the establishment and the inauguration of the medical work, the debt will be repaid to the Zakah section of the fund?

A: It is not permissible to specify a section for Zakah in the mentioned patients' fund because it is not an official authority for collecting Zakah. It is not the deputy of the Zakah payer or the people deserving Zakah to disperse it to the deserving people. The beneficiaries of this fund may not

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be included in the legally stated categories of Zakah recipients in a trusted and reassuring way. Moreover, the method of dispersing Zakah may prevent Zakah from reaching the deserving people on time.

The basis here is that the Zakah payer should pay Zakah on his own or to have it paid to a legally

stated and trusted deputy to be reassured that it will reach the deserving people on time, as mentioned by Allah (Exalted be He) in the following Ayah (Qur'anic verse) on time: ﴿As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm), and to free the captives, and for those in debt, and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allâh. And Allâh is All-Knower, All-Wise.﴾ The one who has Zakah money should not invest it in charitable projects, and should not borrow from it with the intention of paying it back from the return of the money of Zakah. The reason is that this way subjects the Zakah money to potential loss, and delays its delivery to the deserving people, which undermines the benefit for which Zakah is imposed, and its purpose is to meet the needs of the poor and pay the debts of the debtors on time. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

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Fatwa no. 21048

Q: My daughter is suffering from a large tumor that is spreading along her spinal cord. I have not been able to find its treatment in the hospitals specializing in this field in the Kingdom of Saudi Arabia. I have tried hard to find someone willing to undertake the costs of her treatment outside the Kingdom but my efforts have been in vain. Moreover, I considered taking out a bank loan from one of the banks to pay for my daughter's treatment. However, I changed my mind when I discovered that the interest paid on the loan is Haram (prohibited). Furthermore, I do not own anything that can be sold to pay for the treatment of my daughter's aggressive illness; and I could not have her treated in the hospitals specialized in treating these diseases outside the Kingdom because I cannot afford to it.

1- Is it permissible to ask the rich people to give me enough money for my daughter's treatment from their Zakah money (obligatory charity) ?

2- In case it is not permissible to ask for the Zakah money , is there a sin for me if not to have her treated, even though I know that she can be treated outside the Kingdom, if I cannot pay for it?

A: If you find someone to lend you the money necessary for treating your daughter without Riba (usury), you can do it. However, if you cannot find someone to lend you the money, because you are poor and cannot afford to

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pay for your daughter's treatment, you can ask to take enough money to pay for your daughter's treatment. May Allah grant her recovery and reward you with the best!

If you do not treat her, you will not be a sinner because treatment is not Wajib (obligatory) in the Shar` (law).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 14371

Q: What is your legal opinion, may Allah grant you permanent blessing, concerning a person who assigned his Zakah (obligatory charity) money to building, constructing or repairing Masjids (mosques) or anything related to this? Is it permissible to spend it in such acts? Is this act included in the meaning of "for Allah's Sake and the wayfarer"?

A: It is not permissible to pay Zakah in this manner; and the one who did so should pay Zakah again.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



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Fatwa no. 20732

Q: The Committee for the Development of Al-Rawdah in Ha'il is seeking to widen the Muslims' passageways and the narrow streets in response to the request of the local residents. Narrow streets and passageways were the main reason for many children and old people losing their lives and being wounded in car accidents. Therefore, the Committee for the Development of the town is working to prevent the occurrence of such accidents and has plans to encounter this danger and save the lives of people from these hazardous streets and passageways. The entire members of the Committee, including Shaykh Sulayman Al-`Amir and the sender of this letter to your Eminence, exerted great efforts to raise people's awareness to the problem and to generously contribute to the accomplishment of this benevolent work. Many generous people assisted us in our project of widening the streets by donating some plots of their farms and parts of their houses, each according to his capability. The question is: some of the donors are not able to build a wall instead of the one taken from them during the work of expansion, or to rebuild a house to live in instead of their taken houses. They are too poor to even afford the cost of repairing a wall to shelter them and their families or to rebuild a house instead of the one they donated. We were embarrassed to pay Zakah (obligatory charity) for them in cash. Is it permissible to assign part of the money of Zakah to cover the expenses of repairing their walls or houses? The Committee is quite sure that the owners of these houses are in great need and have no source of income. Many of them are quite old people and unable to work? We hope that you will advise us on this matter.

Upon considering the Fatwa request, the Committee answered that it is not permissible to pay Zakah money

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for charitable projects such as surfacing the roads, building Masjids (mosques) ...etc, because Allah specified the Zakah legal beneficiaries in eight categories, which are mentioned in the following Ayah (Qur'anic verse) in which Allah (Exalted be He) says: ﴿As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm), and to free the captives, and for those in debt, and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allâh. And Allâh is All-Knower, All-Wise.﴾ However, it is permissible to give to the poor from the money of Zakah something to meet their need to repair or rebuild their houses, if they are so poor and unable to undertake this work.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!



Fatwa no. 15149

Q: Sums of money are donated to us from some benevolent people for the purpose of distributing them among the deserving poor. Moreover, we run some charitable institutions such as the Institution for Memorizing the Noble Qur'an and the Institution for Supporting Impoverished Marriage Suitors who cannot afford paying Mahr (mandatory gift to a bride from her groom). The persons who are responsible for running these institutions request us to specify a certain sum of money to meet their respective clerical expenses and other obligations in order to be able to carry out their tasks. They help in benevolence and general good activities, such as memorizing the Noble Qur'an and supporting the youth

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to get married. The question is: is it permissible to assign to them some of the donations we receive, and will this be one of legal expenditures of Zakah? Or, should these funds be spent only on the deserving poor people? I hope you will give us your legal opinion concerning our question as soon as possible. May Allah reward you with the best! As-salamu `alaykum warahmatullah wabaraktuh (May Allah's Peace, Mercy, and Blessings be upon you).

A: These funds should be given only to the poor as the donors requested. You may give financial assistance to the poor who cannot afford marriage expenses, and others who are students in the schools of Qur'an Memorization .

As for the clerical expenses of the institution, they cannot be covered by money donated for supporting the poor or from Zakah funds.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 21716

All praise be to Allah alone, and peace and blessings of Allah be upon the Last of the Prophets, Muhammad. To proceed:

The Permanent Committee for Scholarly Research and Ifta' has reviewed the question received by his Eminence the Grand Mufti from the Directress of the Thaqif Girls Institution for Women's Charity in Al-Ta'if, and referred to the Secretariat General of the Council of Senior Scholars, numbered (5491) and dated 2 Ramadan, 1421 A.H.

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The questioner asked the following:

We, at the Thaqif Girls Institution for Women's Charity in Al-Ta'if, provide care and support to the needy people in Al-Ta'if and its suburbs. The income of this Institution is generated from its general activities, money of Zakah (obligatory charity), donations and the subsidies of the Ministry of Labor and Social Affairs. Every year at the end of Ramadan, the Institution disburses bonus to all female employees from its balance, which accumulates from the profits of its various activities. Moreover, the Institution disburses money to the drivers and female workers from the funds of Zakah and donations. We hope to continue giving these bonuses to the deserving people due to the heavy work load in Ramadan and as a gesture to motivate and appreciate the employees' services. I hope that your Eminence will guide us regarding the validity of our gesture.

May Allah reward you with the best and keep you safe!

Upon considering the Fatwa request, the Committee answered that it is not permissible to spend the money of Zakah on the employees of the Institution in the form of salaries or bonuses. Zakah funds should be spent on the legal categories of recipients, which Allah (Glorified be He) specified in the following Ayah (Qur'anic verse): [\(As-Sadaqât \(here it means Zakât \) are only for the Fuqarâ' \(poor\), and Al-Masâkin \(the poor\) and those employed to collect \(the funds\), and to attract the hearts of those who have been inclined \(towards Islâm\), and to free the captives, and for those in debt, and for Allâh's Cause \(i.e. for Mujahidûn - those fighting in a holy battle\), and for the wayfarer \(a traveller who is cut off from everything\); a duty imposed by Allâh. And Allâh is All-Knower, All-Wise.\)](#)

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May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 21709

Q: A charity institution managed by some students works for the preservation and advocacy of the teachings of the Prophetic Sunnah (acts, sayings or approvals by the Prophet Muhammad) through the preparation of researches on the Sunnah. Moreover, they edit and publish manuscripts of Hadith for free. Because this institution is still in its nascent years, it needs funding resources to cover its expenses and the salaries of its employees. Is it permissible to pay Zakah (obligatory charity) for this institution? I hope that you will give us your legal opinion on this matter, may Allah reward you with the best!

A: It is not permissible to pay Zakah to the mentioned institution or any other humanitarian institution, because the categories of Zakah recipients are clearly defined by Allah (Exalted be He) in the following Ayah (Qur'anic verse): [\(As-Sadaqât \(here it means Zakât \) are only for the Fuqarâ' \(poor\), and Al-Masâkin \(the poor\)\)](#) to the end of the Ayah. This limitation implies that it is not permissible to pay

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the money of Zakah to any recipient other than those mentioned in the Ayah.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 21193

Q: There is a charitable school for the memorization of the Noble Qur'an, which specializes in teaching the Qur'an to women. More than 500 female students are enrolled in this school. They are taught by twenty female teachers, each receives a salary of 800 Riyals per month. The school is now undergoing some financial problems and is unable to meet its obligations towards the payment of the salaries. Consequently, there is a great risk that it will have to cease its activities due to this shortage. The question is: Is it permissible to give a share of the money of Zakah (obligatory charity) to this school to pay the salaries of its employees and cover other expenses? If yes, is it permissible to keep any remainder of the money for covering the expenses of the following months? I hope that you will give us your legal opinion on this matter, may Allah reward you with the best!

A: If the situation is as you have mentioned, then it is not permissible to pay the money of Zakah for the salaries of the teachers and the employees of the school, or for covering any of the expenditures of the school. This is because the activity of the institution is not one of the assigned legal categories of Zakah recipients.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



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Fatwa no. (21092

Q: Thanks to Allah (Exalted and Glorified be He) and by His Grace, a plot of land has been allocated to establish a center for teaching the Glorious Qur'an and its sciences to Muslim girls and women, according to the way of the Salaf (righteous predecessors), may Allah be pleased with them. The competent authorities in Bahrain, represented by the Ministry of Justice and Islamic Affairs, have approved of establishing this center. After its establishment, In sha'a-Allah (if Allah wills), some Muslim sisters who hold licenses in recitation of Hafs from `Asim (may Allah be merciful to both of them) will be assigned the task of teaching in this center. Those sisters, all praise and gratitude be to Allah, have a Salafy `Aqidah (creed) based on the two great sources of Shari`ah, i.e., Allah's Book and the Sunnah of His Prophet (peace be upon him), and the understanding of the Salaf (may Allah the Exalted be merciful to them). In fact, there has been a great need for establishing such an Islamic institution, taking into account the important role which the Muslim women can play when they are able to understand, contemplate, and recite the Glorious Qur'an according to the scientific and Shar`y (Islamically lawful) rules. Owing to the fact that the cost of establishing this center is beyond the financial capability of the people who want to build it, we thought about writing to Your Eminence to ask you the following question:

Is it lawfully permissible to pay from the money of Zakah (obligatory charity) and Sadaqah (voluntary charity) to establish this center? We also ask you to write to the generous and benevolent people to contribute to this project.

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A: It is not permissible to spend Zakah to establish the center referred to or other projects, because the categories of Zakah recipients are specified in the noble Qur'anic verse, i.e., the Words of Allah (Glorified be He) Who says: **«As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor)»** to the end of the verse. However, it is permissible to finance this project from the donations of benevolent people.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

The Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. (21078)

Q: I hope that Your Eminence-may Allah reward you- will give us a Fatwa on the following issue: Suppose that a company has established an office for regulating the payment and distribution of Zakah (obligatory charity) and Sadaqah (voluntary charity), renting an office for this purpose, and appointing personnel to study the applications submitted, filter through them and follow up the same to ensure the concerned charities are given their due recipients, noting that 70% of the work carried out by the office is pertaining to the distribution of Zakah, while only about 30% is related to the distribution of Sadaqah. Is it permissible here to spend the money of Zakah to pay the salaries of the personnel working in this office and its expenses such as renting, furnishing, the stationary requirements, and travel expenses

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allocated for going to distant places by the representatives of the department for giving Zakah and Sadqah or following up the same? Or should these expenses be paid in proportion to the percentage of Zakah and Sadaqah? Please give us a Fatwa on this subject. May Allah reward you in this world and the Hereafter! Amen!

A: It is not permissible to spend Zakah money to pay the salaries of personnel working in the office referred to or to pay the value of renting the office or other expenses like furniture and stationary, because these are not included in the eight categories of Zakah recipients as mentioned in the Words of Allah (Exalted be He) when He says: ﴿As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm), and to free the captives, and for those in debt, and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allâh. And Allâh is All-Knower, All-Wise.﴾ "Those employed to collect (the funds)", as agreed upon by scholars, refers to people appointed by the ruler to collect Zakah and distribute it among its due recipients.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

The Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. (21899)

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets!

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To proceed:

The Permanent Committee for Scholarly Research and Ifta' has reviewed the question submitted to His Eminence, the Grand Mufty from the questioner: the chairman and members of the board of directors of the Fund of Lending Young People Wishing to Marry at the governorate of `Unayzah. The question has been referred to the Committee by the Secretariat General of the Council of Senior Scholars under no. 2208, dated 18/02/1422 A.H. The questioner has asked the following:

A businessman from Saudi Arabia sold Al Manar Complex for Oil Burnings at a rate of two million, two hundred thousand riyals to the Fund of Lending Young People Wishing to Marry at the governorate of `Unayzah. The sale was made on credit on the condition that the price be paid fully within two years from the date of the contract of sale. Now the Fund owes this sum to the businessman, but it is entitled to benefit from the gains of this station during these two years.

The question is: Is it permissible to pay off this debt to the businessman from the charities donated by benevolent people to the Fund?

We hope Your Eminence to provide us with the answer to this question. May Allah reward you with the best!

After pondering over the question referred to the Committee, it answers saying that you are required to pay Zakah to the categories of Zakah recipients that Allah (Exalted be He) has specified,

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i.e., the eight categories mentioned in the Words of Allah (Glorified be He) when He says: **(As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor))** and so on, to the end of the verse. Accordingly, it is not permissible to spend any of the money of Zakah to pay for the project you referred to, because it is not one of the categories stated in the quoted Qur'anic verse. Rather, it is one of the categories of other charity recipients that can be financed by donations and Sadaqah (voluntary charity).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
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Fatwa no. 15424

Q: I have reviewed the recommendation Your Eminence made on the Tawhid and Ansar Al-Sunnah Al-Muhammadiyah Magazine in Egypt. May Allah reward you with the best! My question is: On account of their need for money, is it permissible to support the magazine publishers by giving them Zakah (obligatory charity) in order to help them spread the `Aqidah (creed) of Tawhid (belief in the Oneness of Allah/ monotheism)? I hope Your Eminence could give a written answer to my question.

A: It is not permissible to pay Zakah to support the publication of a religious magazine, or similar matters related to Da`wah (calling to Islam), because the categories of Zakah recipients are exclusive to the eight categories mentioned in Allah's Saying: [\(As-Sadaqât \(here it means Zakât \) are only for the Fuqarâ' \(poor\), and Al-Masâkin \(the poor\) and those employed to collect \(the funds\), and to attract the hearts of those who have been inclined \(towards Islâm\), and to free the captives, and for those in debt, and for Allâh's Cause \(i.e. for Mujahidûn - those fighting in a holy battle\), and for the wayfarer \(a traveller who is cut off from everything\)\)](#)

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al- Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 15380

Q: What is the ruling on giving Zakah (obligatory charity) to a group of persons working on the memorization of the Ever-Glorious Qur'an? This group is in dire need of financial support on which it depends, after Allah's Support, for its survival to carry out its message towards the Book of Allah (the Ever-Glorious Qur'an)?

A: There are eight categories of Zakah recipients that Allah (Glorified be He) set. It is not permissible to give it to any other category, such as a project for memorizing the Ever-Glorious Qur'an. However, if some of the students or teachers are poor, it is permissible to give them part of the Zakah, but on account of their poverty and not their work.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



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Fatwa no. (15353)

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets.
To proceed:

The Permanent Committee for Scholarly Research and Ifta' has reviewed the question submitted to His Eminence, the Grand Mufty, by His Excellency the Supervisor of the Public Relations at the Charitable Society for Care of the Disabled Children, which was referred to the Committee by the Secretariat General of the Council under no. (numberless), dated 04/07/1313 A.H. The questioner posed the following question:

The Administration of the Charitable Saudi Society for Care of Disabled Children is seeking the ways of good which support - by Allah's Might- its activities according to the true Shari`ah. Because we are certain that you sympathize with the humanitarian role played by this Society, we refer to you from time to time to consult you and be enlightened with your opinion on some issues which we are concerned with. As you know (may Allah safeguard you), the Society has found that one of the solutions that it can adopt to pay for the enormous rehabilitative, educational, and treatment services required for the children who need these things is to expand its existing projects, and build new ones for this humanitarian purpose. There is no doubt that these projects are very costly, but Allah will be with us - by Allah's Might- because our orientation has nothing to do with gaining profit or worldly purposes,

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but, rather, it is a close daily realization of the pressing humanitarian needs (of those children). Affording these projects will be through communicating with the philanthropists in our advancing country who always provide every kind of support for each needy person. We here pose Your Eminence a question related to this subject: Is it permissible for the Society to make use of all or part of the money of Zakah (obligatory charity) received by the Society to contribute to covering the expenses of establishing these charitable projects?

We hope that you will kindly answer this question which has been raised by the Financial Committee in its recent meeting. We would also like to know the opinion of Your Eminence about the following:

A person who wishes to do good has decided to give the Society a plot of land as Zakah on his real estates and properties after he has estimated the value of the plot and become certain that it covers all or part of the Zakah amount payable by him. Is it permissible for him to do this? We are looking forward to receiving the answer of Your Eminence, may Allah safeguard you!

After pondering over the submitted question, the Committee has answered as follows:

Firstly: Allah (Exalted be He) has specified the categories of Zakah recipients in His Words when He says: (As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor)

and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm), and to free the captives, and for those in debt, and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allâh. And Allâh is All-Knower, All-Wise.)

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Accordingly, it is not permissible to spend Zakah money to establish the projects of the charitable Society, because this is not included in the categories of Zakah recipients, and because the Society is lived on by both poor and rich disabled children. The knowledgeable scholars (may Allah be merciful to them) said that Zakah is not to be spent on building mosques, fencing graves, or printing books.

Secondly: It is not permissible for the man to give the Society a plot of land referred to as Zakah on his properties. Rather, the landlord should sell the land or authorize the Society to sell it on his behalf; and when it receives the price, the Society may spend it on the poor who reside in the Society or other poor people.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. (15853)

Q: Your Eminence Shaykh! There is a man who moved from one city to another, and took some people with him. This man has great wealth;

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Allah (Exalted be He) has provided him with a generous spirit to give Zakah (obligatory charity) and Sadaqah (voluntary charity) happily for Allah's Sake. The amount of Zakah he has to pay is estimated at millions of riyals. The people whom he desired to move with him from the city they were dwelling in, to the city he will go to, receive salaries that mostly do not exceed two thousand riyals and the highest salary of which is only three thousand riyals. They have families and children to support and do not have incomes other than their salaries. Besides, they feel responsible for entertaining guests who visit them; they are from tribes who are accustomed to receiving guests and feel shy to receive guests without showing them hospitality. The man, who takes them with him, helps them pay the rentals of their apartments. They explained to him how low their incomes are and how many children they have to support. They also told him that they have no houses of their own, which may be real estates, to support their family after their death. They asked him to help them buy a house for each of them to be a real property that can be a financial support for them in this world.

The question, Your Eminence, is: Is it permissible for this man to give them some of the Zakah payable to help them in this respect? It is worth noting that if he did so, this would not affect giving the other poor recipients from this Zakah, because the amount of Zakah he is to pay, as mentioned before, is estimated at millions and so it will also cover its due recipients. There are almost twelve persons who need help,

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and they may receive this help within two years; that is to say, they will be paid from the Zakah of two years, once for each, to suffice their needs in this respect.

So, may Your Eminence, please, inform me in writing about the viewpoint of Shari`ah on this question. Is it also permissible for this man to financially help those persons in the future from the amounts of Zakah he is to pay, owing to their low incomes and the rising costs which Your Eminence is aware of? I know it is not a matter of Ijtihad (juristic effort to infer expert legal rulings), but, in my opinion, Zakah has been legislated by Allah (Exalted be He) to give the poor an amount that will suffice their needs in a way that will not make them ask for it in the following years, and it may be a good start for them to become wealthy and thus Zakah payers. Suppose, for example, that a person has a million riyals as Zakah to be paid, it would be preferable to distribute this amount among fifty persons to make them no longer in need of help, rather than giving it to hundred persons without the same sufficing their needs. So, may Your Eminence answer me kindly in writing whether it is lawful to spend from the Zakah to be paid on helping those persons buy houses on their own, noting, as mentioned before, that such help will not

prevent the other poor recipients of Zakah from receiving the amounts given to them every year. I am waiting for the answer of Your Eminance.

A: If the case is as it is mentioned in the question, it is permissible for the said man to spend from his Zakah that is to be paid on helping the persons in question to buy houses of their own, if they are poor.

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Fatwa no. 15371

Q: In our village, there is a Masjid (mosque) that runs a class for teaching the Ever-Glorious Qur'an. The Masjid needs reconstruction and maintenance, but the people of the village cannot afford to pay for this, and the authority of religious affairs in this country has not done the work. Is it permissible to pay Zakah (obligatory charity) of property and gold to help support this great work? Guide us, may Allah reward you with the best!

A: It is not permissible to pay Zakah on such things as you mentioned, as they do not fall within the eight categories of Zakah recipients mentioned in the Ever-Glorious Qur'an.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 16173

Q: Muslims in Tokyo do not have even one Masjid (mosque), so they offer the Jumu`ah (Friday) Prayer in a small place that serves as a temporary Masjid. They perform the Two `Eid Prayers - `Eid-ul-Fitr (the Festival of Breaking the Fast) and `Eid-ul-Adha (the Festival of the Sacrifice) - in a more spacious area for which they pay very high rent that donations from Muslims does not meet.

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In this case, is it permissible to use any money remaining from Zakah to pay the rental for the place for the Two `Eid Prayers? Some claim that this is permissible as it serves the interests of Muslims, while others maintain that this is not permissible; what is the opinion of Your Eminence? We hope Your Eminence can explain this matter to us in detail, supporting your opinion with the evidence from the Book (the Ever-Glorious Qur'an) and the Sunnah (whatever is reported from the Prophet), may Allah reward you with the best! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: It is not permissible to pay an portion of Zakah to rent a place for offering Salah (Prayer), for this is not one of the categories of Zakah recipients mentioned in Allah's Saying: [\(As-Sadaqât \(here it means Zakât \) are only for the Fuqarâ' \(poor\), and Al-Masâkin \(the poor\) and those employed to collect \(the funds\), and to attract the hearts of those who have been inclined \(towards Islâm\), and to free the captives, and for those in debt, and for Allâh's Cause \(i.e. for Mujahidûn - those fighting in a holy battle\), and for the wayfarer \(a traveller who is cut off from everything\)\)](#) As for His Saying: [\(and for Allâh's Cause \(i.e. for Mujahidûn - those fighting in a holy battle\)\)](#) , it refers to Jihad (fighting/striving in the Cause of Allah) according to the majority of scholars.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 16266

Q: In the "Islamic World" Magazine, there was a question which reads as follows: Is it permissible to give part of the Zakah (obligatory charity) to a school for teaching the Ever-Glorious Qur'an? Mr.

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Ahmad Muhammad Jamal, professor of Tafsir (explanation/exegesis of the meanings of the Qur'an) at Umm Al-Qura University answered as follows: "Some early and contemporary Fuqaha' (Muslim jurists) are against giving any part of the Zakah to charitable foundations, for building a Masjid (mosque), or school for teaching the Ever-Glorious Qur'an, or charitable housing for the poor. They maintain that the seven categories of Zakah recipients, namely 'for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle)' refers exclusively to Jihad (fighting/striving in the Cause of Allah), meaning fighting against the Kafirs (disbelievers) only." In conclusion, he added: "However, giving donations for building a Masjid, teaching the Ever-Glorious Qur'an, building charitable housing or a school for teaching Muslim children in some non-Muslim countries, and similar charitable deeds, is considered 'for Allah's Cause' and so it is permissible to pay part of the Zakah for it." End of quote.

In Ma`arif Al-Qur'an, concerning the Tafsir of Surah (Qur'anic chapter) Al-Tawbah, in the fourth part by His Eminence Grand Mufty, Muhammad Shafi': "The Jumhur (dominant majority of scholars) and the Four Imams (Abu Hanifah, Malik, Al-Shafi'y, and Ahmad) agreed that it is not permissible to give part of the Zakah to build Masjids, schools, hospitals, orphanages, etc." However, here in Mozambique, there are Islamic societies which do not have the means to build a Masjid, school, or to pay the salaries of the Imams (the ones who lead congregational Prayer) of Masjids, for most of them are poor. We would like Your Eminence to clarify this for us as we are in doubt after hearing these opposing viewpoints; is it permissible to pay part of the Zakah for such purposes?

A: Paying Zakah for building Masjids, schools, etc.

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is not permissible, according to the Jumhur. Moreover, in the Tafsir of Allah's Saying: [﴿and for Allâh's Cause \(i.e. for Mujahidûn - those fighting in a holy battle\)﴾](#), some scholars are of the view that this is exclusive to the fighters in the Cause of Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



Fatwa no. (19164)

Q: What is the legal ruling on fencing graves? Is it lawful to spend the money of Zakah (obligatory charity) to fence graves? We ask this question to be enlightened about our religion and to avoid falling in mistakes, especially that we receive many applications asking for help in fencing graves lest some people who have weak faith may usurp the graves by constructing on them.

May Allah reward you and write your answer in the record of your good deeds on the Day of Judgment!

A: Fencing graves is required from the viewpoint of Shari`ah to protect the graves and avoid harming the dead by walking on them, but it is not lawful

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to pay for fencing them from Zakah money, because Zakah is determined to be paid only to the eight categories of Zakah recipients mentioned in the Words of Allah (Glorified be He): [﴿As-Sadaqât \(here it means Zakât\) are only for the Fuqarâ' \(poor\)﴾](#) and so on, to the end of the verse. So, the payment of Zakah must be confined to these categories, to the exclusion of other charitable projects such as building mosques, fencing graves, and so on. Rather, such projects are to be financed from donations or by the relative competent authority such as the Ministry of Municipal Affairs.

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Fatwa no. (16565)

Q: We would like to inform you that we have an official license authorizing us to duplicate cassette tapes and distribute them abroad. The supervisor of this license is the Department of Mosque-Building and Charitable Projects in Riyadh.

Our question is: Is it permissible for people to pay their Zakah (obligatory charity) to produce these Islamic tapes, especially that some benevolent persons stopped paying their Zakah money for this important purpose?

A: It is not permissible to spend Zakah money on the activity referred to, as it is not one

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of the eight categories of Zakah recipients according to the Qur'anic noble verse determining these categories.

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Fatwa no. (16394)

Q: Out of the concern of the Charitable Society for Female Progress in spending the resources of Zakah (obligatory charity) on its lawful recipients, we kindly ask Your Eminence to answer some questions pertaining to Zakah.

First: Is it permissible to pay the salaries of social workers who estimate the number of needy families, conduct the [relative] social researches, and supervise the process of giving support and Zakah to such families from the money received for Zakah?

Second: Is it permissible to pay from Zakah money the wages or fees of the workers and persons whom the Society hires to carry the foodstuff distributed in Ramadan and at the seasons of charity distribution?

Third: The society has rented two buildings to house some poor and needy families; is it lawful to pay the rentals of the same from the money received for Zakah?

Fourth: The Society cares for an orphan family (some orphans who lost their parents

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during an accident), and it desires to buy them a house of their own; but because the family is not Saudi, they are not entitled to have ownership [in Saudi Arabia]; so is it permissible for the Society to buy them a house in its name from the money received for Zakah?

Fifth: During the activities performed by the Society, many valuable items are lost, like jewelry and banknotes, have been brought to the administration of the Society. The latter has been putting these items in its safe for years, during which no person has come to claim his or her entitlement to the items; what is the legal procedure to be taken by the Society in this concern?

We hope that you will answer our questions. We are grateful for your kind cooperation with us! May Allah reward you with the best!

A: First: It is not permissible to pay the salaries of social workers from the money received for Zakah, because they are not included in the categories of Zakah recipients. Their salaries may be paid from general voluntary donations. This is also the case with the workers and persons hired to carry the foodstuff.

Second: It is lawful to give Saudi and non-Saudi poor families financial support to rent a building for housing.

Third: It is not permissible to take a lost item except by a person who can determine the type, description, and amount of the article he or she has found and trust themselves to be able to safeguard the same. Otherwise, the person who finds it has to give the lost item he or she found to the ruler, especially if it is valuable. Besides, It is not permissible for the Society

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to receive the lost items.



The first question of Fatwa no. (16467)

Q1: Is it permissible to pay Zakah (obligatory charity) to someone who owes me money, and after paying this Zakah, he or she pays off the debt from this Zakah?

A 1: It is not permissible to pay Zakah to a person who owes money to you so that he or she pays off that debt to you; but if you gave them the money because of their poverty and they paid off the debt to you without previously having agreed with you to do so, there would be no problem with this.

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Fatwa no. 16632

Q: There is an unemployed man who does not have the means to support his daughters and sons, who live now with their mother's new husband. Is it lawful to give Zakah (obligatory charity) to these children, even though their grandfather is rich? Is he legally obliged

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to support them?

A: If the reality is as you mentioned, there is nothing wrong with giving Zakah to this needy family. As for demanding that their rich grandfather support them, this is an issue that could be referred to the court.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. (16813)

Q: The Islamic University, a store of Sciences in Dhaka - Bangladesh, is an Islamic religious institution that serves knowledge and `Aqidah (creed) from the perspective of Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream), following the footsteps of the pious Salaf (righteous predecessors). It supports many needy and poor Muslim students by providing them with housing, living costs, textbooks, and other expenses. Is it permissible for wealthy people from overseas and inside the country to spend the obligatory charity (Zakah) on those students?

A: It is permissible to spend Zakah on poor orphan students and other poor students to provide them with housing, clothing and living costs; because they are from the categories of Zakah recipients as mentioned in Allah's (Exalted be He) Words: [\(As-Sadaqât \(here it means Zakât \) are only for the Fuqarâ' \(poor\), and Al-Masâkin \(the poor\)](#)

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) and so on, (to the end of the verse).

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Fatwa no. (21586)

Q: `Ifat College desires that the system of scholarships which is financed from the account of Zakah (obligatory charity) covers the largest number of female students who desire to join the College but cannot pay the required tuition fees owing to their financial circumstances. So, may Your Eminence tell us if it is permissible to invest Zakah money and make use of the returns of this investment in covering the tuition fees of the scholarships?

A: It is not permissible to spend Zakah money on things that are not included in its categories of recipients which Allah (Exalted be He) has specified in the noble Qur'anic verse which reads: ﴿As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm), and to free the captives, and for those in debt, and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allâh. And Allâh is All-Knower, All-Wise.﴾ Accordingly, it is not permissible to spend Zakah on scholarships,

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because this is not one of the categories of Zakah recipients.

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Fatwa no. (16914)

The Committee of Nigeria intends to raise funds to provide the Du`ah (callers to Islam) working in the Authority (of Du`ah) in Nigeria with some selected books to enable them to call to Allah's (Exalted be He) Path in the best way and to confront the Christian missionaries and the invasion of ideas that contradict the way of Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream). In this concern, we would like to ask if it is permissible to pay Zakah (obligatory charity) to carry out projects which include:

- 1- Buying books for the Du`ah in the form of a briefcase presented to them.
2. Buying bicycles for them to move from one place to another during their work of calling to Allah's (Exalted be He) Path.
3. Buying microphones to be used in calling to Allah's (Exalted be He) Path in markets and public meetings.
4. Establishing libraries to be a source of knowledge for the Da`wah (calling to Islam), Muslims and whoever wants to know about Islam.

The libraries will also be used as centers for training the Du`ah and qualifying them. We would like that you kindly notify us whether paying Zakah

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is permissible for all the points mentioned above, clarifying what is permissible to pay Zakah for and what is not. May Allah benefit us and the Muslims with your knowledge.

A: It is not permissible to pay Zakah for the projects mentioned in the question, because they are not included in the generality of Allah's Words about the categories of Zakah recipients: **(and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything))** "For Allâh's Cause " as mentioned in this verse, refers to the Mujahids (one striving/fighting in the Cause of Allah). Some knowledgeable scholars said that there is Ijma` (consensus of scholars) about these words, that they refer to the Mujahids. But, it is permissible to pay Zakah to poor teachers and Du`ah, and also to the needy students and employees because of their poverty, as Allah (Glorified be He) says: **(As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor))** and so on, to the end of the verse. And Allah knows best.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. (17532)

Q: There is a query about the amounts of Zakah that are payable: Is it lawful to use Zakah money for a project for printing books and theses,

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for paying the costs of correspondences, or buying books that have been applied for? Please enlighten us on this subject. May Allah reward you!

A: It is not lawful to spend Zakah on buying books, printing them, or paying for postal charges, because the categories of Zakah recipients have been clarified by Allah (Glorified be He) in His Glorious Book as follows: [﴿As-Sadaqât \(here it means Zakât \) are only for the Fuqarâ' \(poor\), and Al-Masâkin \(the poor\) and those employed to collect \(the funds\), and to attract the hearts of those who have been inclined \(towards Islâm\)﴾](#) and so on, to the end of the verse.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17816

Q: Your Eminence Shaykh, we would like to ask about the ruling on paying Zakah (obligatory charity) to cooperating offices for Da`wah and guidance spread throughout the Kingdom of Saudi Arabia, praise be to Allah. If this is permissible, can we use the Zakah money to fund activities of such offices or should it be allocated only to new converts and those inclined to Islam so as to attract their hearts to Islam? Answer us, may Allah benefit you and reward you with the best!

A: It is obligatory to give Zakah to any of the eight categories of Zakah recipients as prescribed by Allah (Glorified and Exalted be He)

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in the Ayah (Qur'anic verse) that reads: **(As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor))** ... (Surah Al-Tawbah 9:60). A person liable for Zakah should give it personally to those deserving it or deputize a trustworthy person to assign it to any of such categories on their behalf. In this regard, Zakah may not be allocated to buying books or similar charitable activities as this runs counter to the text of the above-quoted Ayah. Moreover, persons referred to above are not included in the category of those whose hearts are to be attracted to Islam, as it refers to chieftains of high and respectable tribal esteem.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18290

Praise be to Allah, the Charity Foundation for Orphans in Makkah Al-Mukarramah was founded. Article (3) of the Foundation statute defines its objectives as follows:

The Foundation aims at offering services needed locally without financial profit. Following is a list of services:

1- Inculcate the principles of the true religion of Islam and the sound creed into

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the minds and the conscience of orphans, so that they might grow up firm in belief, steadfast in faith and of sound mind.

2- Provide orphans, or generally all minors who have been deprived of certain needs, with the necessary moral and material care since birth until they are fully educated or professionally trained, thus preparing them to face life's difficulties.

The following are examples of types of care provided:

a- Guarantee monthly assistance to those who sponsor orphans and their likes to help them maintain the cost of living.

b- Give aid to deal with educational problems that might be an obstacle to orphans and their likes in all stages of education.

c- Provide orphans and others with health care service, so as to guarantee medical management of illnesses or diseases and keep them healthy, vigorous and energetic.

d- Provide orphans and their likes with social care services within their families and natural environment in a way that fulfills their psychological, social, biological and other needs.

3- Seek to set up housing programs, projects and centers

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and manage them in a sound, scientific method in line with the objectives of the Foundation. They are also managed in such a manner as may confront difficulties that might stand in the way of orphans and others with special needs in their natural environment. The Foundation is also running other programs, projects and institutions within the scope of the Foundation's work with which it is entrusted by the Ministry of Labor and Social Affairs.

The overwhelming majority of those whom the Foundation is to care for are orphans who will be housed in the Foundation's headquarters or among their poor and needy families. Moreover, a reasonable number of them will be vagrants who have no breadwinner at all and are thus included under the category of orphans. Is it permissible for the Foundation to provide livelihood, including housing, food, drinking water, clothing, health care, educational and cultural care and the like for orphans and others out of the Zakah (obligatory charity) money received by the Foundation? Note that if we suppose that

some of these orphans belong to solvent families, so it will be possible to identify their percentage precisely.

A: If the case is as you mentioned, i.e. these orphans are poor and needy, it is permissible to provide for them out of the Zakah money. As for solvent orphans, it is impermissible to

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provide for them out of the Zakah money, but out of their own money.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18129

Q: I present to Your Eminence the fact that my father got old and is retired and hence stayed at home. He possesses money in the bank but he is often forgetful. Zakah (obligatory charity) is due on his money deposited with the bank. When he is asked about its Zakah, he says he paid its Zakah. However, owing to my acquaintance with his accounts, I know that he has not paid the obligatory Zakah. I am in charge of many of his works and I can pay his Zakah. Is it permissible for me to do so without his knowledge and approval? Give us a Fatwa. May Allah reward you with the best!

A: If you have a legal Wakalah (appointment of a legally accountable person to act on behalf of another for a specific permissible matter) to be in charge of the money of your father, it is obligatory for you to pay Zakah on his behalf. If you do not have such a Wakalah, you have to come to the Mahkamah Shar'iyah (a court dealing with family affairs of Muslims) to take a legal Wakalah to be in charge of your father's money in a way that develops and preserves his money and pay Zakah out of it. May Allah help all to succeed in all goodness and righteousness!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 18333

Q 3: We have a poor neighbor who neglects Salah (prayer). His girls are Mutabarrijat (sing. Mutabarrijah: a woman who makes a public display of her charms or adornment). We advised them but they insist on this. Is it permissible to give them Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) and give charity to them?

A: If your neighbor is neglectful of Salah and insistent on neglecting it, it is not permissible to pay Zakah to him because he is not a Muslim. Zakah is for the poor Muslims, as the Prophet (peace be upon him) said: [\(Tell them that Allah has made the payment of Zakah obligatory upon them. It should be collected from their rich and distributed among their poor.\)](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



The sixth question of Fatwa no. 18426

Q6: A woman asks about the ruling on buying Ud-hiyah (sacrificial animal offered by non-pilgrims) and making Hajj (pilgrimage) out of the money which she receives from the Zakah (obligatory charity) of Muslims, knowing that this woman has no other income resources, is it permissible for her to do so or not?

A 6: If this woman is given Zakah (obligatory charity) due to her poverty and need, it will be acceptable for her to buy Ud-hiyah and make Hajj (pilgrimage) out of such money. However, she is not permitted to take from Zakah more than what she needs for a year.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 19534

Q: A man from our community has a family of eight people. He also possesses a shop but his business is very weak and does not cover the living expenses of his household, let alone the wages of the workers and the rent of the shop which amounts to 35,000 (riyals) per year. He is also indebted so much that he cannot repay his debts. This is due to the weakness of the market and because he bought a house ten years ago. Finally he was afflicted with a thrombosis in the heart and he receives medical treatment. The doctor advised him not to work at the present time. The question is: Is it permissible to give him out of our Zakah? This is because I and many other people are willing to help him but we do not know the legal ruling on this and he may feel embarrassed because of this. However, when he sees your honorable Fatwa, the matter will become clear to him. We thank you. May Allah protect you and help you to succeed!

A: If the condition of the man and his inability to work are as you have mentioned, and his money is not enough to cover his legal expenses and pay his debts, it is acceptable to give him out of the Zakah as much as he needs.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 19551

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets.

Permanent Committee for Scholarly Research and Ifta' has been briefed on what has come to His Eminence, the public Mufti (Islamic scholar qualified to issue legal opinions) from Chair of Saudi Red Crescent, Dr. `Abdul-Rahman ibn `Abdul-`Aziz Al-Suwailim which has been transferred to the committee from Secretariat General of the Council of Senior Scholars no. 1739 dated 24/3/1418A.H. The questioner asked: Your Eminence knows that the association of the Saudi Red Crescent is a charitable organization according to its principal regulations, sanctioned and stamped by the royal decree no. M14 dated 12/4/1386 A.H. It has been called: the Association of Aid Charity whose services were limited to the pilgrims of the Holy House of Allah. However, now its services are covering the whole Kingdom (of Saudi Arabia). Its branches are 152 centers which provide aid to the sick and the injured of car accidents and hospitalize the sick people who are in need of the hospital facilities and contribute to dealing with catastrophe and relief programs.

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Benevolent people and lovers of righteous deeds in our country are numerous and ask about the possibility of donating some of their Zakah (obligatory charity) to the association to contribute to the injured rescue efforts. It may also be included in one of the types of Zakah mentioned in the Holy Book of Allah. Therefore, I beg Your Eminence, and you are known for charitable contributions and initiatives, to look into the possibility whether it is the association's right to take the Zakah money and spend it only on aid and relief programs. I also look forward to the contribution of the benevolent and righteous people to the association's activities which willingly implement the saying of Allah (Exalted and Glorified be He): (if anyone saved a life, it would be as if he saved the life of all mankind.) I pray to Allah (Exalted and Glorified be He) to reward you and put this in your record of righteous deeds.

A: It is not permissible to spend Zakah except on the eight categories which Allah (Exalted be He) mentioned in His Holy Book. Allah (Exalted be He) says: (As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm), and to free the captives, and for those in debt, and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything)) Your association is not included in these categories, because the injured include rich people and non-Muslims and the equipment and medicines are not included in these categories,

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because their uses are for the injured in general and not limited to the poor.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



Fatwa no. (20483)

Q: Some charitable organizations carry out projects for qualifying poor people through teaching them some professions and vocations, such as tailoring and training them in the computer or allowing them to possess some means of production such as buying shops or instruments of a profession or craft mastered by the poor person but does not have the money to make a small business. These organizations have also some other projects to qualify the poor to work and become financially sufficient instead of having to beg. Note that this type of work is meant to achieve the interest of the poor. This is for fear that the poor become incapable of properly managing their money. Is it permissible to spend Zakah money on such projects?

A: Zakah has to be paid to the categories which Allah (Glorified and Exalted be he) has specified by His Saying: ﴿As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm), and to free the captives, and for those in debt, and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything)﴾ ,

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Zakah money should be given directly to the poor in order for them to be able to meet their needs. It is not permissible to spend Zakah on the above-mentioned projects, because this will delay the process of its payment to the poor and will not enable them to benefit from it in meeting their needs.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. (20590)

Q: The national charitable foundation for home health care allocates annual sums from Zakah to pay needy families for the requirements of their sick people including beds, wheelchairs, ventilators, dialysis machines, artificial nourishment materials in addition to renovation of their houses according to their need and after their injury or by paying for an assistant to take care of the sick person. Can we rely on the payers of Zakah and include the above-mentioned payments in the legal categories of Zakah recipients or in carrying out some collective and individual projects of production to benefit these families? Of course this excludes what is paid to them in cash from the money of Zakah as monthly salaries of aid and in case of emergencies and crises

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as well as seasonal and religious occasions and feasts. Please let us benefit from your reply. May Allah reward you with the best.

A: It is obligatory to pay Zakah to its eighth categories which Allah (Exalted be He) specified in His Saying: ﴿As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm), and to free the captives, and for those in debt, and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything)﴾ It is important to pay Zakah to the needy person or his representative. It is not permissible to spend it on public projects, such as hospitals and their requirements, because such projects are financed through donations from sources other than Zakah.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. (20578)

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets.

The Permanent Committee for Scholarly Research and Ifta' has been briefed on what was mentioned to His Eminence, the public Mufti (Islamic scholar qualified to issue legal opinions) from the questioner: the general manager of Al-Jubayl Centre for special qualification and what has been referred to the committee from the Secretariat General of the Council

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of Senior Scholars, no. 4956, dated 10/8/1419 A.H., the questioner asks:

We are a private investment foundation caring for and qualifying handicapped children. Our centre has been opened due to the need of the society and for serving the largest possible number of handicapped people to qualify them comprehensively and integrate them into society. Since some benevolent people came to us and expressed their desire to pay part of their Zakah (obligatory charity) to support the handicapped children and to the centre in support of what serves the public interest and because of the keenness of the centre administration to investigate and follow the legal rules and application of the Saying of Allah (Glorified and Exalted be He): [\(So ask the people of the Reminder, if you do not know.\)](#) we hope Your Eminence will benefit us with a written Fatwa (legal opinion issued by a qualified Muslim scholar).

After studying the fatwa, the committee has replied that Allah (Glorified be He) has specified the channels for spending Zakah and limited them to eight categories defined in His (Exalted be He) saying: [\(As-Sadaqât \(here it means Zakât \) are only for the Fuqarâ' \(poor\), and Al-Masâkin \(the poor\) and those employed to collect \(the funds\), and to attract the hearts of those who have been inclined \(towards Islâm\), and to free the captives, and for those in debt, and for Allâh's Cause \(i.e. for Mujahidûn - those fighting in a holy battle\), and for the wayfarer \(a traveller who is cut off from everything\)\)](#) Therefore, it is not permissible to pay Zakah to any other category including projects, such as educational establishments, hospitals, building Masaajid (mosques) and other similar

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charitable projects as such things are to be financed by charitable donations, not Zakah.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
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fatwa no. 20226

Q: We have the intention to offer dialysis machines to some remote territories where the sick people die on their way before reaching the nearest place in which such equipment is available. Since this work after Allah (Exalted be He) wills, reduces the death rate and saves a lot of people, is it permissible to establish such centers from Zakah (obligatory charity) money and can it be considered Zakah?

A: It is not permissible to spend Zakah on such a project or any other public charitable project, because the channels for spending Zakah are specified by the eight categories defined in the noble Ayah (Qur'anic verse): **«As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor)»** (Surah Al-Tawbah 9:60). This is because this project is not included in the categories mentioned in the noble verse. This project can be financed

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from donations and other charitable expenditure on the part of benevolent people. May Allah grant you success and help you in all benevolence.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 20349

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets.

The Permanent Committee for Scholarly Research and Ifta' has read the question submitted to His Eminence, the Grand Mufty (Islamic scholar qualified to issue legal opinions) from his Royal Highness Prince Saud Al-Faisal, the managing director of the national establishment for protecting and developing natural life, letter no. 1/1283, dated 20/3/1419 A.H. which was referred to the committee from the Secretariat General of the Council of Senior Scholars no. 2279, dated 26/3/1419 A.H.. His Highness asks:

The efforts of the national establishment for protecting and developing natural life focus on protecting the natural beings created by Allah (Exalted and Glorified be He), so that they would play their role in the environmental system. Such creatures share the earth with man whom Allah (Exalted be He) has made a viceroy on the earth and to whom He has subjected many of

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His creatures including various kinds of animals and plants. The government of the Custodian of the Two Holy Mosques - May Allah protect him - has exerted great efforts to preserve several kinds of animals and plants and has rescued other endangered species. These efforts, with the praise and grace of Allah, succeeded. There is no doubt that the achievement of these aims requires great efforts and bearing huge burdens on the part of the establishment. The establishment is expected to carry out numerous projects requiring a lot of expenditure which is better not to delay. The establishment thinks of establishing a fund for supporting natural life, which gained the support and aid of the Custodian of the Two Holy Mosques and His Excellency Crown Prince and His Excellency the second deputy. The establishment asks Your Eminence about the permissibility and possibility of using Zakah (obligatory charity) money to finance the fund for supporting natural life, aiming at the achievement of the aims of the government to preserve and develop the natural life in this beloved country.

After studying the question, the Fatwa committee replied that spending Zakah on what has been mentioned is not permissible, because it is not included in any of the eighth Zakah recipient categories, which Allah (Glorified be He) mentioned in His Saying: ﴿As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm), and to free the captives, and for those in debt, and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allâh. And Allâh is All-Knower, All-Wise.﴾

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



Fatwa no. 17487

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets.

The Permanent Committee for Scholarly Research and Ifta' has read the question submitted to His Eminence the Grand Muftý (Islamic scholar qualified to issue legal opinions) from His Eminence member of the Committee for the Friends of the Sick in Al-Jawf, which has been referred to the committee from the Secretariat General of the Council of Senior Scholars no. 4213, dated 17/10/1415 A.H. His Eminence asks:

The Committee for the Friends of the Sick in the area of Al-Jawf extends to Your Eminence best regards and appreciation. We hope you will help us by issuing a Fatwa on the question of spending Zakah money received by the committee. We would like to inform Your Eminence that the activity of the Committee for the Friends of the Sick in Al-Jawf is as follows:

1- The committee helps the poor brothers and the underprivileged from

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the sick people of the area by fulfilling some of their medical needs, such as wheelchairs, hearing aids, eyeglasses, oxygen cylinders and other medical equipment which they cannot afford.

2- Buys nappies for the elderly and nappies and clothes for anonymous children.

3- Secures clothes and other needs for the deserted patients in psychiatric hospital.

4- Provides medical supplies and equipment for hospitals to help raise the health standards offered to the sick people in the area.

5- Builds wards in hospitals to accommodate more patients from the area and upgrades the existent hospitals with office and medical furnishings.

6- Conducts campaigns for raising health awareness and blood donations.

7- Visits hospital inpatients and offers them gifts on occasions and feasts.

After what we have mentioned, we ask Your Eminence:

1- Can the salaries of the secretary and employees of the committee be paid out of the Zakah money, bearing in mind that the secretary does several activities including the collection of funds and letters and the organization of the committee work?

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2- Can we spend part of Zakah money on the needs of work including the costs of printing, paper and posting letters which are sent to individuals and foundations to raise donations as well as the costs of the car used for the work?

3- Is it permissible to spend part of the Zakah money on buying clothes for poor patients, particularly in the psychiatric hospital as well as buying nappies for the elderly and the anonymous children and medical equipment for the poor patients such as wheelchairs,

hearing aids, eyeglasses, oxygen cylinders and other medical devices and equipment to measure blood sugar content and so on?

4- Can we spend part of the Zakah money on buying medical equipment for hospitals and building new wards to accommodate more patients?

5- Is it permissible to spend part of the Zakah money on conducting campaigns for health awareness and calling for blood donation?

6- Is it permissible to spend part of the Zakah money on buying gifts for hospital patients on occasions and feasts to raise their morale which helps speed up their recovery?

After what has been mentioned, we hope Your Eminence will direct us to

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what pleases Allah and how this Zakah can be spent?

After studying the question, the committee answered as follows:

It is obligatory to spend the Zakah money you receive on its legal categories mentioned in the Ayah (Qur'anic verse): ﴿As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm), and to free the captives, and for those in debt, and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allâh. And Allâh is All-Knower, All-Wise.﴾ The Zakah money has to be distributed the way it was given to you in cash and its recipients can buy what they need or authorize you to do this. It is not permissible for you to buy anything for patients or to spend out of it on your employees, or the projects of the construction committee and its medical equipment or the awareness campaigns, advertisements and gifts.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



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Fatwa no. (17231)

Q: I am holding the wealth of orphans and I develop it for them by buying cars in cash and selling them by installments. One of those to whom I sold a car on installments owes a sum of 17,000 (riyals) which he has not paid due to his insolvency and he deserves to receive Zakah (obligatory charity). Is it permissible to pay his debts out of the Zakah of the wealth of the orphans which I pay annually? May Allah reward you with the best! May Allah bless you!

A: Paying the debt of the insolvent does not substitute for paying the Zakah of the wealth of the orphans or others. Allah ordered the payment of Zakah which means paying it to its due recipients and allowing him to own it. Paying the debt does achieve this. And Allah knows best.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 19135

Q: With regard to giving Zakah (obligatory charity) due in one's wealth to the poor and the needy and the like, should they be informed that what they receive is from Zakah, and if they are not informed, is this Zakah considered valid or not?

A: If the person to whom you pay Zakah is poor, such Zakah is valid even if they are not informed that it is Zakah. However, if the recipient does not accept Zakah, it is preferable to

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to inform them that it is Zakah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. (19889)

Q: I have a question from which I seek nothing but good and assistance. I work for a foundation whose owner is well-known for being benevolent, although none can verify this but Allah. All workers in this foundation complain of receiving low salaries, despite the fact that the owner of this foundation is known to be honest and sincere. All workers, without exception, are indebted to this foundation due to the above-mentioned low salaries and the absence of benefits and allowances. The workers do their job because it is their duty, but they are not content with the situation at the foundation.

The question is: Can the owner of the foundation pay part of the debts of the workers from his Zakah (obligatory charity), particularly because they cannot pay their debts as most of them have families and must pay rent. Moreover, a sum of money is deducted from the monthly salary of the worker as the owner of the foundation wishes and the worker is surprised that the deduction has increased and the salary is not sufficient for him.

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As a result, after some days the worker borrows again. The owner of the foundation pays his Zakah in Ramadan. Some are eligible to receive Zakah, but people gather in front of the house and the workplace and he does not know who from among them is eligible to receive Zakah. He just distributes it. Give us a Fatwa on this issue, because there are some people who claim that those workers are not eligible to receive Zakah. Their salaries range from 800 up to maximum of 3000 riyals. I ask you kindly to fax me the answer. May Allah reward you for our sake and that of Islam with the best!

A: If the owner of the foundation pays part of the Zakah of his wealth to those who work under his authority to pay their debts and they are eligible Zakah recipients, and this is not for exploiting or rewarding them, this is permissible and there is nothing wrong with it. The workers should pay their debts which they owe to the foundation where they work willingly and without compulsion or imposing conditions on the part of the foundation. However, if the owner of the foundation deducts the debts of the workers from his Zakah, this is not permissible, because this means that he protects his wealth with his wealth. This is also because the worker may delay the payment of his debts to the foundation, in which case the owner of the foundation would resort to a ploy to protect his wealth with his wealth and because Zakah is payment and receiving.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member

Deputy Chairman

Chairman



the second and the third question of Fatwa no. (19952)

Q: The husband's father passed away shortly after our marriage. This has resulted in some benevolent people sending us some of the meat of their sacrificial animals and other assistance including grain, dates and milk. Is it permissible for me and my husband to eat and drink from them, knowing that our financial standard is very high, all praise be to Allah.

A2: If you are wealthy, you are not permitted to receive Zakah (obligatory charity). But if Zakah is given to its due recipients and the latter give you of it, it is acceptable to eat what is offered to you.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Q3: I have a large sum of money which I lent to my husband to build a house for us. Shall I pay Zakah for this money despite the fact that it is lent to my husband?

A3: You must pay Zakah (obligatory charity) for your money of debts whether this money is a debt of your husband to you or that of others to you; whether it is in the form of a loan or any other form. However, if these debts are that of an insolvent and you do not know whether they will be paid or not, in that case Zakah shall be given when the money is paid off and a year passes over the possession of this money.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. (20479)

Q: The Forensic Medical Committee has issued a decree fining a physician some 450,500 riyals as compensation for a patient treated by the physician and others. The patient suffered from some infirmities. The physician concerned owns no accommodations except one for his family and a car for transportation. The value of both amounts to no more than 80,000 riyals. Fulfilling the commandment of Allah (Glorified and Exalted be He) and following the Sunnah of His noble Prophet, we cooperate and work shoulder to shoulder to alleviate the burden of this colleague.

The question is: Can what we donate voluntarily to this colleague to complete the required sum be considered part of Zakah (obligatory charity)? Is it possible to pay Zakah of two years or more in advance?

A: If the case is as you mentioned, it is permissible for you to pay Zakah to this physician to help him pay his debts, because he is one of the eighth eligible recipients of Zakah whom Allah mentioned in Surah (Qur'anic chapter) of Tawbah (repentance to Allah): [\(As-Sadaqât \(here it means Zakât \) are only for the Fuqarâ' \(poor\), and Al-Masâkin \(the poor\) and those employed to collect \(the funds\), and to attract the hearts of those who have been inclined \(towards Islâm\), and to free the captives, and for those in debt\) ...etc.](#)

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It is lawful to offer Zakah of more than one year to meet the need of the above-mentioned person.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



The second question of Fatwa no. (20398)

Q2: Is it permissible to pay Zakah to one who wishes to get married, noting that this person is rich?

A2: If the case is as you mentioned, it is not permissible to give Zakah (obligatory charity) because actually as you explained, he does not belong to the eight Zakah recipient categories mentioned in Allah's (Exalted be He) statement: [«As-Sadaqât \(here it means Zakât \) are only for the Fuqarâ' \(poor\), and Al-Masâkin \(the poor\)»](#) (Surah Al-Tawbah 9:60).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. (20567)

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets.

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The Permanent Committee for Scholarly Research and Ifta' has read the letter that has come to His Eminence, General Mufti (Islamic scholar qualified to issue legal opinions) from the respected General Director of the branch of the Ministry of Islamic Affairs, Endowments, Da`wah, and Guidance in Al-Bahah area, Salih ibn `Aly Al-Zahrany, no. 26/1/2008, dated 29/7/1419 A.H., which was referred to the committee from Secretariat General of the Council of Senior Scholars under no. 4744, dated 3/8/1419 A.H. His Eminence has called for an investigation of the question presented by the citizen, which is attached to the letter of His Eminence that reads:

I did business with someone who took cars from me to help with the marriage of his son for a sum of 160,000 riyals. His son later dissociated himself from him and left the job. I lodged a complaint against this man and a judgment was passed for him to pay me or be imprisoned. He was sentenced to nine months in prison and could not pay back anything of this sum. I agreed with him to mortgage his two low standard houses and own nothing else to pay his debts under the following conditions: to pay me a sum of 80,000 riyals by the end of 1417 A.H. and another sum of 80,000 riyals by the end of 1418 A.H. However, the man managed only to pay 30,000 riyals which he obtained from a benevolent person. He still owes 130,000 riyals. Therefore, the low standard houses are considered to belong to me according to the legal document

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issued from the legal court of Daws.

Your Eminence, I am convinced that this man is poor and has no accommodations or shelter except these two low standard houses and has also no other source of livelihood. Your Eminence, please give me a Fatwa (may Allah safeguard you) as to whether is it permissible to consider this sum from Zakah (obligatory charity) of my wealth and I will not claim any ownership rights of the two houses?

After studying the question, the committee answered that Zakah is originally intended to give and allow to possess on the part of the one for whom it is obligatory to the one who is eligible to receive it. With regard to the fact that the creditor exempting the insolvent debtors from their debts and consider this Zakah of his wealth, it is not permissible. This is because the Zakah giver in this case will protect and preserve his wealth with his own wealth through the Zakah he gives in return for the debt. This is not permissible. However, if the creditor gives the debtor out of the Zakah of the former's wealth due to the latter's poverty with no condition to pay off the debt or part of it from this money, this is permissible. However, if the creditor receives Zakah and pays the debt out of it willingly, he can do this.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



Fatwa no. 20335

All praise be to Allah Alone, and may Peace and Blessings of Allah be upon the Last of the Prophets, Muhammad.

(Part No. 8; Page No. 454)

The Permanent Committee for Scholarly Research and Ifta' has reviewed what has come to His Eminence the General Mufti (Islamic scholar qualified to issue legal opinions) from His Eminence Chief Judge of the Upper Court of Mabraz and the Chief of the Committee for Facilitating Marriage in Al-Ahsa', Shaykh `Abdullah ibn `Abdul-Rahman Al-Mihisin under no. (1592) and dated 22/2/1419 A.H. and which was transferred to the committee from Secretariat General of the Council of Senior Scholars under no. (2206) dated 24/3/1419 A.H. The letter of His Eminence reads:

It gives me pleasure to inform Your Eminence of the issuing of the approval of His Highness the Governor of Al-Ahsa' for the establishment of a committee to help the youth get married. The committee is part of the charitable committees in the Kingdom which provide financial support to the youth wishing to get married. The aid is in the form of loans, which are to be paid back, or in the form of grants to them as a charity or Zakah.

According to the Fatwa of Your Eminence, which permitted channelling some aid from Zakah funds to those who wish to get married, the committee has received some Zakah funds from some benevolent people. Since one form of aid provided by the committee is to offer loans to be paid back by the borrower, I hope - after Your Eminence has investigated the case, you can give us a Fatwa in this regard. Is it permissible to offer loans to those wishing to get married from the Zakah funds, which are to be repaid to the committee?

Or, should the Zakah money be given only to the needy with no obligation on them to repay what they have received? It should be noted that most of the funds that come

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to the committee are paid as Zakah?

After studying the question, the committee answered that Zakah funds should be given to their due recipients including the poor, the needy, those who are in debt and other categories of Zakah recipients. The money should be given to them as their due right and should be distributed among them immediately, in order to relieve the conscience of its possessors as Allah (Glorified be He) and his Messenger (peace and blessings of Allah be upon him) ordered. It is not legally permissible to lend the Zakah funds to those who need it for getting married as well as for other legal expenditures. The primer objective of Zakah is to fulfil the needs of the poor and the needy and pay the debts of the debtors. Offering the Zakah money as loans will cause failure in the achievement of these needs or delay in benefiting from them.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his

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By the grace of God, the eighth volume of the second group of the Fatawa of the committee has been completed.

What follows, with the willing of Allah (Glorified be He)

is the ninth volume starting with Fasting.



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In the Name of Allah, the Most Gracious, the Most Merciful

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The Book on Sawm

(Part No. 9; Page No. 6)

The first question of Fatwa no. 18559

Q 1: How authentic are the following two Hadiths?

The Messenger of Allah (peace be upon him) said: [\(Fast and you will be healthy.\)](#) **And:**
[\(Sleeping in Ramadan is an act of worship.\)](#)

A: First: The phrase [\(Fast and you will be healthy.\)](#) is a Da`if (weak) Hadith. It was related by Al-Tabarany in Al-Awsat, Abu Nu`aym on the authority of Abu Hurayrah, and Ibn `Ady on the authority of Ibn `Abbas. The Sanad (chain of narrators) of this Hadith contains Nashhal who has been judged by Hadith scholars as Matruk (a narrator whose Hadith transmission was discarded due to unreliability).

Second: As far as we know, there is no Hadith that says: "Sleeping in Ramadan is an act of worship." However, one narration which reads: [\(The sleep of a fasting person is an act of worship.\)](#) has been mentioned by Al-Suyuty in Al-Jami` Al-Saghir. He attributed it to Al-Bayhaqy but classified it as Da`if. The Sanad of this Hadith contains Ma`ruf ibn Hassan who has been judged by scholars of Hadith as a weak narrator.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Congratulations on the coming of Ramadan

Fatwa no. 20638

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets.

The Permanent Committee for Scholarly Research and Ifta' has examined the Fatwa request submitted to His Eminence, the Grand Mufti, by Al-Ahsa' General Court judge Muhammad ibn Sulayman Al-Sa'id, which was referred to the Committee by the Secretariat General of the Council of Senior Scholars, no. 5845, dated 24/9/1419 A.H. Following is a statement of the question:

Exchanging congratulations at the start of the blessed month of Ramadan whether by shaking hands, embracing one another, exchanging family visits, as commonly practiced by the people of Al-Ahsa': to which category does doing so belong: customarily practices or `Ibadat (acts of worship)? If it is better not to do so, what should the congratulated person do? Should they show disapproval of those who congratulate them? Please, bear in mind that such people do so in good faith.

I ask Allah (Glorified and Exalted be He) to prolong our lives to witness Ramadan many years and enjoy its blessings for long. I also ask Him to make us all and our parents among those who will be manumitted from Hellfire during this month. Indeed, He (Glorified be He) is the Most Generous, Ever-Bountiful. May Allah safeguard and protect you.

After examining the Fatwa request, the Committee gives the answer that there is nothing wrong with exchanging congratulations on

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the coming of Ramadan. The Prophet (peace be upon him) used to announce to his Sahabah (Companions of the Prophet) the coming of Ramadan by saying: [\(There has come to you a great and blessed month.\)](#) He (peace be upon him) also used to educate them about the merits of Ramadan and urge them to make the best use of it.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Moon Sighting, Different Risings and Astronomical Calculations

The eighth question of Fatwa no. 20308

Q 8: We are accustomed to fasting the month of Ramadan as thirty days, not less.

A: This is wrong and a Munkar act (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) because it is in disagreement with the commands of the Book of Allah, Sunnah (whatever reported from the Prophet Muhammad) of His Messenger Muhammad (peace and blessings of Allah be upon him), and the regular practice of his Sahabah (Companions) and the Tabi'un (Followers, the generation after the Companions of the Prophet Muhammad) (may Allah be pleased with them all). This is based on the Ayah (Qur'anic verse) in which Allah (Glorified be He) says: [﴿They ask you \(O Muhammad صلى الله عليه وسلم\) about the new moons. Say: These are signs to mark fixed periods of time for mankind and for the pilgrimage.﴾](#) Allah (Glorified be He) also says: [﴿And whatsoever the Messenger \(Muhammad صلى الله عليه وسلم\) gives you, take it; and whatsoever he forbids you, abstain \(from it\).﴾](#) The Prophet Muhammad (peace and blessings of Allah be upon him) is reported to have said: [﴿Start fasting on seeing the new moon \(of Ramadan\), and stop fasting on seeing the new moon \(of Shawwal\), and if the sky is overcast \(and you cannot see it\), complete the term \(of the month\) as thirty \(days of Sha'ban\).﴾](#) In another narration: [﴿Observe fasting for thirty days.﴾](#) In another narration: [﴿then complete the thirty days \(of Sha'ban\).﴾](#)

These Ayahs and Hadiths indicate that it is obligatory to rely on sighting the new moon in determining the beginning and the end of Ramadan. If sighting the moon proves that the month of Ramadan is complete, i.e. thirty days, then people must comply with this. Likewise, if it proves that the month is only twenty-nine days, then they must adhere to it. Many authentic Hadiths have been narrated from the Messenger of Allah (peace and blessings of Allah be upon him) to the effect that the month can be twenty-nine days or thirty days. That is why the Prophet Muhammad (peace and blessings of Allah be upon him)

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commanded Muslims to sight the new moon. Sha'ban and Ramadan must be completed as thirty days if the new moon is not sighted on the twenty-ninth day of each of them. Therefore, it is not for anybody to say that the month is always thirty days. This is because such an opinion is not in agreement with the authentic Hadiths narrated from the Messenger of Allah (peace and blessings of Allah be upon him). It is also in disagreement with the Ijma' (consensus of Muslim scholars). All scholars unanimously confirmed that the month could be either thirty or twenty-nine days. The astronomical calculations also prove this fact, and it is known by everybody who is interested in this field. Allah (Glorified be He) said in His Glorious Book: [﴿O you who believe! Obey Allâh and obey the Messenger \(Muhammad صلى الله عليه وسلم\), and those of you \(Muslims\) who are in authority. \(And\) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger \(صلى الله عليه وسلم\), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.﴾](#) Scholars of Tafsir (exegesis of the meanings of the Holy Qur'an) and others stated:

"Referring matters of controversy to Allah means judging them according to the commands of the Holy Qur'an, while referring them to the Prophet Muhammad (peace and blessings of Allah be upon him) means abiding by the teachings of the Prophet Muhammad when he was alive or to follow his authentic Sunnah after his death." We have presented to you pieces of evidence from the Book of Allah, Sunnah of His Messenger (peace and blessings of Allah be upon him) and the Ijma` of Muslim scholars that the month of Ramadan can be either thirty days or twenty-nine days. No one is allowed to disregard this fundamental principle. Allah is the One sought for help. He is sufficient for us and the Best Disposer of affairs.

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May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

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First question from Fatwa No. 20400

Q 1: In India, the beginning of the Month of Ramadan and `Eid Al-Fitr (the Feast of Breaking the Fast) are determined based on the annual calendar which is issued by the Indian Parliament; namely, the beginning and the end of Ramadan are predetermined at the beginning of the year. By the same token, `Eid Al-Adha (the Feast of the Sacrifice) is also predetermined based on the annual calendar, and not based on the day of `Arafah. Moreover, Muslims in India usually sacrifice their animals after the time other Muslims, especially in Arab states, have made their sacrifices.

Now, our question is: concerning the fast of Ramadan, we usually start our fast when we receive a confirmation of the beginning of Ramadan by calling our families in Saudi Arabia, or in Kuwait or in the Gulf states in general, Our commence of the fast usually occurs before the fast of Muslims in India. Is our fast valid or invalid in this case, taking into consideration that most of the Muslim foreign students in India fast after the new moon is sighted in the Gulf states. Please provide us with a Fatwa on this matter.

A 1: You should observe the fast with Muslims in your country, and it is not permissible to have differences among the residents of the same country in this regard, due to the Prophet's (peace and blessings of Allah be upon him) saying: [\(The beginning of Ramadan is the day when you begin fasting, the end of Ramadan is on the day when you end it, and 'Eid Al-Adha is on the day when you sacrifice.\)](#) It is noteworthy that the legal confirmation of the beginning of the lunar month is legally established by sighting the new moon with the naked eye

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or by adopting the means which help the eye sight the new moon. If the new moon can not be sighted, then it is an obligation to complete the month as thirty days. For, the Prophet Muhammad (peace and blessings of Allah be upon him) said: [\(Start the fast on seeing the new moon \(of Ramadan\), and end the fast on seeing the new moon \(of Shawwal\), and if the sky is overcast \(and you cannot see it\), complete the term of the month \(thirty days of Sha`ban.\)](#) Agreed upon its authenticity.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

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Fatwa number (20976)

Q: Is it permissible to know and predetermine the beginning of the blessed Month of Ramadan by the means of calculation based on the implicit meaning of the noble Qur'anic verse number twenty-five of Surat Al-Kahf?

A: The Islamic correct method of determining the beginning of the Month of Ramadan can be applied by sighting the new moon of Ramadan or by the completion of the Month of Sha'ban as thirty days, following what has been authentically reported from the Prophet Muhammad (peace and blessings of Allah be upon him) who said: [\(Observe the fast upon sighting the new moon \(of Ramadan\), and end the fast upon sighting the new moon \(of Shawwal\), and if the sky is overcast \(and you cannot see it\), complete the term of the month of Sha'baan as thirty days.\)](#) As for using a computational method based on an allegedly implicit meaning of certain Qur'anic verse and their allusive numbers in order as a way to predetermine the beginning of the Month of Ramadan or any other lunar Months, this is an invalid method which keeps people away from the real understanding of the Holy Qur'an and from reflecting upon its true meanings. This is merely a waste of time and effort on useless things. Therefore, it is an obligation upon Muslims to eschew these fancies and to busy themselves with what is beneficial for them in their Deen, their lives and their Afterlife.

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We ask Allah for success. And may Peace and Blessings of Allah be upon our Prophet Muhammad, upon his family and his Companions.

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First and second question from Fatwa number (17638)

Q1: When does the day start according to Islam Law? Does it start at the time of Fajr (Dawn) prayer or right after midnight as established by astronomers? And what is the proof for that from the Holy Qur'an and the Sunnah?

A1: The Islamic day starts at the daybreak where the Fajr prayer is offered. Allah [Most Exalted be He] said: ﴿It is made lawful for you to have sexual relations with your wives on the night of As-Saum (the fast).﴾ till His [Exalted be He] saying: ﴿So now have sexual relations with them and seek that which Allâh has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Saum (fast) till the nightfall.﴾ Moreover, the Prophet Muhammad (peace and blessings of Allah be upon him) said: ﴿Verily, Bilal announces the Adhan (call to Salah) during the night, so continue eating and drinking until the second Adhan is raised by Ibn umm Maktum ﴾ .

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Q2: Must one who starts the fast upon receiving the news of the beginning of the Month of Ramadan during the day time have to make up for this day? Some people argue for this ruling when indicating to the Hadith of the Prophet Muhammad (peace and blessings of Allah be upon him) in which he says: (Whoever has not resolved the intention during the night to fast the following day, his Sawm (Fast) is null.) or as he (peace and blessings of Allah be upon him) said. And what is the ruling on one who has not started the fast upon receiving the announcement

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of the beginning of Ramadan? Is he obligated to make up for this day and offer expiation?

A2: Whoever has received the news of the beginning of the Month of Ramadan during the day time must complete the fast the rest of the day, by way of honoring the month. He then must make up for this day, since he has not actually fasted it from the beginning.

We ask Allah for success, and may Peace and Blessings of Allah be upon our Prophet Muhammad, upon his family and his Companions.

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Fatwa number (21808)

Q: I have some relatives who do not start their fast with us when Ramadan commences, claiming that one of their Shaykhs in Makkah has not commanded them to start the fast. Thus, they may delay their fast by one or two days after us. They have been approached with advice in order to follow the community in the beginning of the fast, but they still insist on their practice. Their excuse is that their Shaykh has not yet commanded them to start fasting and the sighting of the new moon has not been established for him.

My question, Your Eminence, is: Can the visual sighting of the new moon established by the witness of one man, two men or more? Secondly, Your Eminence: What is the ruling on the fast of those people? Should I maintain good relations with them or desert them? And what is the ruling on my dealing with them and keeping good relations with them? Please give us the Fatwa regarding this, may Allah reward you well and may Allah benefit everyone with your knowledge.

A: The Prophet Muhammad (peace and blessings of Allah be upon him) said: [«Observe the fast when you see it \(the new moon\), and break the fast when you see it \(the new moon\). If the sky is overcast, then calculate it \(the months of Sha'ban or Shawwal as thirty days.\)»](#) In another narration he (peace and blessings of Allah be upon him) said: [«then complete the month of Sha'ban as thirty days.»](#) Therefore, it is incumbent upon them to start their fast with other Muslims, and it is not allowed for them to differ with them under the pretence that so and so

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has not yet commanded them to begin fasting. There is no obedience to a human if it entails the disobedience of the Creator. The Messenger (peace and blessings of Allah be upon him) commanded us to fast along with other Muslims in the community. He (peace and blessings of Allah be upon him) stated: [«Sawm \(Fasting, i.e. beginning of Ramadan\) is the day when you start Sawm, and Al-Adha \(the Feast of the Sacrifice\) is the day when you sacrifice.»](#) He (peace and blessings of Allah be upon him) also said: [«Keep firmly attached to the Jama`ah \(the Muslim main body which follows the Qur'an and Sunnah\), for the Hand of Allah is with the Jama`ah, and anyone who breaks away from it will be cast in Hellfire.»](#) Moreover, it is not a condition that everyone must sight the new moon in order to start fasting. If it is sighted by just one person, then it becomes an obligation upon everyone to start the fast. When Ibn 'Umar (may Allah be pleased with him and his father) told the Prophet Muhammad (peace and blessings of Allah be upon him) that he had sighted the new moon, the Prophet (peace and blessings of Allah be upon him) commanded all people to start the fast.

We ask Allah for success, and may Peace and Blessings of Allah be upon our Prophet Muhammad, upon his family and his Companions.

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Fatwa no. (21800)

Q: You know, may Allah safeguard you, what occurs every year, especially this year, with regard to the difference of the Muslim countries over the beginning and end of the obligatory Sawm (Fast). Some Libyans observed a 31-day Sawm; some other Libyans received a Fatwa from their scholars and some of our scholars to break their Sawm in secret on the 30th day of Ramadan. After the latter had broken their Sawm, they came to us seeking a Fatwa on their breaking Sawm. This resulted in a conflict of Fatwas. We have refrained from giving a Fatwa to this latter group. Also some countries observed Sawm after us like Morocco, and then they came

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to this country [Saudi Arabia]. May you, kindly, submit these cases to the competent scholarly authorities whose issued Fatwas are accepted by the laypeople. We pose here, in brief, the questions we want to ask about as follows:

1. If the Sawm of those who fast (a day) before us is based - as some of them have mentioned- on seeing the crescent of Ramadan [in their country], was it permissible for them to follow our country in its Sawm when they came here, and due to this, fasting 31days?
2. If their Sawm is based on the calculation of time, would this mean they should fast 31 days? Would the ruling differ if their Sawm was based on the calculation of Greenwich Meridian Time - according to some people, as the Greenwich Meridian line passes by Morocco at a two thousand km. distance from Libya?
3. What is the legal ruling to be followed in the future in cases similar to those who broke their Sawm after completing a thirty-day Fast, whether due to having been given a Fatwa on their doing so or not? Also, what is the legal ruling to be given to those who observed a twenty nine day Fast, following the Sawm of Saudi Arabia, while their country where they started Sawm observed a thirty-day Fast as was the case in previous years?

A: First: The criterion upon which the beginning and end of Ramadan is based is watching the crescent, not astronomical calculations of time; as the Prophet (peace be upon him) said: [\(Start fasting on seeing it \(the new moon of Ramadan\), and give up fasting on seeing it \(the new moon of Shawwal\).\)](#) The Prophet (peace be upon him) also said: [\(Do not fast until you sight it \(the moon\) and do not break your fast until you sight it.\)](#) What is meant here is to observe Sawm on seeing the crescent of Ramadan with the naked eye or by the tools that help a person watch the sky and identify the crescent, as the Prophet (peace be upon him) said:

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[\(The beginning of Ramadan is on the day when you begin fasting. the end of Ramadan is on the day when you end it, and `Eid Al-Adha is on the day when you sacrifice.\)](#)

Second: The criterion of dating events as considered by the Muslims is the (Hijri) lunar calendar, according to which a month is at least twenty nine days or thirty days at most.

Third: A Muslim person is required to observe and break their Fast according to the country he or she is residing in at that time, whether this country is their homeland or they are only residents in it, and whether the beginning and end of Fast in this country is determined by the Government, the Mufty (Muslim scholar qualified to issue legal opinions), or through the Shar`y (Islamic legal) judiciary court and the religious judge to whom determining the same is assigned. The Prophet (peace be upon him) said: [\(The beginning of Ramadan is on the day when you begin fasting, the end of Ramadan is on the day when you end it, and 'Eid Al-Adha is on the day when you sacrifice.\)](#) This Hadith is reported by Abu Dawud, and Al-Tirmidhy through good Isnad (chain of narrators). Also, when the Muslims observe and break their Sawm at the same time in the same country, this indicates their unity and distance them from disagreement and difference.

Fourth: The Muslims residing in non-Islamic countries are to refer to the Islamic centers in such countries, as such centers replace the Islamic governments with regard to identifying the crescent of Ramadan.

Fifth: The criterion of determining the beginning of the month of Sawm is what is considered in this concern in the country in which a Muslim person resides at that time, and [should he or she travel to another country during this month] the criterion of determining the end of the same is what is considered in the country to which he or she has traveled. Accordingly, a Muslim is to end the month according to the country to which he or she has traveled, even if that country ended Sawm before the country

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where he had started his or her Fast; but if the duration of their Sawm days was less than twenty nine days, they must make up for a missed-Fast day so that they abide by the least duration of the month of Sawm.

If a Muslim completed a thirty day Fast in the country he traveled to, [calculating the fasting day he or she has observed with the country which started fasting a day before the country he traveled to], and there is still a day to be observed by the latter, he or she are to observe Sawm with its people to celebrate `Eid-ul-Fitr (the Festival of Breaking the Fast) and offer the `Eid Prayer with them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Second question from Fatwa number (21672)

Q2: How is the first day of every month determined, and how do the scholars in the Kingdom of Saudi Arabia know the number of the days of every Month when preparing the annual lunar calendar?

I must mention to you that the answer to this question is paramount for us, due to huge disagreement on how to determine the first day of the month. This confusion cause some Muslims sometimes to fast one or two days before or after Ramadan. Some of them celebrate `Eid Al-Adha (the Feast of the Sacrifice) and sacrifice their animals on the day of `Arafah. The only reason for this confusion is the lack of sound knowledge regarding the method of determining the first day of the month and the number of each month's days. Moreover, the new moon does not clearly appear to us on the first day of the month.

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A2: The beginning and end of Islamic appointed times of rituals, such as Ramadan, Hajj (pilgrimage) and other rituals are determined by sighting the new moon with the naked eye. It is not permissible to rely on predetermined calculations and calendars which are made for the next ten years. This ruling is based on Allah's [Exalted be He] saying: ﴿They ask you (O Muhammad صلى الله عليه وسلم) about the new moons. Say: These are signs to mark fixed periods of time for mankind and for the pilgrimage.﴾ and on the Prophet's (peace and blessings of Allah be upon him) saying: ﴿Observe the fast when you see it (the new moon) and break the fast when you see it (the new moon). If the sky is overcast, complete the month of Sha'ban as thirty days.﴾ Recorded by Al-Bukhari and Muslim in their two Sahihs.

We ask Allah for success, and may Peace and Blessings of Allah be upon our Prophet Muhammad, upon his family and his Companions.

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Fatwa no. 15626

Q: Someone completed the Sawm (Fast) of Ramadan as thirty days in his own country. On the next day, he traveled to another country to find the people there fasting. So he fasted on that day like them to have the total of 31 fasted days. He later came to know that the people of the country referred to had sighted the new moon of Ramadan two days after his country had sighted it. In general, it may happen that after completing the Sawm of Ramadan, either as 29 days in view of sighting the new moon of Shawwal

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or as 30 days for not sighting it, a Muslim travels to another country to find the people there still have to observe Sawm for two more days. In such a case, should such a person fast on these two additional days, or not fast due to the fact that Ramadan can be no more than 30 days? I greatly appreciate Your Eminence issuing us a Fatwa in this regard.

A: If someone, after completing the Sawm of Ramadan in their country, breaks the Sawm on the first day of Shawwal on a Shar`y (Islamically legal) basis, they should not observe Sawm if they happen to travel to another country where people are still fasting because Ramadan, according to their sighting, has begun there on a later date. This is because they are to abide by the calendar of the country where they initiated their Sawm provided that ending the Sawm was founded on a Shar`y basis. However, they should not eat openly lest discord should take place. And Allah knows best.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 19984

Q: In some Muslim countries, there might be some delay during the Night of Doubt in the announcement of the beginning of Ramadan, resulting in the inability of some people to stay up long enough to hear whether the month has begun.

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My question is: If one is overcome by sleep and cannot wait until the official announcement of one's country regarding the beginning of the month, how then can one make the intention to fast? Can one condition their intention to the beginning of the month by saying: If Ramadan starts tomorrow I will fast, and if not I will not fast? Will one have an excuse and thus can make the intention in the morning if is informed that the month has started? Or, what should one do in this circumstance?

A: If one goes to bed without knowing if the month has begun and does not wake up until morning the following day only to realize that the month has already started, then one must fast for the remainder of that day and make up for it after Ramadan.

We ask Allah for success, and may Peace and Blessings of Allah be upon our Prophet Muhammad, upon his family and his Companions.

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Fatwa no. 21825

Q: Is it lawful to start fasting Ramadan in Mayotte island Comoros on a day other than that on which Makkah Al-Mukarramah started fasting or not?

May you, please, cite the evidence for your answer? Also, is it lawful to offer the Prayer of `Eid-ul-Adha (the Festival of the Sacrifice) on a day other than that on which the `Eid Day is celebrated in Makkah Al-Mukarramah or not? Please cite the evidence of your answer, especially that in this season, like all previous seasons of fasting, the majority of the people of the Mayotte islands started fasting on Monday; March 5, 2001 instead

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of Tuesday, March 6, 2001, noting that our island is located on the same meridian as the Kingdom of Saudi Arabia, our sister Muslim Country.

A: It is obligatory for Muslims in each country to start the fasting and end it, and to offer the Prayer of `Eid-ul-Fitr (the Festival of Breaking the Fast) and the Prayer of `Eid-ul-Adha, upon sighting the related new moon in their respective countries; otherwise, they are to calculate the respective month [Sha'ban or Ramadan or Dhul-Qa`dah] as thirty days. For, the Prophet (peace be upon him) said: [«Fast when you see it \(the new moon\), and break your fast when you see it. If the weather is cloudy, calculate it,»](#) meaning calculate (the months of Sha'ban or Shawwal as thirty days). In another version of this Hadith, the second part of the conditional clause reads: [«then complete the month of Sha'ban to be thirty days.»](#) Accordingly, when the new moon is seen in a certain country [on the 29th night of Sha`ban], or the latter is completed as thirty days, all the people of that country must start the fasting of Ramadan. The same applies to the time of `Eid-ul-Adha, as the Prophet (peace be upon him) said: [«Sawm \(Fasting, i.e. beginning of Ramadan\) is the day when you start Sawm, Fitr \(Breaking the Fast, i.e. end of Ramadan\) is the day when you end the fast, and Al-Adha \(the Festival of the Sacrifice\) is the day when you sacrifice.»](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The meaning of Imsak

The first question of Fatwa no. 14351

Q 1: I would like Your Eminence to clarify the meaning of Imsak. Is it only a commendable act, or are all Muslims required to abide by it? Is it true that the Messenger of Allah (peace be upon him) specified the time of Imsak as being equal to the recitation of fifty Ayahs (Qur'anic verses) before Fajr (Dawn) Prayer? Scholars estimated it to be half an hour. What is the ruling on whoever eats or drinks while the Adhan (call to Prayer) for Fajr is being announced? Does Sawm (Fast) start upon hearing the Adhan for Fajr Prayer, or half an hour before Adhan, or after the Adhan is announced?

A: Imsak means abstention from food and drink and all that invalidates Sawm from the beginning of the appointed time of Sawm. Allah (Glorified and Exalted be He) clarifies in the Glorious Qur'an the starting time of Sawm, which is the break of dawn, saying: [﴿and eat and drink until the white thread \(light\) of dawn appears to you distinct from the black thread \(darkness of night\), then complete your Saum \(fast\) till the nightfall.﴾](#) The Adhan for Fajr Prayer is a proclamation of the break of dawn. Therefore, you have to stop eating and drinking when you hear it.

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May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 18601

Q: What is the ruling on a person who delays breaking Sawm (Fast) until after Tarawih (special supererogatory night Prayer in Ramadan)? It is noteworthy that the person concerned is well-aware of the rulings pertaining to breaking Sawm. Also, when observing voluntary Sawm, he is in the habit of breaking Sawm after `Isha' (Night) Prayer. What is the ruling on the validity of Sawm as such? I appreciate giving me advice in this regard.

A: Sawm ends at sunset. This is based on the Ayah (Qur'anic verse) in which Allah (Exalted be He) says: [﴿...then complete your Saum \(fast\) till the nightfall.﴾](#) This is also based on the Hadith in which the Prophet (peace be upon him) is reported to have said: [﴿When night comes from this direction \(east\) and the day departs from this direction \(west\) and the sun has set, it is time for the fasting person to break Sawm.﴾](#) The Prophet (peace be upon him) is also reported to have said: [﴿People will remain on the right path \(i.e., acting upon the Sunnah\) as long as they hasten to break Sawm \(immediately at sunset\).﴾](#) Only Mu'tadi's (those who introduce innovations in religion) who contradict the Sunnah (action following the example of the Prophet) consider delaying breaking the Sawm until after sunset as an act of `Ibadah (worship). Anyone who does so should repent to Allah of it. However, it is permissible for a Muslim to continue Sawm until the time of Sahar (pre-dawn time), although it is better not to do so. The Prophet (peace be upon him) forbade fasting for consecutive days without breaking Sawm, saying:

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[﴿Do not fast continuously day and night; anyone who wishes to continue Sawm may only do so until the time of Sahar.﴾](#)

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The second question of Fatwa no. 18771

Q 2: Should a person, who is invited by a Muslim brother to a daytime meal, break Sawm (Fast)?

A: It is not permissible to break an obligatory Sawm. As for voluntary Sawm, a Muslim has the choice either to continue or break the Sawm, although it is better to continue Sawm. It is authentically reported that the Prophet (peace be upon him) said: [\(When any of you is invited to a meal, they should accept \(the invitation\). If they are fasting, they should say, 'I am fasting.'\)](#) According to another narration, the Prophet (peace be upon him) is reported to have said: [\(If they are fasting, they should make Du`a' \(for the inviter\), and if they are not fasting, they should partake of the meal.\)](#)

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 14093

Q: Is it permissible to fast without having Suhur (pre-dawn meal before the Fast)? May Allah reward you with the best.

A: A fasting person is recommended to have Suhur before dawn breaks as it gives the energy to fast. The Prophet (peace be upon him) encouraged Muslims to have Suhur stating that there is a blessing in this meal. However, Sawm (Fast) will still be valid even if one does not have Suhur.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 15861

Q: What is the ruling on a person who mistakenly breaks their fast five minutes before the Adhan (call to Prayer) of Maghrib (Sunset) Prayer is announced? The reason is related to miscalculation of time.

A: The time of the fast starts from the break of dawn until sunset. A person is required to make up for their fast if they mistakenly broke it before sunset. One should not solely depend on checking the time by looking at the clock when breaking the fast. The visualization of the setting of the sun must also be taken into consideration. This is because the day length differs from one day to another.

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Q 2: What is the ruling on a person who starts the fast of Ramadan despite the fact that the Ministry of Religious Affairs has announced that the moon has not yet been sighted?

A: It is not permissible to fast one or two days before ascertaining the beginning of Ramadan. Once it is announced that Ramadan has not yet started, one should not keep the fast; rather they have to break their fast. This is based on the Hadith in which the Prophet Muhammad (peace and blessings of Allah be upon him) is reported to have said: [«Do not observe the fast a day or two ahead of Ramadan, except in the case that a person had already intended to observe a particular fast; in which case he may fast that day.»](#) (Agreed upon by Al-Bukhari and Muslim).

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Third and fourth questions from Fatwa number (15905)

Q3: Is it permitted to break the fast immediately upon hearing the Adhan (call to Salah) of Maghrib (Sunset) prayer during Ramadan, or must one wait until the Mu'adhin (caller to Salah) has finished the Adhan and then one may break the fast? ?

A3: One should break the fast when one has clearly setting of the sun, or by hearing the Adhan of the Mu'adhin who raises the Adhan only after the sun has set. Thus, one should break fast upon hearing the Adhan.

Q4: Is it permissible to drink while the Mu'adhin is still in the middle of raising the Adhan for Fajr (Morning) prayer during Ramadan?

A4: It is incumbent upon the fasting person to intend the fast when clearly seeing that the dawn time has fallen or when

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hearing the Adhan of the Mu'adhin who thoroughly makes sure that the Fajr time has fallen before making the Adhan. Allah [Most Exalted be He] said: [\(and eat and drink until the white thread \(light\) of dawn appears to you distinct from the black thread \(darkness of night\)\)](#)

We ask Allah for success, and may Peace and Blessings of Allah be upon our Prophet Muhammad, upon his family and his Companions.

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Second question from Fatwa number (17549)

Q2: Allah [Most Exalted be He] says: [﴿then complete your Saum \(fast\) till the nightfall﴾](#) It is established that the Shi`ah (Shiites) quote this verse as evidence that breaking the fast should not take place except after seeing the stars in the sky, which for them is the actual approach of the night, as stated in the story of Prophet Ibarhim (Abraham) (peace be upon him) in which Allah says: [﴿When the night covered him over with darkness he saw a star.﴾](#) Then, what is the reply to their claim, keeping in mind that they deny some Ahadith which we quoted for them as evidence for breaking the fast upon the setting of the sun. They also claim that the Holy Qur'an has more authority than the Hadith?

A2: If the sun has set, then it is the time to break his fast. The setting of the sun is the inception of the night, according to the Prophet's (peace and blessings of Allah be upon him) statement: [﴿When night falls from this side and the day disappears from this side](#)

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[and the sun has set, then one should break his fast.﴾](#) .

We ask Allah for success, and may Peace and Blessings of Allah be upon our Prophet Muhammad, upon his family and his Companions.

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Fatwa number (17689)

Q: A group of people emerged in our town saying that they staunch adherents to Sunnah of Al-Mustafa (peace and blessings of Allah be upon him). But it is observed that they break fast in Ramadan and in other months at twilight (the time the sun is declining). They also say that the Hadith which they quote in support of their action is sound and authentic. What is your opinion with regard to this issue, O our Shaykh?

A: Allah [Most Exalted be He] says: [﴿then complete your Saum \(fast\) till the nightfall﴾](#) and the Prophet Muhammad (peace and blessings of Allah be upon him) stated: [﴿When night falls from this side and the day disappears from this side and the sun has set, then the fasting person should break fast.﴾](#) Reported by Al-Bukhari. Therefore, it is not allowed to break fast until the sun has completely set and declined below the western horizon and the night has fallen in the eastern horizon. This can be ascertained either by witnessing the setting of the sun or by hearing the Mu'adhin (caller to Salah) making the Adhan (call to Salah) at the prescribed time.

We ask Allah for success, and may Peace and Blessings of Allah be upon our Prophet Muhammad, upon his family and his Companions.

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The second question of Fatwa no. 19793

Q 2: Does Iftar (breaking the Fast) during Ramadan start upon hearing the Adhan (call to Prayer) of the Maghrib (Sunset) Prayer or upon seeing the setting of the sun? According to a Hadith, the Prophet Muhammad (peace and blessings of Allah be upon him) was reported that: (Once he was on a journey, he said to one of his Companions: "Get up and mix Sawiq (powdered barley) with water for us." He then bade him mount a camel and watches for the sunset. once he has seen it, they would immediately break fast.)

A: The fast is to be ended upon the sunset or when one has been informed by a trustworthy person that the time of Iftar has become due. Alternatively one may hearken to hear the Adhan of the Maghrib Prayer.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

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The first question of Fatwa no. 20791

Q 1: The Messenger of Allah (peace be upon him) said: [\(The Du`a' \(supplication\) of a fasting person at the time of breaking Sawm \(Fast\) will not be rejected.\)](#) What is the exact time referred to by the phrase "Du`a' at the time of breaking Sawm"? Does it refer to Du`a' made just few moments before Iftar (breaking the Fast), or immediately after it?

A: This Hadith is related by Ibn Majah. The author of Al-Zawa'id ranked its Isnad as Sahih (authentic).

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Focusing on the question, Du`a' can be made before or after Iftar because the preposition "at" refers to both times.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The second question of Fatwa no. 20336

Q 2: What is the ruling on a person who delays breaking Sawm (Fast) until a long time after Maghrib (Sunset) Prayer during Ramadan; for example, at 9 or 10 p.m.?

A: A fasting person should break Sawm immediately at sunset. This complies with the regular practice and words of the Prophet (peace be upon him). In this regard, it is reported on the authority of Sahl ibn Sa'd (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: **«People will remain on the right path (i.e., acting upon the Sunnah) as long as they hasten to break Sawm (immediately at sunset).»** (Agreed upon by Al-Bukhari and Muslim). In brief, delaying Iftar until a long time after sunset does not conform to the Sunnah; rather, it is a Bid'ah (innovation in religion).

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 18501

Q 3: We cannot hear the Adhan (call to Prayer) because the Masjid (mosque) is far away from the place where we live. Is it permissible for us to break our fast once we see that the sun has set?

A: When you are most certain that the sun has already set or you think it has most likely set, when you are not positively sure of its setting,

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due to heavy clouds, then you may break your Sawm (Fast) even if you are too far away from the mosque to hear the Adhan. This is based on a Hadith in which the Prophet Muhammad (peace and blessings of Allah be upon him) is reported to have said: [\(When night falls from this side and the day disappears from this side and the sun has sets, then the fasting person should break fast.\)](#)

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

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Fatwa no. 18372

Q: What are the Islamic etiquettes one should follow when breaking the Fast? Many people take long time in eating until the time of Maghrib (Sunset) Prayer is over. They claim that Salah (Prayer) should be delayed once the food is served. Is this claim true? What should one do when breaking the Fast? Does one have some dates first, then resume the Iftar (breaking the Fast) for after offering Salah, or should one have all the Iftar course first and then offer Salah?

A: The Sunnah is that the fasting person should break their fast once they are sure that the sun has set. This is based on the Hadith in which the Prophet Muhammad (peace and blessings of Allah be upon him) said: [“The people will continue to be in a blessing so long as they hasten to break the fast.”](#) Another Hadith says: [“The most beloved of Allah's servants to Him are those who hasten to break their fasts.”](#) It is more desirable that the fasting person

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should break their fast by eating some dates and resume eating after until after offering the Maghrib (Sunset) Prayer. In this way they will combine between the Sunnah of hastening to break the fast and offering the Maghrib Prayer in congregation and at its appointed time. By doing so, one will be following the practice of the Prophet Muhammad (peace and blessings of Allah be upon him). Concerning the Hadith which says: [“No prayer should be \(rightly performed\) when the food is served, and one should postpone his prayer when he is prompted by the call of nature”](#) Also, there is another Hadith which reads: [“When the supper is served and the time for ‘Isha’ \(Night\) Prayer is due, one should first start by having supper.”](#) There is a number of Hadiths narrated to the same effect. They mean that when food is already served, one should first eat and then offer Salah (Prayer). One reason for this is to ensure that one is fully concentrating in their Salah, and not distracted by being busy thinking about food. However, one should not ask for a meal to be served if eating the meal first will make him miss offering Salah in congregation and at its appointed time.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

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The third question of Fatwa no. 17790

Q 3: Which categories of fasting persons did the Prophet (peace be upon him) encourage offering them Iftar (breaking the Fast) meal; are they the poor, strangers, or guests whom we invite to have Iftar meal

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at our home including family members and relatives? Are we rewarded for serving Iftar to fasting persons to whom we extend a special invitation during Ramadan?

A: It is authentically reported that the Prophet (peace be upon him) said: [«Anyone who offers a fasting person something to break their Sawn will earn the same reward as them, without diminishing in the slightest the reward of the one fasting.»](#) (Related by Al-Tirmidhy) The Hadith refers to any fasting Muslim, especially those who deserve to be charitably invited to Iftar, such as poor and needy people or a wayfarer. It carries the same connotation as the Hadith saying: [«Anyone who equips a warrior \(going to fight\) in the Way of Allah \(is like one who\) actually fights.»](#)

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family and his Companions.

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Fatwa no. 15616

I heard from some Muslim brothers that the collective Iftar (breaking the fast), whether it is during the Month of Ramadan or during a voluntary fasting, is an act of Bid'ah (heresy in religion). Is this true?

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A: There is no harm in having collective Iftar during Ramadan or in any other month, as long as such a gathering is not perceived as a form of worship. Allah [Most Exalted be He] said: [\(No sin on you whether you eat together or apart.\)](#) However, if it is feared that the collective Iftar during voluntary fasting might include showing off and is seen as an act of distinguishing the fasting people from those who are not fasting, then Iftar in this case is reprehensible to observe.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

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Fatwa no. 17717

Q: First: The Company where we work opens its restaurant during the daytime in Ramadan to serve meals to non-Muslim employees. The evil consequences of such violation, as we pointed out, led some weak Muslims to break their Sawm (Fast) and share food with the Kafirs (disbelievers). This happened last year, and the Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV) has been notified about a case that was filed against a Muslim who deliberately broke his fast in the above-mentioned restaurant during Ramadan without a valid excuse.

Second: The workers at the restaurant are not permitted to offer the Zhuhr (Noon) Prayer

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in congregation at the nearby Masjid (mosque) because they have to serve lunch for non-Muslims at that time. Therefore, they are keep busy preparing food in the restaurant for non-Muslims.

Third: We are extremely offended by the smell of food coming from the restaurant as we pray in the adjacent Masjid.

Fourth: All SABK companies, except ours, give permission to their non-Muslim employees to go home to have lunch. Our company is the only one that opens its restaurant during the daytime in Ramadan.

Fifth: The behaviour of our Company stands as a blatant violation of the directions of our Muslim rulers, may Allah keep them. They expressively warned against this violation through all forms of media.

We ask Allah (Glorified and Exalted be He) to help you find a solution to this problem. At least, we wish to help our Muslim brothers who work in this restaurant during the daytime in Ramadan to be allowed to offer the Zhuhr Prayer at its appointed time. As I have explained above, at the time of Zhuhr prayer they are obliged to prepare lunch for non-Muslims and hence can not offer the prayer. May Allah guide you to that which is right and most pleasing to Him.

A: It is not permissible to open the restaurant during the daytime in Ramadan to prepare food for non-Muslims. This is because doing so may give rise to the indulgence in grave prohibitions, such as assisting them in committing what Allah (Most Exalted be He) has prohibited. It is well-known that Muslims are obligated to invite non-Muslims to follow the fundamental as well as the secondary rulings of Shari'ah (Islamic Law).

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And certainly, the Fast of Ramadan is one of the pillars of Islam. Non-Muslims are encouraged first to embrace Islam and then to observe the fast. Therefore, it is not permissible for the Muslim to assist non-Muslims to abandon what Allah (Most Exalted be He) has originally obligated on them. Moreover, it is not permissible for a Muslim to serve non-Muslims in a way that brings humiliation to him, like

serving food to them. Non-Muslims who come to live in Muslim countries are obliged not to do any act which openly violates the rites of Islam and harms the feelings of Muslims. Therefore, we see that the aforesaid restaurant must be closed during the daytime in Ramadan.

May Allah grant us success. May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions.

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Fatwa no. 16078

Q: During Ramadan some people are in the habit of gathering together from the time of Iftar (breaking the Fast) until the time of Sahur (pre-dawn meal before the Fast). They hire someone to recite the Holy Qur'an for them and lead them in the `Isha (Night) Prayer and Tarawih (special supererogatory night Prayer in Ramadan). During the break, they have some drinks like tea and smoke the water pipe. Even the Imam (the one who leads congregational Prayer) smokes cigarettes and makes amulets, which people believe to cure diseases. Moreover, they make Khatmah (one complete reading of the entire Holy Qur'an) in Ramadan and dedicate its reward to the dead. They describe this as a night spent in seeking the pleasure of Allah (Most Exalted be He). Furthermore, when a person dies, they hold a large marquee where people gather to

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listen to Holy Qur'an recitation and smoke cigarettes. What is the ruling on that?

A: It is obligatory to observe fasting during the blessed month of Ramadan. It is also desirable to offer Tarawih (special supererogatory night Prayer in Ramadan) during the night time. This was the regular practice of the Prophet Muhammad (peace and blessings of Allah be upon him) and his Sahabah (Companions). One must not follow acts of Bid'ahs (heresy in religion) which came to be practiced to Islam after the demise of the Prophet Muhammad (peace and blessings of Allah be upon him) and his Sahabah. The books of Sunnah as well as the statements of reliable Fuqaha' (jurists) provide a good source for knowing the proper description of the Tarawih Prayer. It is not permissible to spend the nights of Ramadan smoking cigarettes and the water pipe, and reciting the Qur'an in the manner as the questioner has mentioned. It is not permissible to offer Salah (Prayer) behind an Imam who makes amulets which contain Shirk (associating others with Allah in His Divinity or worship) and seeking the help of other than Allah (Most Exalted be He). By the same token, it is not permissible to recite the Holy Qur'an for the dead, whether during or after Ramadan. This is because there is no proof to support this practice.

May Allah grant us success. May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions.

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Fatwa no. 15645

Q: When I was a teenager I regrettably neglected some prayers while offering some other prayers without ritual purity. However, my negligence of prayer was not due to my denial of it as a religious obligation, but it was due to laziness and bad company. Moreover, I did not fast some days during Ramadan. Now, I have sincerely repented of this sin and regretted what I

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had done. My heart is now determined not to go back to my previous sins. Does sincere repentance obliterate what has been committed before it of sins, or do I have to make up for the missed prayers and fast days, taking into consideration that I do not know the number of prayers which I missed nor the number of days which I did not fast?

A: It is an obligation upon the questioner to be truthful and sincere in his repentance of the sins he has committed and to regularly continue offering prayers and keep the fast in Ramadan. On the other hand, the questioner is not obligated to make up for the missed prayers or the missed days of fasting. According to the most preponderant of two opinions of Muslim scholars, whoever abandons prayers intentionally has committed a major disbelief. For, the Prophet Muhammad (peace and blessings of Allah be upon him): [\(What stands between a Muslim and disbelief is his abandonment of Prayer.\)](#) Recorded by Imam Muslim. Furthermore, there are other proofs supporting this view. It is noteworthy that repentance of sins obliterates all past sins, and all praise is due to Allah.

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The fifth question of fatwa no. 15928

Q 5: Some people observe fasting during Ramadan but they do not offer Salah (Prayer). Will their Sawm (Fast) be accepted by Allah?

A: Allah does not accept the Sawm of people who abandon offering Salah unless they turn to Allah in repentance and start performing Salah again. This is based on the Hadith in which the Prophet Muhammad (peace and blessings of Allah be upon him) said: [﴿What stands between a Muslim and disbelief is his abandonment of Prayer.﴾](#) Allah does not accept any good deed by the Kafir (disbeliever).

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Fatwa no. 20064

Q: There is a man who, for about ten years, regularly kept the fast of Ramadan but deliberately broke the fast for some days without a valid legal excuse. However, a few years ago he repented of this sin to Allah. What should he do now regarding the years in which he did not fast some days of Ramadan, keeping into consideration that he had not made up for these days or counted the days which he missed fasting? It is noteworthy that he regretted having done these sins.

A: It is incumbent upon this person to do his best to make up for the days when he deliberately and inexcusably broke the fast. Thus, he should fast the number of days which he is most sure he had missed in fasting. There is no prohibition in fasting these days separately. Moreover, he needs to feed a needy person in lieu of every day he had missed in fasting and did not make up for them without an accepted legal excuse until the subsequent Ramadan started. He should give the amount of half of a Sa` (1 Sa` = 2.172 kg) of wheat, rice or similar staple food in his town. On the other hand, if one had coincidentally had sexual intercourse with his wife during the daytime of Ramadan within the days he broke the fast without a valid legal excuse, then he has to give expiation of sexual intercourse for each day he had sexual intercourse. The expiation in this case is as follows: first, he must emancipate a believing slave; if one cannot find a slave or cannot afford the emancipation of a slave, then he should fast for two consecutive months, i.e. sixty days. If one cannot do that, then he has to feed sixty needy people by giving each one of them

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half of a Sa' of wheat, rice or similar staple food in his town. Furthermore, one should sincerely repent of this sin to Allah and should not go back to this evil act. For, whoever does not fast during Ramadan while he has no valid legal excuse commits a grievous sin and a heinous misdeed and incurs the wrath of Allah and His Punishment. It is known that the violation of the sanctity of Ramadan means the negligence of one of the pillars of Islam. The questioner here is advised to consistently make Istighfar (seeking forgiveness from Allah), to perform optional acts of devotion and to keenly implore Allah, so that He might pardon him, forgive his past sins and replace his evil deeds with good ones.

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Fatwa no. 15715

Q: Seven years ago, when I was about sixteen or seventeen years old, I first started fasting Ramadan. I remember that I had broken my fast in some days with no valid legal excuse. Now, eighteen years later, I regularly observe the fast in the whole month of Ramadan. What is the ruling on the days of fast I had missed?

A: You are obliged to make up for the days that you did not fast with no valid legal excuse. You must also turn to Allah in repentance and ask him to forgive you your sin. You are also required to feed a Miskin (needy) person for each day you had missed, because you delayed making up for the days you missed until some time later.

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Fatwa no. 15617

Q: What is the ruling on a disciple whose shaykh (teacher) ordered him not to fast Ramadan, though he is all fit and has no valid legal excuse to break the fast? The disciple thinks that his shaykh will save him from Allah's Punishment and that he is capable of atoning for his sin. What does Islamic law say about abandoning the obligation of fasting? Benefit us may Allah reward you greatly!

A: It is prohibited to obey a person who directs towards disobeying Allah, whether they happen to be a shaykh or anybody else. This is based on the Hadith in which the Prophet Muhammad (peace and blessings of Allah be upon him) is reported to have said: [«There is no submission in matters involving Allah's disobedience»](#) Recorded by Imam Ahmad and Al-Hakim. The Prophet Muhammad (peace and blessings of Allah be upon him) is also reported to have said: [«No one is to be obeyed except in Ma`ruf \(that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect\).»](#) (Agreed upon by Al-Bukhari and Muslim).

Fasting the month of Ramadan is one of the five pillars of Islam. The Muslim is not allowed to abstain from fasting unless he has a valid legal excuse for missing it, such as suffering from illness or being on a journey. Still one is required to make up for the days of fasting they miss when his condition changes. This is based on the Ayah (Qur'anic verse) in which Allah (Most Exalted be He) says: [«So whoever of you sights \(the crescent on the first night of\) the month \(of Ramadan i.e. is present at his home\), he must observe Saum \(fasts\) that month, and whoever is ill or on a journey, the same number \[of days which one did not observe Saum \(fasts\) must be made up\] from other days. Allâh intends for you ease, and He does not want to make things difficult for you. \(He wants that you\) must complete the same number \(of days\), and that you must magnify Allâh \[i.e. to say Takbîr \(Allâhu Akbar; Allâh is the Most Great\] for having guided you so that you may be grateful to Him.»](#) Moreover, one is not allowed to obey the orders of anyone

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unless they are knowledgeable about Allah's Book and the Sunnah (whatever is reported from the Prophet Muhammad) of the Messenger of Allah (peace and blessings of Allah be upon him). They must be well known for their Istiqamah (steadfastness in religion). You must stay clear from deviant shaykhs and proponents of Sufism. You must also warn people against their evil. This is because they sometimes order people to make lawful what Allah has declared prohibited and vice versa. For example, they order people to hold them with much esteem as if they were lords beside Allah. Allah says regarding the Jews and Christians: [«They \(Jews and Christians\) took their rabbis and their monks to be their lords besides Allâh \(by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allâh\)»](#)

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!



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Fasting of the Menstruating and Nufasaa' (a woman in her postpartum period)

Second question from Fatwa no. 14043

Q 2: If a woman became menstruating in Ramadan after breaking her fast and before the Isha' (Night) prayer. Is she obligated to make up for this day, or is her fasting valid?

A 2: The fast of a woman who became menstruating after sunset and before Isha' (Night) prayer is valid for that day, which she has already fasted. She is not obligated to make up for it later.

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Fatwa no. 14107

Q: Some women do not make up for the days of fasting they have missed in the month of Ramadan until some years later. For instance, a woman may happen not to fast the month of Ramadan of 1410 A.H due to illness or being in postpartum period. She postpones making up for this Ramadan until after Ramadan of 1411 AH. Other women do not make up for the days they miss at all. They give Sadaqah (voluntary charity) instead of fasting. I hope Your Eminence will guide us towards the right view in this regard. May Allah's Peace be with you!

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A: First: If a woman breaks her Sawm (Fast) during Ramadan on account of being menstruating, in postpartum period, or falling ill, she will be required to make up for the days of fast she had missed after Ramadan is over. This is provided that her condition has changed and the legal excuse for which she broke the fast is cleared.

Second: If the valid legal excuse which prevented her from fasting remains until the next Ramadan comes, then she is still required to make up for the days she missed once the legal excuse is over. However, if the excuse is over, yet she delays making up for the days she had missed until after two Ramadans have passed, then she will be required to make up for the days she had missed along with making Kaffarah (expiation). The Kaffarah includes feeding a Faqir (poor) person for each day.

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Fatwa number (15486)

Q1: A woman used to break her fast during her monthly period in Ramadan, but she would neither make up for the missed days of fasting nor for the missed prayers. However, she was unaware - that is; she was ignorant of the legal ruling in this connection. What should she do now, taking into consideration that she was doing this out of ignorance? Please provide us with a legal fatwa on this matter, may Allah reward you greatly.

A1: She is obligated to make up for the number of the days of fasting she had missed in Ramadan due to menstruation, whether this happened in one year or a number of years. In addition, she must feed

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a needy person as an expiation along with making up of the days of fasting she had missed. The expiation is that she must feed one needy person for every day of fasting she had missed by giving this person half of a Sa` (1 Sa` = 2.172 kg) from the staple food of the country, if she can afford it. However, if she cannot afford it, then fasting alone will be sufficient.

As for the prayers missed during her menstruation, they are not to be made up for, due to the report of `Aishah (may Allah be pleased with her) with regard to the missed days of fasting and the missed prayers for menstruating women: (We used to make up for the missed days of fasting, but we were not ordered to make up for the missed prayers).

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Q 2: Some years ago, we were going through a time of severe deprivation to the point that I could not fast. I had nothing to live on except for water. What am I required to do?

A: You have to make up for the days of fasting which you had missed during Ramadan. In addition, you have to feed a Miskin (needy) person for each day you missed. You have to give him half a Sa` (1 Sa` = 2.172 kg) of the staple food in your country. However, it is enough to observe Sawm if you are incapable of feeding him.

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Fatwa number (15196)

Q: I am an elderly uneducated woman, and in the past before getting acquainted with the opinions of Muslims jurists and the media, such as Radio, whenever

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I had my monthly period or postpartum bleeding during the daytime of Ramadan, I would continue fasting and would not make up for these days. I thought that it was not obligatory on me to make up for the fast when I have my menses or during postpartum bleeding, in the same way I do not have to make up for prayer. I continued doing this for many years, but now I am aware that I am obligated to make up for the missed days of fasting which I missed. However, I cannot do this for several reasons:

Firstly: I do not know the number of days of fasting which I had missed.

Secondly: I cannot do fast due to my old age and my physical inability.

I, like many other Muslim women, are in this situation due to our ignorance. We ask Allah, the Most Merciful, to pardon us.

A: Firstly: You are obligated to make up for all the days of fasting during which you were menstruating and had postpartum bleeding. Fasting of these days while being menstruating or in postpartum bleeding was invalid.

Secondly: You need to do your best to make an approximate counting of the days of fasting which you had not fasted.

Thirdly: You are not obligated to make up for these missed days consecutively, but you can fast sporadically, in accordance with your ability.

Fourthly: You must give an expiation, i.e. to feed a needy person for every day of menstruation and postpartum bleeding because of your delay in making up for these days. This feeding for several days can be done all at once, even by giving the entire expiation amount to one needy person.

Fifthly: If you are too poor to give expiation, then you are not obligated to give it, and fasting only will be sufficient for you in this case.

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Sixthly: If you are unable to make up for the missed days of fasting and you cannot permanently fast Ramadan due to old age or chronic disease and you are able to feed the needy, then feeding the needy will be sufficient for you in the stead of the fast. In this case, you should give half of a Sa', about (1.5 kg), from the staple food of your country, such as dates, rice or other similar types of food. However, if you are unable to feed the needy and you cannot fast, then you are not obligated to do any of them, due to Allah's (Most Glorified and Exalted be He) saying: [﴿So keep your duty to Allâh and fear Him as much as you can﴾](#) and His (Most Glorified be He) saying: [﴿Allâh burdens not a person beyond his scope.﴾](#)

We ask Allah for success, and may Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions.



First question from Fatwa number (15439)

Q1: I am a woman. Due to an illness, I could not fast the month of Ramadan eight years ago. Now I am aware that it is an obligation upon me to make up for the missed days of fasting in Ramadan. I desire to comply with the Islamic law and make up for these days, but I can not due to a pectoral disease, which affects my health very much. My question is: Can I feed sixty needy persons instead of the fast, or am I

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required to fast and feed the needy? Can the expiation be given as money instead of food?

Also, I have a brother who deliberately did not fast one day of Ramadan about six years ago with no legal excuse, and now he wants to make up for this missed day. However, some people told him that it is impossible to make up for this day even if one were to fast the rest of his life. Given this, he has not made it up for it until now.

Please provide me with Fatwa regarding these questions. I am very frustrated and I direly need you guidance. May Allah reward you greatly.

A1: You must make up for the number of days of fasting which you had missed in the month of Ramadan eight years ago, and you should also ask Allah's (Most Exalted be He) Forgiveness for this sin. Moreover, you are obligated to feed a needy person by giving him half of a Sa` (1 Sa` = 2.172 kg) from the staple food of your country in lieu of every day you make up for. However, if you are unable to make up for the days which you had missed because of an illness, then you should feed a needy person by giving him one kilogram and a half of food for every day of fasting you had missed. Similarly, your brother has to make up for the day which he intentionally missed in fasting during Ramadan and should repent to Allah (Most Glorified and Exalted be He) in addition to feeding a needy person because of his delay in making up for this day.

We ask Allah for success, and may Peace and Blessings of Allah be upon our Prophet Muhammad, upon his family and his Companions.

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Fatwa number (15847)

Q: We know that menstruation invalidates fasting, and when it ends

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and a woman has performed the ceremonial bathing (Ghusl), then she can resume fasting. She also has to make up for the missed days of fasting. However, there is a woman who performed the ceremonial bathing (Ghusl) upon noticing that her menstruation blood ceased. But after taking the ceremonial bathing, her menstruation restarted again and remained for one more day and stopped. This time she did not perform the ceremonial bathing, and yet she fasted for six days after that. Is her fasting for these six days valid or invalid? If it is not valid, is her fasting without performing the ceremonial bathing judged as one who does not fast intentionally, bearing in mind that her intention was not to violate the rulings of Islamic law? If her fasting of those six days is judged like one who intentionally does not fast, and in case she is poor, then she is obligated to fast for sixty consecutive days. This ruling applies when one does not fast for one day intentionally, then how about missing six days of fasting?

A: The menstruating woman is not to take the ceremonial bath until the bleeding has completely ceased and she notices that she is clear from any blood. But, if she took ceremonial bathing before becoming pure and the complete cessation of blood, and then the bleeding resumes, this blood is considered part of her monthly period, as long as the period of menstruation does not exceed fifteen days. Based on this, the first ceremonial bath which she took is not valid, and the day in which the bleeding resumed was part of her monthly period. As such, she had to ceremonial bath after the blood has completely ceased.

As for fasting after the complete cessation of bleeding, it is valid, even if she did not perform the ceremonial bathing. It must be noted that the ceremonial bath is not a condition for the validity of fasting, but it is a condition for the validity of prayer. Therefore, she should only make up for the prayers which she had missed during the above-mentioned days.

We ask Allah for success, and may Peace and Blessings of Allah be upon our Prophet Muhammad, upon his family and his Companions.

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Second question of Fatwa no. 16126

Q 2: When I was fourteen years old I had the monthly period and I did not tell my family about it. In Ramadan I did not fast for five days and did not make them up. I did the same thing for three years. When I got married I made up for these days, but I did not pay expiation for them. Am I obligated to pay expiation for breaking my Sawm (Fast) in those days?

A 2: It is an obligation upon a woman who starts getting her monthly period to fast Ramadan. Not making up for the missed days of Sawm due to menstruation is a mistake committed by the question and she should repent to Allah from that. However, if she has already made up for these days, which she missed in Sawm due to her menstruation, she is still obliged to feed a needy person for each day she missed in fasting by giving half a Sa` (1 Sa` = 3 kg. approx.), or about 1.5 kg, which she should give to the poor, because of her delay in making up for these days until the following Ramadan without an excuse. On the other hand, there is nothing wrong with her if she gives the entire amount of expiation to one poor person or to more than one person.

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Second question of Fatwa no. 16856

Q 2: A woman says that since she reached puberty until she reached menopause she has not made up for the days of fasting which she missed during Ramadan due to the monthly period and she is now in her menopause. She said that the reason for not making up for these days was that she used to think

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that she was not required to make up for the missed Salah (Prayer) or for the missed days of Sawm (Fast). Now, she found out that she has to make up for the missed days of Sawm, but she does not know the number of days she missed due to the passage of many years. What should she do now with respect to all the days that she did not fast in Ramadan, taking into consideration that this happened due to her ignorance of the ruling and her unawareness of it?

A 2: It is incumbent upon this woman to make up for the days she missed in Sawm of Ramadan starting from the time she reached puberty until her menopause. She should exert efforts to estimate the number of days she missed in during Ramadan within the past years. She should make up for them and feed a needy person for every day she missed in Sawm, because of her delay in making up for these days. She should pay to the needy half a Sa` (1 Sa` = 3 kg. approx.), which is about 1.5 kg from the staple food of the people of her town, for every day she did not fast and delayed making up for it to the following year. However, if she is poor and cannot feed a needy person for every day she missed in Sawm, it is sufficient for her to make up compensatory Sawm, and there is nothing wrong with her in fasting these missed days consecutively or separately.

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First question of Fatwa no. 18248

Q 1: My menstrual period always comes every thirty-two days. On 15th Sha`ban last, I got my period and I was supposed to get the following period on 17th Ramadan. However, on that particular day

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after `Asr (Afternoon) Prayer I noticed traces of blood, and therefore, I ate an olive. Thereafter, I did not have any blood, and thus, I fasted and prayed until the 29th night of Ramadan.

A 1: You should make up for the day you broke your Sawm (Fast) in Ramadan by mistake, because that was not an excuse for breaking your Sawm or abandoning Salah (Prayer).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The eighth Question of Fatwa no. 18637

Q 8: I had my menses during Ramadan. Actually, my period has a regular pattern of six days. However, last Ramadan it continued for only five days and I had doubts regarding its continuation to the sixth day. On the sixth day, at six o'clock a.m, I got up to find no bleeding but Kudrah (dusky-colored vaginal discharge during or after menstruation). I was unsure whether my period had already ended before or after dawn. Now, what should I do in this a case? Should I make up for the fast of the day I doubted? Please, be informed that I took ceremonial bath (Ghusl) and offered Zhuhr (Noon) Prayer, and I abstained from eating and drinking since four a.m., that is, before seeing the Kudrah. Praise be to Allah, I continued fasting that day and observed Sawm (Fast) on the subsequent days without noticing

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any bleeding except for the Kudrah.

A: Your regular pattern of menstruation lingers for six days and the Kudrah is part of your menstruation period, and you did not see the white discharge, which indicates that the period was over. Now, you should make up for the sixth day on which you fasted, as it is a continuation of your menstrual period.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

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The sixth question of Fatwa no. 18637

Q 6: My grandmother died while still had to make up for some missed days of fasting in Ramadan. However she did not know exactly how many she missed. She would brake Sawm (Fast) when she was menstruating, during her postpartum period or when she was extremely tired. But, she did not make up for these missed days out of ignorance. By the time she had learned the rulings of the fast, she was already very old and unable to fast. She died (may Allah have mercy on her) while still did not make up for these missed days. My mother does not know either how many days her mother did not fast. Will it benefit my grandmother and make up for her missed days of fasting that my mother fasts on her behalf during the White Days (13th, 14th, and 15th of every Hijri month), along with Mondays and Thursdays, with the intention to dedicate the reward to her mother? Or will it benefit her if my mother makes an estimation of these days and offers Kaffarah (expiation) for them along with fasting?

A 6: If you are most certain that your grandmother did not make up for her missed Sawm, and

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she told you so when she became old, then it is permissible for you to fast on her behalf with the intention of making up for her missed days of fasting. This should be done after doing your best in discerning the number of the days of fasting she had missed. Also, you must feed a Miskin (needy person) for each day she had missed, by giving him approximately one kilo and a half of the staple food of your country. This is an expiation for the delay in making up the missed Sawm until the following Ramadan. The Prophet Muhammad (peace and blessings of Allah be upon him) said, [\(Whoever dies while having missed Sawm \(days not fasted\), his Waliy \(heir\) should fast on his behalf.\)](#) A Wali is a close relative.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

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The second question of Fatwa no. 15449

Q 2: I am a young women. My monthly period usually lasts for only five days. Once, it came before the White Days (13th, 14th, and 15th of every Hijri month), which I usually observe fasting in them, all praise be to Allah. I intended to fast the first day of them, which coincided with the fifth and last day of my menstrual period, when I saw that the menstrual blood stopped. On that day, I proceeded with Sawm (Fast) until after Zhuhr (Noon) Prayer, but I had to break the fast because the menstrual blood resumed. On the second day of the White Days, I performed Ghusl (ceremonial bath) and intended to fast. However, I noticed some bleeding, tending to be orange and sometimes red in colure, was still coming out. Yet, I did not break the fast and continued it to the end of the day, putting my trust in Allah (Most Glorified and Exalted be He). The discharge did not stain my clothes, and I performed Ghusl

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once again and changed my clothes. Also, on this second day of the White Days, at the time for `Asr (Afternoon) Prayer I went to perform Wudu' (ablution) and offer the two Rak`ahs (units of Prayer) of Wudu' only to find the bleeding had once again resumed and it was brown in colure. This time, it stained my clothes. I performed Ghusl once again and continued with fasting the rest of the day. What is the ruling on fasting this day? Is it invalid?

A2: Your Sawm is valid because the you usual period of menstruation was over and the bleeding mentioned above is not judged as menstruation.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

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The first Question of Fatwa no. 16264

Q 1: My wife uses contraceptive pills. During the month of Ramadan this year, she continued taking the pills until the end of the month, as she did not wish to break her fast. Should she make up for the days of her regular menstrual period? In fact, she remain clear from the menses for the whole month, and her monthly period appeared only four days after Ramadan. Has she to make up for the days she would have her period, and in which she did not break fast?

A: If the case is as you mentioned, that your wife did not menstruate during the days of Ramadan because of using contraceptive pills, then she need not make up for these days.

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The second question of Fatwa no. 16019

Q 2: My wife performed after-menstruation Ghusl (ceremonial bathing) on the first day of Ramadan, but she observed the fast before doing this Ghusl. Is her fasting on that day valid? Sometimes, after she performs after-menstruation Ghusl, some drops of blood are still seen. In this case, should she repeat the after-menstruation Ghusl? ?

A 2: A woman should perform after-menstruation Ghusl when her menstrual blood has completely stopped; that is, she sees the sign of Tuhr (purity from menstruation or postpartum blood, i.e. seeing the white discharge or seeing no blood traces). As long as some menstrual blood is still seen, even if it is a little, a woman is still considered menstruating, except when the menstrual period exceeds the maximum time, i.e. fifteen days. This is according to the saying of Um Al-Mu'minin (Mother of the Believers), `Aishah (may Allah be pleased with her) to women: "Do not hasten (in performing Ghusl) until you see the white discharge (meaning purification from menstruation)". Recorded by Al-Bukhari. If the menstrual blood stops and a woman fasts before performing after-menstruation Ghusl, her Sawm (Fast) is valid. That is because Taharah (ritual purification) is not a condition for the validity of Sawm. Besides, the Prophet Muhammad (peace and blessings of Allah be upon him) would be Junub (person in a state of major ritual impurity) and would fast before he performs Ghusl (ceremonial bathing).

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The first Question of Fatwa no. 17557

Q 1: For four years, I have not made up for the days of the Ramadan fast that I missed when I was menstruating. I am 19-year-old now, and I started to observe Sawm (Fast) during Ramadan when I was 14 years old. Actually, I initially decided to fast for a complete month and thus collectively make up for the five days of fasting that I had miss in the last five years (due to menstruation) when their total reaches thirty days. Having grown up and known that doing so is impermissible. I was advised that I must make up for every day I missed in addition to feeding a poor person or paying a certain sum of money per day. However, it is beyond my financial capacity to feed a poor person or pay a certain sum of money per day, as I am still a student and fully supported by my father. It is noteworthy that I changed my plan, and this year I made up for the missed days of fasting (due to menstruation) from the last Ramadan. What do you advise me to do in this regard? May Allah reward and keep you?

A: The ruling is that you should make up for the missed days of fasting in Ramadan during the past years, in addition to feeding a poor person half a Sa` (1 Sa` = 2.172 kg) of the staple food of your country for each day. But, if it is beyond your ability to feed a poor person, it will remain as a debt on you till the time you can fulfil it. However, paying a certain sum of money instead does not discharge the liability.

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The first question of Fatwa no. 18859

Q 1: Should a woman observe the fast and abstain from all that breaks Sawm (Fast) in Ramadan, if her menstruation ends and she becomes Tahir (ritually pure) after Fajr (Dawn) Prayer or after Zhuhr (Noon) Prayer? Or must she not observe the Sawm in this circumstance, because the duration of Sawm is from the break of the dawn until sunset?

A 1: If menstruation ends and a woman becomes Tahir after the time when abstention from all that breaks Sawm is obligatory enters, whether this occurs at the beginning of the day or in the middle of it or at its end, then she has to abstain from all that breaks Sawm the rest of the day. This is according to the Saying of Allah (Most Exalted be He): [\(So whoever of you sights \(the crescent on the first night of\) the month \(of Ramadan i.e. is present at his home\), he must observe Saum \(fasts\) that month\)](#) This is also because of the sanctity of Sawm's time for whoever Sawm is obligatory in their case. By the cession of the impediment (menstruation ends), the woman in the question has become of those in whose case Sawm is obligatory. However, she has to make up for that day, because she did not fast all of the day and the part does not replace the fast of the whole day. Allah (Most Glorified and Exalted be He) says: [\(and eat and drink until the white thread \(light\) of dawn appears to you distinct from the black thread \(darkness of night\), then complete your Saum \(fast\) till the nightfall.\)](#) Besides, she has to perform after-menstruation Ghusl (ceremonial bathing) so that she can offer the Obligatory Prayers.

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May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

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Fatwa no. 19353

Q: I use contraceptive pills especially in Ramadan in order to maintain the state of Taharah (ritual purity) during Ramadan. Having taken them only in the middle of the month of Sha`ban, my menstrual period started at the beginning of Ramadan and lasted for six days after which I performed post-menstruation Ghusl (ceremonial baththing) so that I can resume the state of Taharah and observe Sawm (Fast) for the remainder of Ramadan. To my surprise, two days later I noticed some blood drops and secretions that are different in color and texture form menstrual blood. Please, be informed that I have an intrauterine device and that I kept fasting even during the days when the blood drops were seen. Should I make up for these days?

A: If the matter is as you have mentioned, your Sawm and Salah (Prayer) are valid. As for the blood drops and secretion you noticed after your period is over, these are not of your menstruation blood. However, under such a condition, you should perform Wudu' (ablution) for each Salah as the case with Istihadah (abnormal vaginal bleeding outside the menstrual or postpartum period) and urinary incontinence.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

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Fatwa no. 19544

Q1: I gave birth to a baby a month before Ramadan and became Tahir (ritually pure) from postpartum bleeding. During my Sawm (Fast) in Ramadan, I saw some drops of blood, tending to be yellow in color. This occurred before the forty days had passed (the usual period for postpartum blood). Is it permissible to keep the fast in this case?

A1: If the blood resumes during the forty days after a woman becomes Tahir (ritually pure) from postpartum bleeding, then it is postpartum blood according to the correct scholarly opinion. In this case, the woman should refrain from praying and fasting. After she becomes entirely Tahir (postpartum blood stops completely), she has to make up for the days on which she broke fast because of the postpartum bleeding that returned before the forty days had passed.

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Q2: I have a one-month old baby girl. Ramadan came and I still breastfeed her. Is it permissible for me to offer Sawm (Fast) or should I break it?

A2: If the breastfeeding woman fears any harm for herself if she breastfeeds her baby in Ramadan or fears any harm for her baby if she fasts and does not breastfeed her, then it is permissible for her to break her Sawm and she only has to make up for the days she has missed.

Q3: I fasted four days of Ramadan then I started menstruating. After the menstrual period ended, I did post-menstruation Ghusl (ceremonial bathing) and began to fast. But later one, I noticed some intermittent drops of blood which stopped after a while. When I did the post-menstruation Ghusl and fasted, I found some more drops still coming out. This occurred through the entire month of Ramadan. What should I do in the regard?

A3: If the case is as you have mentioned, then the drops of blood that you noticed after performing post-menstruation Ghusl are not part of your menstruation blood, because it was not continuous bleeding. This does not

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fall under the same ruling as menstruation. Thus, you should offer Sawm and Salah (Prayer) regardless of this. Moreover, in the case that these drops are still seen, you have to offer Wudu' (ablution) at the time of offering each Salah just like a woman experiencing Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period) and the case of people suffering from urinary incontinence. So, in conclusion, your Sawm on those days was valid.

May Allah grant us success. May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions.

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Fatwa no. 19714

Q: In Ramadan during the years 1416 and 1417 A.H., I took pills to stop the menstrual period. But I noticed that after approximately ten days, there were Kudrah (dusky-colored vaginal discharge during or after menstruation) and Sufrah (yellow vaginal discharge during or after menstruation) fluids still being emitted. The discharge was sometimes light brown, sometimes yellow and sometimes tended to be black in color. But I fasted because the menstrual bleeding did not occur until the night of `Eid-ul-Fitr (the Festival of Breaking the Fast). Was my Sawm (Fast) in these days valid? If it was not valid, what should I do, bearing in mind that I did not count the number of days of fast I might have missed? I strove hard to count them but I failed. Should I offer Kaffarah (expiation) instead? Please give me a Fatwa on this question. May Allah reward you and benefit others through your knowledge.

A: If Kudrah and Sufrah were emitted on days outside those of your menstrual period, then these secretions are not of your menstruation, and a woman in this situation may normally offer prayer and observe fasting. This is according to the saying of Um `Atiyyah (may Allah be pleased with her) who was one of the female Sahabah (Companions of the Prophet Muhammad): "We used not to regard

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Kudrah and Sufrah after Tuhr (purity of menstruation) as being part of our menstruation period." But, if Kudrah and Sufrah are noticed during the menstrual period, then they are considered menstruation fluids according to the meaning of the saying of Um `Atiyyah that we have mentioned above.

May Allah grant us success. May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions.

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The first question of Fatwa no. 20114

Q1: My wife observed fasting during the recommended six days in Shawwal. During these days, she noticed some vaginal bleeding, but not menstrual blood. This blood she notices resulted from taking contraceptive pills. Is her Sawm (Fast) permissible in this case? Please advise us on this question.

A1: If your wife experienced vaginal bleeding on days outside her regular menstrual period and it does not have the characteristics of menstrual blood, then most probably it was irregular bleeding that is caused by taking the contraceptive pills. This blood falls under the same ruling as Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period). In this case, a woman enjoys all rulings apply to Tahir (ritually pure) woman. For instance, she may pray and fast, and so on, and her husband may have sexual intercourse with her. But when the time for each Salah (Prayer) approaches and she intends to offer Prayer, she has to do Istinja' (cleansing the private parts from any blood traces) and make Wudu' (ablution). According to what was mentioned above, the Sawm of your wife during those six days in Shawwal is valid. However, if your wife had noticed that bleeding during the days of her menstrual period, then it is part of her menstruation and it is forbidden for her to fast or pray in that time. Also, it is not permissible for you to have sexual intercourse with her until the bleeding stops completely

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and she performs post-menstruation Ghusl (ceremonial bathing). Moreover, her Sawm in this case is invalid and does not count for the Sawm of six days in Shawwal because it is now clear that it was menstrual bleeding.

May Allah grant us success. May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions.

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. (20490)

**All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets.
To proceed:**

The Permanent Committee for Scholarly Research and Ifta' has viewed the Fatwa that His Eminence, the Grand Mufty, has received from His Eminence the Chairman of Faifa Organization Center: Muhammad ibn `Aly Al-Faify, under no. 97, dated 16/6/1419 A.H., that was transferred to the Committee from the Secretariat General of the Council of Senior Scholars, under no. 3825, dated 21/6/1419 A.H. His Eminence required the consideration of the Fatwa request that was presented to him by a questioner, to which was attached his letter that reads as follows: To the respected Chairman of Faifa Organization Center, As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!). I present this letter to you so as to tell you that I have a daughter who is 18 years old, and she has a psychological disease. She did not fast 12 days in Ramadan, 1418 A.H., and whenever she fasted,

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she had her menstrual period again. Please send my question to the responsible authorities. May Allah Grant you success! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

After studying the Fatwa request, the Committee replied that this woman must start compensating for the days that she missed last Ramadan, by assuming that the duration of her menstruation is the same as the duration that she was used to before the disturbance of her menstruation; so she must spend this period without observing Sawm (Fast) or Salah (Prayer), and without having sexual intercourse with her husband, if she is married. When this duration ends, she must perform the ritual bath and fast. Then if she bleeds again while she is fasting after her menstrual period, she must not bother herself about it because it is proved to be Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period), which does not prevent her from observing Sawm, or Salah, or having intercourse with her husband. During the period of having Istihadah, she must perform Wudu' (ablution) before each Salah after its time begins.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 21160

Q: Because I was planning to go to Makkah, I took contraceptive pills in order to delay the coming of my regular menstrual period. Since my period was due on 22/9/1420 A.H., I took the pills two weeks before that date. On 20/9/1420 A.H, I noticed a small brownish blood drop, which thence continued to fall once a day until stopped taking the

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pills on the second day of `Eid-ul-Fitr (the Feast of Breaking the Fast), yet I continued to observe Sawm (Fast) during Ramadan. Two days later, I had my actual menstrual period.

My question is: Is my observance of Sawm during Ramadan as mentioned above valid? I also fasted six days after `Eid-ul-Fitr; can these days compensate for the missed days of fasting in Ramadan? If those intermittent blood drops I used to notice was not menstrual, is my fasting in the six days valid for the recommended fast during the month of Shawwal?

Note: I was ritually pure when embarking on with the intention of making `Umrah (lesser pilgrimage) at the Miqat (one of the specified destinations for entering into the ritual state for making Hajj or `Umrah). In fact, I noticed the brownish blood drop referred to in my question only after finishing all the rites of `Umrah. Is my `Umrah valid in this case, or was it invalidated because of such discharge? Give me a fatwa, may Allah reward you with the best!

A: If the case is as you have mentioned, your observance of Sawm during Ramadan is valid and this discharge does not affect the validity of your acts of worship such as Sawm, Salah (Prayer) and the like. Accordingly, you do not have to make up for the days of Ramadan. As for fasting for a number of days after Ramadan with the intention of making up for any missed days of fasting, it is out of place here for there was no reason to do so. If you wish to observe the recommended Sawm of the six days of Shawwal, intention has to precede doing so. As for the `Umrah, it is valid In sha'a-Allah (if Allah wills) and is not affected by the intermittent blood drops you noticed after finishing the `Umrah. This is because the Taharah (ritual purification) state is originally presumed and you were not sure whether it was discharged before or during Tawaf (circumambulation around the Ka`bah). However, we advise you not to use such contraceptive pills so as not to spoil your acts of worship such as Salah, Sawm and the like.

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May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'



Fatwa no. 13928

Q: A woman has had a fetus remained in her uterus for six months. On the eighth day of the blessed month of Ramadan, she bled but the blood was no more than the amount of a cup of tea discharged from her. This bleeding continued day after day. On the twenty-eighth day of Ramadan, the fetus was taken out from her uterus (by a medical operation).

The question is: Should this woman make up for the days on which bleeding occurred? Bear in mind that she fasted the days before the miscarriage and did not break Sawm (Fast) till the fetus was taken from her uterus. Please advise us, may Allah safeguard you.

A: The woman in question does not have to make up Sawm. This is because the bleeding was not menstruation or postpartum blood. However, if the bleeding occurred one, two or three days before the miscarriage and there were signs of labor, then it is considered postpartum blood and Sawm is invalid in such case.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 14356

Q: Last Ramadan, my mother was in her postpartum period, and after Ramadan she was breastfeeding. She wanted to make up for the missed Sawm (Fast), but she feared for her baby. She could not offer Kaffarah (expiation), until this Ramadan came. Please guide us. What should she do concerning the last Ramadan, bearing in mind that she is fasting this Ramadan. Is it permissible for her sons to fast on her behalf or should she offer Kaffarah, and if so, how? May Allah reward you with the best.

A: You mother has to make up for the days on which she broke her Sawm during the past Ramadan, even if this is after the next Ramadan. There is no Kaffarah due on her, because she did not overlook making up her fasts, and she just delayed this due to breastfeeding her baby.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 15707

Q: Twenty-seven years ago, my mother gave birth to a baby in Ramadan and she could not fast the days of this month. When she wanted to make up for the days she had missed, my father told her that she is not obligated to do so. However, we heard that she must make up for the missed days of fasting, and now we would like to know your opinion on what should my mother and my father do in this case?

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A: Your mother must make up for the days of fasting she had missed due to her childbirth. Besides, she also must feed a needy person for everyday she missed as Kaffarah (expiation) for delaying her making up for the fast. Your father should seek Allah's Forgiveness for what he mistakenly said to her without having sound knowledge and he should not repeat such an action. And Allah knows best.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

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Fatwa no. (16141)

Q: I am a woman who believes in Allah (Glorified and Exalted be He), and all praise is due to Allah for this! I observe Sawm (Fast) in Ramadan, and I may not fast some days because of an Islamically lawful excuse that Allah (Exalted be He) permits for women, and I make up for these days after Ramadan. But one year, Ramadan coincided with my being in a postpartum period, and I intended to make up for the days that I missed after that period ended; that is, when the time of ritual purification comes; but I could not fast because I was breastfeeding my baby. Also, I live in a very hot region, and I have many domestic duties that I have to do. As for breastfeeding, however, there are many alternatives which help me feed the baby.

The Second Issue: After four months from the end of the postpartum period, Allah (Exalted be He) granted me a baby as I became pregnant, so my fear of observing Sawm (Fast) increased. Do I have to feed the poor or should I compensate in this case? And, if I have to feed the poor, please inform me how this should be done?

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A: This woman must make up for the days that she did not fast in Ramadan during her postpartum period, and she also has to feed one Miskin (needy) for delaying the compensation till the following Ramadan. The amount that should be given to each Miskin is one and a half kilos of rice or wheat, and so on, of the country's staple food. She must also seek Allah's Forgiveness for her excessive delaying of Sawm, and there is nothing wrong with bringing out the food all at once before, after or during compensation.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 15822

Q 2: My wife gave birth to a baby during the last ten days of Ramadan, and so she broke her fast on some of these days. But she did not make up for these days, out of negligence and ignorance, until the next Ramadan. Kindly guide us, what should she do now? May Allah reward you with the best!

A: Your wife should make up for the days on which she broke her fast in Ramadan, and should also pay Kaffarah (expiation) for her delay in making up for the fast. She must pay half a Sa` (1 Sa` = 3 kg. approx.) of wheat, date, rice or similar staple food of the country.

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May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

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The first question of Fatwa no. 16136

Q 1: My paternal grandmother asked me to send this question to you, in which she says:

Forty years ago, I gave birth to a baby girl during the blessed month of Ramadan, and I have not made up for the days on which I broke my fast until now, due to my being preoccupied with worldly affairs and my ignorance of religious matters. When I came to know about religious matters and obligations, I realized my shortcoming for not making up for the days on which I broke my fast. Now I am about eighty years old and I enjoy good health. My question is: Is it permissible for me to make up for the fast of that month after such long period or not? If yes, should I only fast or I should combine the fast with feeding? And in case I should do both, should the feeding be at the end of every day I fast or to be done collectively at the end of the month?

A: Your grandmother should make up for the days on which she broke her fast during Ramadan, and seek forgiveness of Allah (Exalted be He). She should also feed a poor person in compensation for every day she fasts,

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by giving out about half Sa` (1 Sa` = 3 kg. approx.) of the staple food of the country, due to her negligence of making up for the fast. It is permissible for her to feed the needy before or after fasting, jointly or separately, even if it is all given to one poor person.

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The first question of Fatwa no. 18041

Q 1: My wife broke her fast in some days during Ramadan due to her childbirth. I keep advising her to make up for these days, and she usually expresses her willingness to do so. However, she is not consistent in fulfilling her promise; she would observe the fast for a couple of days and then abandon it. What is the ruling on this?

A: If the case is as you have mentioned, your wife is obligated to make up for the days on which she broke her fast in Ramadan due to her delivery. It is not permissible for her to delay making up for them until the next Ramadan. If she does so with no excuse, she would be sinful and must repent to Allah. Accordingly, she should start making up for them immediately and offer Kaffarah (expiation) to compensate for her negligence, i.e. she should feed a needy person about one and half a kilo of rice or any other staple food of the country for each day.

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The second question of Fatwa no. (16842)

Q 2: My wife was two months pregnant when Ramadan started, and she fasted for fifteen days, then she had non-menstrual bleeding for seven days, but she continued to fast and pray. Afterwards, she had miscarriage and did not fast for the rest of the month, Is her Sawm (Fast) before the miscarriage valid despite the bleeding? Or, does she have to compensate for it?

Please inform us with the right legal opinion, may Allah reward you!

A 2: This woman experienced non-menstrual bleeding, and thus it is not inconsiderable. She did well when she continued observing Sawm and Salah (Prayer); and if the case is exactly as you mentioned, her Sawm and Salah before the miscarriage are valid and she does not have to compensate for it. After the miscarriage, however, the rulings vary according to the time in which the miscarriage took place, which is classified according to the four stages of pregnancy as follows:

The First: If the pregnancy was miscarried within the first two stages: the Nutfah (mixed drops of male and female sexual discharge) stage, which is the first forty days after the embryo attaches itself in the womb, and the `Alaqah (clot; a piece of coagulated blood) stage where it turns into coagulated blood during the second forty days, which add up to a total of eighty days, then in this case, there are no rulings to be followed, and there is no controversy among scholars concerning this point. The woman should continue observing her Sawm and Salah as if she did not miscarry the pregnancy.

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The Second: If the pregnancy was miscarried in the third stage, a little lump [of flesh] stage, in which the embryo becomes a lump of flesh with his organs, features and overall appearance beginning to have form, which lasts for forty days from the eighty-first to the one hundred and twentieth day, then there are two cases:

1- If the a little lump [of flesh] does not have any clear-cut, or even indistinct, human features, and the midwives do not testify that this is the beginning of a human being, then the ruling on abortion of this a little lump [of flesh] is the same as the ruling on miscarriage in the first two stages; that is, there are no rulings to be followed.

2- If the a little lump [of flesh] has complete human features and some clear human features, such as a hand or a foot or indistinct features, or the midwives testify that this is the beginning of a human being, abortion in this case is followed by postpartum period and signals the end of `Iddah (woman's prescribed waiting period after divorce or widowhood).

The Third: If the pregnancy is miscarried in the fourth stage, i.e., after the soul has been breathed into the fetus, which is after the beginning of the fifth month or after one hundred and twenty days of pregnancy have passed, there are two cases as follows:

1- If the fetus does not cry after birth, the rulings mentioned with regard to the second stage of the a little lump [of flesh] are to be followed, and also the fetus should be washed, shrouded and the Janazah (Funeral) Prayer offered for him; he should be given a name and the `Aqiqah (sacrifice for a

newborn) should be made for him.

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2- If the fetus cries after birth, the full rulings on the birth of a baby are to be followed, among which are the rulings mentioned in the previous case. In addition, the newborn can possess money through a Will or by inheritance, so that he can inherit or be inherited from, and so on.

And Allah knows best.

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Fatwa no. 17645

Q: We read in some Islamic books that a woman who is in her postpartum period, breastfeeding, or pregnancy when she breaks her fast in Ramadan she must make up for the days on which she breaks her fast. However, I read in the book entitled, Tuhfat Al-`Arus that a woman who has just delivered, is breastfeeding, or pregnant does not have to make up for her missed days of fasting, and she should only offer Fidyah (ransom). This view is reinforced by a Hadith that reads: [\(When the pregnant and breastfeeding women break their fast, they have to offer Fidyah and do not have to make up for the days in which they broke fast.\)](#) (Reported by Ibn `Umar and Ibn `Abbas). The author of Tuhfat Al-`Arus is Mahmud Mahdi Al-Istanbwly, and the above quote is mentioned in page 302.

A: If the matter is as you have mentioned, then what is mentioned in that book is untrue. According to the Ijma` (consensus of scholars), a woman who has just delivered has to make up for the days on which she broke her fast and she is not obligated to offer the Fidyah (ransom) of feeding the needy. As to pregnant and breastfeeding women, they should make up for the fasting if they had broken their fast on account of their fear for their own safety and for the safety of their babies.

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They do not have to feed the needy except if they negligently had delayed making up for the fast with no Shar`y (Islamically lawful) excuse until the next Ramadan comes, in which case they should make up for the fast and feed a needy person for each day on which they had broken their fast. The rule according to which they should make up for it is evidenced by Allah's Saying: [\(So whoever of you sights \(the crescent on the first night of\) the month \(of Ramadan i.e. is present at his home\), he must observe Saum \(fasts\) that month, and whoever is ill or on a journey, the same number \[of days which one did not observe Saum \(fasts\) must be made up\] from other days.\)](#) Pregnant and breastfeeding women take the same judgement as that of the ill, when they find the fast hard on them. Offer feeding only is sole concession given to two categories: the elderly who cannot fast due to their old age, and the ill whose recovery is not hoped for, since they are unable to make up for their fasting. This is based on Allah's Saying: [\(Allâh burdens not a person beyond his scope.\)](#) This was also authentically reported from a group of Sahabah (Companions of the Prophet, may Allah be pleased with them).

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The first question of Fatwa no. (20799)

Q 1: I was three months pregnant and I had an abortion ten days before Ramadan. When Ramadan started I was still bleeding as a result of the abortion, but I observed Sawm (Fast) on the assumption that the blood was only Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period), as the third month of pregnancy had not finished. What is the ruling on that?

A: Firstly: Abortion is not permissible except in case of a necessity that should be decided by a trustworthy medical committee that issues an authentic Fatwa. This is because protecting and maintaining pregnancy is an Islamically lawful necessity.

Secondly: Your observance of Sawm after abortion during the period of bleeding is not valid if you were eighty-one days pregnant or more, because blood in this case is considered post-partum blood. Accordingly, you must compensate for the days that you fasted in Ramadan during the period of bleeding. But if you did not reach eighty-one days of pregnancy, your Sawm is considered valid.

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The first question of Fatwa no. 16420

Q 1: A woman missed out the fast of Ramadan in two years

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due to her coincidentally being in the postpartum period. This was fifteen years ago, and she did not know that she must make up for them. What should she do now? Kindly, take into consideration that she cannot fast due to an illness.

A: If her present illness is curable, then as soon as she recovers from it she should make up for these two months in which she had broken her fast in their order. Along with this, she must pay Kaffarah (expiation) for her delay in making up for the fast; i.e. she should feed a needy person for each day. If her illness is incurable, she should feed a needy person for each day on which she had broken the fast in replacement of the fast. She should also offer a Kaffarah for each day of the two months, due to her delay in making up for the fast.

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Fasting by the elderly

The second question of Fatwa no. 14461

Q 2: What is the age that if reached by old people makes it permissible for them not to observe Sawm (Fast) of the blessed month of Ramadan and permits them to feed the poor instead? How should they feed the poor, i.e. should they do so at the end of Ramadan or day by day?

A 2: There is no fixed age at which old people are permitted not to fast Ramadan. Rather, it depends on the permanent inability to fast. To put it in plain words, if one cannot endure Sawm (Fast) due to being an old, it is permissible for him not to fast and to feed a poor person (as expiation) for every day (wherein he breaks Sawm) half a Sa` (1 Sa` = 2.172 kg) of the common food of the country. It is also permissible for him to give out all the fifteen Sa`s at the beginning of Ramadan.

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Fatwa no. 14449

Q: My father is very old and is unable to stand without my help. He was not able to observe Sawm (Fast) in the current Ramadan. He usually performs Tayammum (dry ablution with clean earth) to offer Salah (Prayer), as he is not able to perform Wudu' (ablution). He offers Salah either while sitting or

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lying on his side. What is the ruling on this?

A: First: If your father is unable to fast due to his old age, he should feed one Miskin (needy) person an amount of about one half a Sa` (1 Sa` = 3 kg. approx.) of dates, wheat, or similar staple food of the country for each day on which he breaks Sawm.

Second: If your father is unable to use water or cannot find someone to help him use it, he is permitted to perform Tayammum and offer Salah according to his ability, i.e., if he is unable to offer it while standing, he can offer it while sitting.

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Fatwa no. 18869

Q: Since my mother cannot endure Sawm (Fast) due to her permanent feebleness, she has not been fasting during Ramadan for the past twenty years. During this period she would feed a poor person (as expiation) for each day wherein she broke her fast. Three years ago she was divorced by my father. Now she is under the sponsorship of both me and my brother who does not live with us in the same house. As we have limited income, is it obligatory on her to feed the poor (as expiation) or should we do this on her behalf? It should be known that she has no financial resources. What is the amount of food that should be given to a poor person (as expiation) for each day? Should the amount of Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) that is due on her be paid by all of us, or does it suffice that one of us pays it on her behalf?

A: You should feed, on behalf of your mother who cannot endure Sawm permanently,

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a poor person an amount of one and a half kilogram of the prevailing food of the country (as expiation) for each day wherein she broke her Sawm. It suffices that this be done by any of you. The same applies to Zakat-ul-Fitr, i.e. it suffices that any of you should pay it on her behalf.

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Fatwa no. 19577

Q: My mother suffers Alzheimer's disease which makes her forgetful and can recognize neither the relatives nor times, such as the month of Ramadan. Last Ramadan, for example, she did not fast. Moreover, she is feeble in the sense that she cannot eat food enough to enable her to fast. Is it obligatory on her to fast? What should she do regarding the past Ramadan that she did not fast? What should she do regarding Salah (Prayer), where she cannot recognize their due times and the number of Rak`ahs (units of Prayer) but she performs Salah according to her estimation? Please give us a Fatwa, may Allah reward you!

A: If the condition of this woman is as mentioned in the question, it is obligatory on her neither to perform Salah nor observe Sawm (fast), since, as mentioned in this case, she is not accountable for her actions. The Prophet (peace be upon him) said: [\(There are three whose actions are not recorded: an insane person until he is restored to sanity, a sleeper until he awakens, and a boy until he reaches puberty.\)](#) The person whose mind became disordered has the same ruling as an insane person.

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Fatwa no. 21727

Q: Through this letter I would like to inform you that my mother has now reached miserable old age, where she is unaware of anything regarding religion or worldly affairs. She can only recognize my voice. She cannot differentiate night from day, nor can she recognize anything else. The matter of the obligation of Sawm (Fast) on her bewilders me. Is there any Kaffarah (expiation) obligatory on her, since she is so disabled that she cannot carry out any of the pillars of Islam? It should be known that this is due to neither negligence, laziness nor Kufr (disbelief) on her part. Rather, this is due to old age. Please give me your Fatwa (legal opinion issued by qualified Muslim scholar). Is it obligatory on us to feed the poor on her behalf? May Allah guide you and grant you success.

A: If the reality is as you mentioned, your mother owes nothing, since she is no longer Mukallaf (person meeting the conditions to be held legally accountable for their actions), because she lost her memory as a result of her old age.

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The Sawm of an Ill Person

Fatwa no. (18295)

Q: Shaykh Muhammad Mutawally Al-Sha`rawy, may Allah guard him, said about the Ayahs (Qur'anic verses) no. 183, 184 in Surah (Qur'anic chapter) Al-Baqarah: that any one who is ill or on a journey must not fast and must compensate for that missed Sawm (Fast); but he affirmed that this applies to any kind of illness, even if Sawm causes the patient no harm and constitutes no threat upon him. He also said that no traveler should fast and must compensate for the days that he missed. He took evidence from what Allah (Glorified be He) says: [\(and whoever is ill or on a journey, the same number \[of days which one did not observe Saum \(fasts\) must be made up\] from other days.\)](#) He says: "the same number of days", which means: making up for the missed days, and not "and if they did not fast, then the same number of days".

In short, he said that any one who is ill or on a journey must not fast and must compensate for the missed days, taking evidence from the word: "the same number of days must be made up for from other days". So, he affirmed this must be done whether or not the patient or the traveler observes Sawm. What is the ruling on this?

Is it right that any one who is ill or on a journey must not observe Sawm, taking evidence from this Ayah?

A: Any person who is ill and finds it difficult to observe Sawm, or who is on a journey, has Rukhsah (concession) not to fast on the daytime of Ramadan, according to what Allah (Exalted be He) says: [\(and whoever is ill or on a journey, the same number \[of days which one did not observe Saum \(fasts\) must be made up\] from other days.\)](#)

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However, if they observe Sawm, then it is valid, according to the Hadith narrated by `Aishah (may Allah be pleased with her): [\(that Hamzah Ibn `Amr Al-Aslami \(may Allah be pleased with him\) asked the Prophet \(peace be upon him\): Shall I fast while traveling? And, he used to fast a lot. He said: You may fast if you wish, and you may not fast if you wish.\)](#) Related by the Six Hadith Compilers (Al-Bukhari, Muslim, Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah).

But, if they fear to be harmed as a result of Sawm, they must not fast, because of the Hadith narrated by Jabir (may Allah be pleased with him) who said: [\(the Prophet \(peace be upon him\) was as on a journey and saw a crowd of people, and a man was being shaded \(by them\). He asked: "What is the matter?" They said: "He \(the man\) is fasting." The Prophet \(peace be upon him\) said: "It is not righteous that you fast while being on a journey."\)](#)

Allowing the traveler not to fast is generally better, due to the Hadith narrated by Hamzah ibn `Amr Al-Aslami: [\(He said: "O Messenger of Allah! I am capable of fasting while traveling, is there anything wrong in that?" He \(peace be upon him\) said: "It is a Rukhsah from Allah \(Exalted be He\). Anyone](#)

who takes advantage of it, it will be good for him, and anyone who prefers to fast, there will be no blame on him." ﴿ Related by Muslim.

As for the problem that you encountered concerning the superficial meaning of the Ayah in Surah Al-Baqarah, it can be solved

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Insha'a-Allah (If Allah wills) when you know that there is an omitted phrase that is assumed to be: "and he does not fast". Then the meaning becomes: any one who is ill or is on a journey and he does not fast, the same number of days must be made up for from other days. This has been clarified by scholars, and there are many similar examples of it in the Qur'an, the Sunnah (acts, sayings or approvals of the Prophet) and the language of the Arabs that we can not mention in detail in this respect.

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Fatwa no. (16120)

Q: I underwent an operation in Ramadan, and I stayed in hospital till the end of the month. How can I make up for the days of the month that I could not fast? And, if I can not make up for the Sawm (Fast) till next Ramadan, how can I make up for it in both cases?

A: It is permissible for you not to fast in Ramadan if you have an illness that makes Sawm difficult or impossible for you. Then, you can compensate for the days of Sawm that you missed whenever possible, even if another Ramadan passes, because you have an excuse for delaying this compensation. Allah (Exalted be He) says: [﴿Allâh burdens not a person beyond his scope.﴾](#) And, Allah (Glorified be He) also says: [﴿and whoever is ill or on a journey, the same number \[of days which one did not observe Saum \(fasts\) must be made up\] from other days.﴾](#)

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However, if the compensation for the missed Sawm is delayed till the following Ramadan without a valid excuse, you have to repent to Allah (Exalted be He), make up for the days that you did not fast and feed one Miskin (needy) for every day as Kaffarah (expiation), which is half a Sa` (1 Sa` = 3 kg. approx.) from the country's staple food, which is equal to one and a half kilos, given to the poor, even to one person only.

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Fatwa no. 16052

Q: I have been suffering an illness for several years. The illness began in a previous Ramadan that I have not been able to make up for till now, since I am still being under treatment. Every three months I undergo an operation in the hospital for the completion of treatment that extends over five years. It should be known that I work far away from the area where I lived, which makes it very difficult for me to fast. Thus, what should I do? Please advise us. May Allah reward you.

A: You should count the days in which you did not fast in Ramadan and make up for them after Allah (Exalted be He) grants you recovery from your illness. If the illness continues with you and your case is hopeless,

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you should feed a poor person for each day.

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Fatwa no. 15270

Q: I have suffered from diabetes for four years. I used to fast Ramadan every year, but over the last two years I have found it too hard to fast. My physician decided that I should break Fast, but I continued to fast some days and break Fast on other days.

Am I to be rewarded by Allah for these days which I fasted?

Should I make up for the days on which I broke Fast?

During this time I was still a student, so my father paid to feed needy people for each day on which I broke Fast. Now, all praise be to Allah, I work and earn enough money; should I repay to my father the money he paid to feed the needy people on my behalf or use the money to feed more needy people?

A: You have to make up for the days on which you broke Fast in Ramadan and should also offer Kaffarah (expiation) for the days on which you broke Fast and did not make up for before the next Ramadan. The Kaffarah is half a Sa` (1 Sa` = 3 kg. approx.) of the staple food of

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the country, which you should give to needy people or just to one person in proportion to the number of these days. The Kaffarah that your father paid on your behalf is counted and you do not have to offer it again.

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Fatwa no. 15346

Q: It happened that my wife suffered some burns on her body in 1408 A.H., and she was hospitalized for treatment. She remained there till the end of the year, which prevented her from fasting the month of Ramadan in that year (i.e. 1408 A.H.). She could not fast because of the instructions of the doctor, since her body was bleeding and she was receiving glucose nutrition. She was also obliged to make up for a week of Sawm (Fast) that she missed in Ramadan of 1407 A.H. When she left the hospital, she managed to fast the Ramadan of 1408 A.H. and then fasted the week of the previous Ramadan of 1407 A.H. Is her Fast this way correct, where she observed Sawm for what she missed in 1408 A.H. first and then a week of what she missed in 1407 A.H.? Please clarify the issue and the manner of expiatory Sawm or feeding the poor if there is anything obligatory on her.

A: The way she made up for the days of Sawm she missed of Ramadan is correct. Yet, if she could fast the seven days before the following Ramadan, she should feed a poor person as Kaffarah (expiation) for each day,

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because she delayed making up for them till the next Ramadan. Her way of Sawm is correct.

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Fatwa no. 17193

Q: I am a thirty-eight year old woman with five children: three sons and two daughters. My eldest son studies at university and some of them are in the elementary stage and the others are in the preparatory stage. I want to inform Your Eminence that I have been suffering nephritis and have been receiving treatment for ten years. During this period, and with the approval of my husband, I underwent a surgical operation to have a ligature. Yet with the passage of time the illness has aggravated and I got renal failure. Then I have been undergoing dialysis twice a week. In the month of Sha`ban 1414 A.H. Allah (Exalted be He) conferred His blessing on me and my brother donated me his kidney. The implant succeeded, thanks to Allah (Exalted be He). Yet I am still receiving treatment and the doctor asks me not to offer Sawm (Fast). Thus, I hope Your Eminence will give me your Fatwa (legal opinion issued by qualified Muslim scholar) regarding whether it is obligatory on me to make up for the days I missed or feed the poor as Kaffarah (expiation) for this. Note that I was prevented from fasting by a Muslim Sudanese doctor. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you.)

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A: If you cannot fast, because of your illness or for fear that this may result in delaying the healing of your illness, it is permissible for you not to fast but you should make up for the days of Sawm you missed. After Allah (Exalted be He) grants you recovery you can make up for these days.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 14142

Q: I suffer from heart disease and I was subjected to electronarcosis in the hospital of Buraydah. The doctor prescribed continuous therapy for me. I find it too difficult to fast Ramadan. I also suffer from some other ailments in my abdomen, such as colitis and very severe constipation. I hope Your Eminence will give me Fatwa (legal opinion issued by qualified Muslim scholar) regarding Sawm (fast) and what should I do. May Allah protect you.

A: You should make up for the days of Ramadan you failed to fast when you recover from your illness. If this is an incurable illness, you should offer Kaffarah (expiation) by feeding a poor person for each day of fasting you missed. The amount of food you should give to a poor person is half a Sa` (1 Sa` = 3 kg. approx.) of wheat, rice or other such staple food.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 14092

Q: I would like to tell Your Eminence that in the year 1404 A.H. I was afflicted with renal failure, whereupon I underwent a surgical operation to have a kidney transplant. The operation was successful, praise be to Allah. Yet during the period from 1404 to 1409 A.H. I could not fast the blessed months of Ramadan. I have been feeding a poor person for each day of Sawm (Fast) that I missed till the end of the year 1409 A.H. After this the doctor allowed me to fast with the beginning of Ramadan 1410 A.H. In 1411 A.H. I made up for the Ramadan of 1405 A.H. Thus, there remain four Ramadans I must make up for. Please guide me whether it is sufficient to feed the poor as Kaffarah (expiation) for the four months or whether I should make up for them by fasting. May Allah guard you.

A: You should make up for the days you failed to fast due to your illness, because now you have recovered from your illness. Allah (Exalted be He) says: [\(and whoever is ill or on a journey, the same number \[of days which one did not observe Saum \(fasts\) must be made up\] from other days.\)](#)

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The second question of Fatwa no. 20768

Q 2: I had an accident two years ago. During this period I was not able to perform Sawm (Fast). Thus, I fed a Miskin (needy) for each day and performed compensatory Sawm for a month. But, there is one month left, should I perform compensatory Sawm or feed Miskins? All praise be to Allah, I can now perform Sawm, but I am still paralyzed. I hope you will give me your Fatwa (legal opinion issued by qualified Muslim scholar) concerning this matter.

A 2: If you can perform compensatory Sawm for the days in which you broke your Sawm, you should perform it. However, you should not feed Miskins in this case, because it is only obligatory on a person who can not perform compensatory Sawm.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



The second question of Fatwa no. 20213

Q 2: I broke fast for twenty-five days during Ramadan, and fasted for only five days. This is because I get a terrible headache all day whenever I fast. I even suffered from a painful headache during the five days that I fasted, to the extent that I could barely prostrate while praying. Before this year, I fasted normally without suffering any headaches.

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Due to my misunderstanding of religious texts concerning asceticism and renouncing worldly pleasures, I would spend one or two days without having even one meal. This resulted in my suffering from a constant headache for ten months. I checked with a doctor who prescribed me some drugs and ordered me not to skip any meal and not to starve myself. Therefore, whenever I fast or skip a meal, this terrible headache strikes me. Kindly give me your Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard before the next Ramadan comes or death overtakes me.

A: You have to make up for the days on which you broke fast during Ramadan as soon as possible. Allah (Exalted be He) says: **(and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days.)** You do not have to do anything else, unless you postpone making up the missed days while being able to do so, until the next Ramadan comes. In this case, you would have to make up the days and also feed a needy person one and a half kilograms of foodstuff for every day you broke fast. There is nothing wrong with making up for these days separately.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



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The first question of Fatwa no. 19810

Q 1: In the year 1409 A.H. it was Allah's (Glorified be He) destiny that I was afflicted with renal failure, which made me break my Sawm (Fast) three days in Ramadan. Three months later I underwent a surgical operation for a kidney transplant. The operation was successful, thanks to Allah (Glorified and Exalted be He). In the year 1410 A.H. (i.e. after the kidney transplant) the doctors advised me not to fast due to my need to drink large amounts of water and some medicines. After that, I suffered from blood pressure, i.e. in the year 1411 A.H. Yet, I have managed to fast Ramadan till now, praise be to Allah, but until now I have not made up for the month of Ramadan or the three days I did not fast.

- Is there Kaffarah (expiation) that I should make for the previous months of Ramadan?
- Is it permissible to give the total sum to just one person?
- Is it permissible to give it in the form of money? If so, how much is it?

A 1: It is obligatory on you to fast the days you failed to fast, once you are able to do so, since this is an obligation that you owe. You should both feed a poor person half a Sa` (1 Sa` = 3 kg. approx.) as Kaffarah for each day and make up for these days. You should feed a poor person for each day of Sawm you missed, because you delayed making up for it despite your ability to fast. It is up to you whether you give the whole Kaffarah to one poor person or more.

May Allah facilitate your affairs and the affairs of every Muslim.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 14129

Q: My wife was predestined to be injured by fire as the kerosene refrigerator burst into flames. Some parts of her body were injured due to this fire years ago. Then, Ramadan came while she was being treated in the hospital and was pregnant as well. Then, she gave birth to a baby in the hospital during her illness. She stayed in the hospital for a year and did not perform compensatory Sawm (Fast) for Ramadan of that year. She is still ill in the hospital; sometimes she is pregnant and some others she is ill. As I mentioned, she did not perform compensatory Sawm until now. Is she obliged to perform compensatory Sawm or anything else?

I hope you will give us your Fatwa (legal opinion issued by qualified Muslim scholar) concerning these religious matters that Your Eminence sees as well as the necessary action that should be performed, including compensatory Sawm or anything else. May Allah safeguard you, enlighten your sight and insight. As-salamu alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy and Blessings be upon you).

A: Your wife should perform compensatory Sawm for the days she broke her Sawm in

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Ramadan. However, if she delayed it until another Ramadan passes without an excuse, she should perform Kaffarah (expiation) in addition to compensatory Sawm by feeding a Miskin the equivalent of half a Sa` (1 Sa` = 3 kg. approx.) of wheat, rice, etc. of the staple food of your country, for every day of Sawm she broke.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 13911

Q: I underwent surgery at the beginning of Ramadan, during which I did not perform Sawm (Fast) according to the recommendation of the doctors. I gave out wheat equivalent Mud (a dry measure of half bushel, 543 grams) of wheat. I asked scholars; some of whom said that feeding Miskins (needy) is valid, while others said that I must perform Sawm for this month. I hope Your Eminence will answer the following questions, take into consideration that two years have passed and I did not perform Sawm for this month:

1 - Should I perform Sawm for this month or is feeding valid?

2 - If it is not valid, is it permissible to perform Sawm for this month before next Ramadan?

A: You should perform compensatory Sawm for the days you broke your Sawm in Ramadan at the time of the surgery. Allah (Exalted be He) says: [\(and whoever is ill or on a journey, the same number \[of days which one did not observe Saum \(fasts\) must be made up\] from other days.\)](#)

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Moreover, you should feed a Miskin (needy) for every day you delayed the performance of compensatory Sawm until after the next Ramadan had come.

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Fatwa no. 14163

Q: My eleven-year-old daughter has to observe Sawm (Fast) in Ramadan this year, but she suffers from epileptic fits and has to take her medication every day. If she doesn't, the disease will overtake her again. Should she fast this year or not?

A: If your daughter has not yet reached puberty, she does not have to observe Sawm, for she is not Mukallaf (person meeting the conditions to be held legally accountable for their actions). The Prophet (peace be upon him) said: [\(There are three \(persons\) whose actions are not recorded...\)](#) and he mentioned among them the young until they reach puberty. However, if your daughter has reached puberty and is unable to fast, she is to break fast and make up for it if she can. However, if her disease is incurable, she should feed a needy person for each day on which she breaks fast. Allah (Exalted be He) says: [\(but if any of you is ill or on a journey, the same number \(should be made up\) from other days. And as for those who can fast with difficulty, \(e.g. an old man, etc.\), they have \(a choice either to fast or\) to feed a Miskin \(poor person\) \(for every day\).\)](#) The amount of food that should be served is half

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a Sa` (1 Sa` = 3 kg. approx.) of rice, wheat, or similar staple food of your country.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The first question of Fatwa no. 14291

Q 1: I had a kidney transplant after suffering from kidney failure three years ago. Two Ramadans passed in the last two years in which I broke my Sawm (Fast) and fed a Miskin (needy) according to the recommendation of the doctor that I was not able to perform Sawm. The reason is that I was not able to delay my prescribed drug from the morning to the evening, and that I should drink no less than three or four liters of liquids to enable my kidney to work well. This year, the doctor informed me that there is no objection to perform Sawm, and I do, in fact, continue fasting, all praise be to Allah. What should be done about the two previous months of Ramadan, in which I broke my Sawm? Should I perform compensatory Sawm in my current state, even if I am afraid of the deterioration of my state, may Allah forbid!

A 1: If the doctor, who told you this was Muslim, and you fed Miskins for the two months in which you broke your Sawm, and now your health is better and you are able to perform Sawm, you should fast in the future without repeating the Sawm of the previous months.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 14984

Q: I would like to inform you that I am an old man, about eighty years old. I am a heart patient and I take tranquilizers three times a day according to the recommendations of the doctor. I have never stopped taking such pills. The blessed Ramadan has come and it might be difficult for me to perform Sawm (Fast). I hope that you will inform me urgently with your legal opinion, as I fear Allah (Glorified and Exalted be He). May Allah grant you success to what pleases Him, and safeguard you!

A: If the reality is as the questioner mentioned, he is permitted to break his Sawm to take the prescribed drugs, and then perform compensatory Sawm whenever he is able to do so.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. (16134)

Q: Allah (Glorified be He) willed that I have been suffering from diabetes since I was about 14 years old

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and in 17 Muharram, 1411 A.H., I had kidney failure; and in 16 Jumada Al-Thany, 1412 A.H., I had a kidney transplant in the Arab Republic of Egypt, which cost me a large sum of money. When Ramadan, 1412 A.H. started, the doctor ordered me not to fast, so I fed one Miskin (needy) for each day. And, I have a follow-up in hospital every month and a half, so I asked the doctor about Sawm, and he told me to fast if I can, and not to fast if I am not able to, knowing that the doctor is a Muslim, and he is Sudanese.

Knowing, respected Shaykh, that the doctor told me that: If you fast, do not do a lot of work and do not sleep at night so as to make up for the liquids that you lost throughout the day. In addition, I take medicine for diabetes in the morning and in the evening, and another medicine between 9:00 am and 10:00 am, and between 9:00 pm and 10:00 pm. The doctor has also advised me to drink 4, or at least 3, bottles of mineral water, a day. Knowing that I argued with the doctor about Sawm and he did not tell me whether to fast or not, I ask Allah (Exalted be He), then Your Eminence, to answer my question, and tell me whether I can fast or not. May Allah reward you with the best!

A: You must fast if delaying the medicine till night will not cause you any harm, but if you find it difficult to fast or your illness worsens, or if taking the medicine is necessary during the day in which you have to fast, you do not have to fast and you must feed one Miskin for each day.

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This should be one and a half kilos of the country's staple food, if you are not likely to recover and are not able to compensate for the days that you missed.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 14970

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets, to proceed:

The Permanent Committee for Scholarly Research and Ifta' reviewed the question received by His Eminence the Grand Mufti from the director of Da`wah and Guidance Center in Najran, referred to the Committee from the Secretariat General of the Council of Senior Scholars, no. 4313, dated 21 Sha`ban 1412 A.H., regarding a man's wife suffering from kidney failure, stating the following:

His wife suffers from kidney failure and receives medical treatment at the Public Hospital in Najran. She cannot perform Sawm (Fast) as mentioned. We asked the husband to attach a medical report about the state of the patient from the hospital in which she receives treatment. We attach to Your Eminence the requested report received from Najran Hospital about the state of the patient. I hope you will give the man a legal opinion

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whether his wife should perform Sawm or not. As stated in the attached medical report, the patient suffers from chronic kidney failure and undergoes dialysis treatments three times a week. The duration of each session is four hours.

Upon considering the Fatwa request, the Committee answered that the patient is permitted to break her Sawm on the days which she receives dialysis treatments and the other days in which she is not on dialysis, if she cannot endure Sawm. She may make up for all of the days she broke her Sawm after Ramadan, if she can.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The first question of Fatwa no. 18540

Q 1: I am twenty-nine years old. Since I suffer from renal failure, I undergo hemodialysis three days a week. During Ramadan, I fast for one day and break fast on the next. During the last Ramadan of 1415 A.H., I broke fast for twelve days, of which I have made up for only five days, with seven still remaining.

My question is: Should I do anything with regard to the remaining seven days? What should I do with regard to the next Ramadan, bearing in mind that I will do what I did before, i.e.

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fast for one day and break the fast on the next due to my sickness?

A: Allah (Exalted be He) has given permission for sick persons who cannot fast during Ramadan to break the fast. With regard to the days on which you broke the fast, you only have to make up for them. You should make up for these seven days as soon as possible and, likewise, for the days on which you will break the fast during the next Ramadan of 1416 A.H. For, Allah has made it a general ruling in His Saying: [\(and whoever is ill or on a journey, the same number \[of days which one did not observe Saum \(fasts\)\] must be made up\] from other days.\)](#)

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 19851

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets, to proceed:

The Permanent Committee for Scholarly Research and Ifta' reviewed the question received by His Eminence the Grand Mufty from the questioner, Head of the Kidney Department in Riyadh Medical Complex, Dr. Fahd ibn Ahmad Al-Kanhal. It was referred to the Secretariat General of the Council of Senior Scholars, no. 5315, dated 27 Sha`ban, 1418 A.H. The questioner asks the following:

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We have many patients suffering from chronic kidney failure, which is an incurable disease according to what is known about its nature. One of the medical treatments necessary to keep the patient alive is the continuous portable peritoneum purification. It entails laying a permanent artificial tube in the patient's abdominal wall. Liquid is injected into the abdominal cavity through the artificial tube four times a day, i.e. every six hours. This liquid contains salts, sugar and water, which are a kind of nutrition. Its function is to draw out the extra fluids and poisons from the body, the function that would be done by the healthy kidney. Some of these components are absorbed into the blood from the peritoneum membrane lining the abdomen and not through the stomach.

The question is: Is this method permissible in Ramadan, i.e. in the day of Ramadan? Appreciate your guidance, may Allah guide you!

A: If the reality is as you mentioned, this procedure of purification invalidates Sawm (Fast). If it cannot be delayed until the evening, and the disease is not expected to be cured, the patient should feed a Miskin (needy) for each day in which he or she breaks Sawm an amount of 1.5 kg in compensation for Sawm. If it is expected to be cured, the patients should perform compensatory Sawm after their recovery.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



The second question of Fatwa no. 20914

Q 2: My mother has been suffering from kidney failure for nine years, and Ramadan comes while she undergoes dialysis to purify her blood. She goes to the hospital three times a week: Saturday, Monday and Wednesday. The dialysis functions through tubes and two injections, thus breaking one's Sawm (Fast). She has not performed Sawm of Ramadan for nine years on the days which she has dialysis treatments. When Ramadan passes, she makes up for the days in which she broke her Sawm without performing compensatory Sawm, as she goes to the hospital three times a week. What should she do, although nine months after Ramadan have passed? Is there any sin on her, as she made up for every day in which she did not perform Sawm without performing compensatory Sawm? I hope you will give us your legal opinion, may Allah reward you with the best!

A 2: If the reality is as you mentioned, she should perform compensatory Sawm for the days of Ramadan she did not fast. This compensation should take place in regular order: she should perform compensatory Sawm for the days of the first Ramadan, then the second...etc.

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Moreover, she has to expiate for delaying the compensatory Sawm by feeding a Miskin (needy person) for every day an amount of 1.5 kg of wheat, rice, dates or any other staple food known to the people of the country. This is included in the general meaning of the following Ayah (Qur'anic verse): [\(and whoever is ill or on a journey, the same number \[of days which one did not observe Saum \(fasts\) must be made up\] from other days.\)](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. (21552)

Q 1: I suffer from kidney failure, and I undergo dialysis three times a week, that is, every other day; and in Ramadan, some of us can fast and some can not.

My first question is: Can those who are capable of observing Sawm (Fast) fast without having any rulings to follow? Knowing that some people say that their Sawm is not valid as there are some solutions that enter the body with the returning blood. Then, if the Sawm is not valid, what is the ruling to be followed? Does one have to compensate for the days he could not fast, or to feed, or do both? And, what is to be done concerning the years in which a person used to fast while undergoing dialysis?

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The second question is: Is it permissible to pray while undergoing dialysis without Wudu' (ablution)? And if not, what is to be done if the Zhuhr (Noon) and the `Asr (Afternoon) Prayers pass while we are having dialysis, and sometimes we are very tired as a result of the dialysis and we take a rest till the time of the Maghrib (Sunset) Prayer, so we pray them all together. Is this permissible?

Q: If delaying the dialysis till the evening during the days of Sawm is not possible, and the patient has to undergo dialysis while fasting, dialysis invalidates the Sawm because, according to what specialists mention, it involves taking the patient's blood out of his body into a machine and then returning it to the body with some chemicals and nutrients that are added to it, such as sugars and salts, and this invalidates the Sawm. In this case, the patient has to abstain from all that breaks his Sawm for the rest of the day in which he undergoes dialysis, unless it becomes necessary for him to break his Sawm the rest of the day because of his illness. If the patient is likely to recover, he must make up for the Sawm after his recovery; and if he is not likely to recover, he must feed one Miskin (needy) for each day in which he undergoes dialysis during the day in Ramadan. This is an amount of one and a half kilos of wheat, rice and so on, from the country's staple food.

The patient must perform each Salah (Prayer) on time before or after the dialysis if he can manage to do so, as it is not permissible to perform a Salah after its time ends or before it starts. Then, if the dialysis encompasses the rest of the Salah time, which means that the time of the Salah ends if it is delayed till after the dialysis,

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he must perform it at the beginning of its time if possible, or he must combine it with the one with which it is possible to be combined if he cannot pray the other Salah on time or if he finds it difficult to perform it after having the dialysis. So, he combines Zhuhr and `Asr Prayers at the time of the earlier one, which is Zhuhr, and combines Maghrib and `Isha' (Night) Prayers at the time of the earlier one. However, if the dialysis is to be done before the time of the Salah starts or at the beginning of its time, and the patient can not perform the Salah in this short period, he can delay it with the one that follows it if they can be combined. That is, he combines Zhuhr and `Asr Prayers at the time of the latter, because he falls under the same ruling as a patient. If it becomes necessary to have dialysis before one can perform the Salah at its due time, and the dialysis does not end until the

time of the Salah ends, and it can not be combined with another Salah, for example, if someone undergoes dialysis after the time of `Asr Prayer starts or before the time of Fajr (Dawn) Prayer starts, he is permitted to delay it and compensate it after the dialysis ends. This is so even if its time is over, only for the necessity, because Allah (Exalted be He) says: [﴿So keep your duty to Allâh and fear Him as much as you can﴾](#) Allah (Exalted be He) also says: [﴿Allâh burdens not a person beyond his scope.﴾](#) Also, when the Prophet (peace be upon him) was occupied with fighting the Mushriks (ones who associate others with Allah in His Divinity or worship) on the day of Al-Ahzab and could not pray the `Asr Prayer, he delayed it till after the time of the Maghrib Prayer and then prayed the Maghrib Prayer after it.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 21274

Q: I suffer from renal failure. The doctor has forbidden me from performing Sawm (Fast), as it affects my health negatively and I cannot endure it. He decided that I should be treated by dialysis twice a week. I have undergone dialysis for a month and a half. Later I saw another doctor in Riyadh, who prescribed medication for me and diet. I eventually recovered, all praise be to Allah, but I broke my Sawm in Ramadan for three years. I performed Sawm this year with difficulty, as I consulted a doctor who recommended me to perform Sawm for ten days and then return to him to determine whether I could continue fasting till the end of the month or break the Sawm. When I came back to him, he told me to continue fasting till the end of the month. I hope you will advise me concerning the days in which I did not perform Sawm. Should I perform compensatory Sawm for these months, although I paid Kaffarah (expiation) for each month? If it is obligatory to perform compensatory Sawm, should I perform it for the three months in one year or only a month per year? May Allah safeguard you!

A: If the reality is as you mentioned and you fed the poor (as Kaffarah) for the previous years, as a trusted doctor told you that Sawm would affect your health negatively,

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as well as your inability to perform it in the future; your feeding of the poor was valid and there is no blame on you In sha'a-Allah (if Allah wills). If your health is now better and the doctor permits you to perform Sawm, you should perform it in the future and you are not permitted to feed the poor instead.

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Fatwa no. (19306)

Q: My father went into the Intensive Care Unit in hospital at the beginning of Ramadan 1416 A.H. because he had heart failure and kidney inflammation as a result of a disturbance in his blood sugar level. He spent the first four days in a coma-like condition, and the rest of the month in a better condition, and he left the hospital a few days before `Eid-ul-Fitr (the Festival of Breaking the Fast) as his health had improved relatively, but he was still ill and taking a lot of medicine so the doctors ordered him to take it on time. He takes tablets for diabetes, blood pressure, and for strengthening the heart muscle, in addition to diuretics which help to discharge liquids from the body, three times daily: in the morning, at noon, and at night. He did not fast except four days of the whole month because of his condition, and he brought out two packs of rice, each of which weighs 45 kilograms, before the following Ramadan, 1417 A.H.,

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and gave them as charity to two poor families. In Ramadan, 1417 A.H., he did not fast at all because his doctors ordered him not to fast. After `Eid-ul-Fitr he brought out two packs of rice as well, which a trustworthy person distributed over some poor people that he knows. However, he wants to be reassured and to know the Islamically lawful ruling on what he did, and to know from Your Eminence in particular what he must do in detail. May Allah grant you the best reward and recompense!

A: If your father is not able to compensate for the days that he missed because of a chronic disease, he must feed one Miskin (needy) an amount of one and a half kilos of food for each day. This amount can be given either to one person or to many people, and this will be a substitute for the compensatory Sawm (Fast), as Allah (Exalted be He) says: [﴿And as for those who can fast with difficulty, \(e.g. an old man\), they have \(a choice either to fast or\) to feed a Miskin \(poor person\) \(for every day\).﴾](#) Therefore, the food that you brought out is considered more than the required amount, so you can consider the extra amount as Sadaqah (voluntary charity). But if your father is likely to recover and he can perform compensatory Sawm, he must wait until he is able to fast and then make up for the missed days.

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Fatwa no. (19132)

Q: I have been suffering from depression and psychological disturbance for more than thirteen years, and I use some sedatives, but the number of tablets that I take have now reached 10 tablets per night, in addition to the medicine that I take for diabetes and the electroconvulsive therapy because my body has gained immunity against the medicine. I sleep about two hours only every night after taking the tablets, then I spend the rest of the night suffering from sleeplessness and psychological instability.

And, now that Ramadan is approaching, the time of taking the medicine will change and I will encounter a lot of suffering like last year, as I underwent a lot of exhaustion and fatigue by observing Sawm (Fast). Some scholarly students have told me not to fast and to feed poor people instead, and now I am not able to fast without sleeping and having rest. I beg Your Eminence to direct me to the right way, and I hope that your answer be written on paper so as to be evidence that I can show to my sons or any body who may suspect my attitude. May Allah guard you and reward you with the best!

A: If the case is as you mentioned, and you are unable to fast because you need to take the medicine during the daytime, and the illness you have continues throughout the whole year, it is permissible for you not to fast and you must feed one Miskin (needy) for each day, an amount of half a Sa` (1 Sa` = 3 kg. approx.), which equals one and a half kilos from the country's staple food, such as rice. May Allah grant you recovery and good health!

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Fatwa no. 18832

Q: My wife is seventeen years old, and suffers from anemia. A doctor warned her not to perform Sawm (Fast), and she has not performed Sawm in Ramadan for three years except for a few days. In addition, she is not able to perform compensatory Sawm, because whenever she performs it for two or three days, she is taken to the hospital, and the doctor warns her against this. As her body is weak, I hope you will give us your legal opinion concerning the action she should take. May Allah reward you with the best!

A: If the reality is as you mentioned, your wife is not obliged to perform Sawm. However, she should feed a Miskin (needy) for each day she missed Sawm an amount of 1.5 kg of staple food. Allah (Exalted be He) says: [﴿And as for those who can fast with difficulty, \(e.g. an old man\), they have \(a choice either to fast or\) to feed a Miskin \(poor person\) \(for every day\).﴾](#) This means that the people who are unable to perform Sawm due to a chronic disease or old age can feed a Miskin for each day, as explained by Ibn `Abbas (may Allah be pleased with him and his father) and a group of Salaf (righteous predecessors). If she recovers from her illness and becomes able to perform Sawm, she should perform Sawm.

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Fatwa no. 16477

Q: I had an accident ten years ago that caused me hemiplegia. Moreover, I have involuntary urination and excretion. A doctor advised me not to perform Sawm (Fast). Thus, I have not performed Sawm for the past ten years. I know that I should feed a Miskin (needy) for each day in which I did not perform Sawm. Is it permissible for me to pay money instead of food? How much should I pay for the ten years? Should I pay it to one person or to many people? Please advise us, may Allah benefit us and you!

A: If the reality is as you mentioned in the question that you cannot perform Sawm permanently, you should feed a Miskin an amount of 1.5 kg of staple food in your country. Allah (Exalted be He) says: [﴿And as for those who can fast with difficulty, \(e.g. an old man\), they have \(a choice either to fast or\) to feed a Miskîn \(poor person\) \(for every day\).﴾](#) You should not pay money instead of food, as it is not in accordance with the Nas (Islamic text from the Qur'an or the Sunnah).

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Fatwa no. 15426

Q: My wife suffers from diabetes to the extent that she sometimes faints. Two female Muslim doctors treating her decided that she could not perform Sawm (Fast) or Hajj. Respected Shaykh, my wife was not able to perform Sawm last Ramadan due to her illness, and due to being pregnant, then, she miscarried.

The question is: What is the ruling as she is unable to perform Sawm especially after her miscarriage? What is the ruling on her inability to perform Hajj, taking into consideration that she did not perform the obligatory Hajj? Moreover, she is pregnant now, and is expected to give birth at the end of Sha`ban, what should she do about Ramadan this year? The doctors, who are treating her, still order her not to perform Sawm for an indefinite period. I hope you will give us your legal opinion, may Allah reward you with the best!

A: First, if the reality of your ill wife is as you mentioned, she should feed a Miskin (needy) for each day in which she do not perform Sawm an amount equal to half a Sa` (1 Sa` = 3 kg. approx.) of the staple food of your country.

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Second, if she could not perform Hajj in person, she should deputize someone to perform the obligatory Hajj and `Umrah on her behalf.

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Fatwa no. 21042

Q: During last Ramadan, I was ill in the Military Hospital in Riyadh, as I suffered from pain on Friday, 29 Sha`ban and I spent the night in the heart center. Then, the doctors decided to perform a surgery on three arteries. Moreover, they advised me not to perform Sawm (Fast), as it would negatively affect my health because I suffer from hypertension, diabetes and asthma, according to the attached medical reports. Thus, I was prevented from performing this Faridah (obligatory act). In Muharram, 1420 A.H., I suffered from chest and liver diseases, resulting in me staying in the Military Hospital. After a checkup, I was given intense treatment, which the doctors advised me to take three times daily for nine months starting from 12 Safar, 1420 A.H. Your Eminence Mufti (Muslim scholar qualified to issue legal opinions), I am seventy years old, and I am confused concerning how to make up for the days in which I broke my Sawm during the blessed Ramadan, 1419 A.H. Thus,

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I hope you will give me your legal opinion concerning making up for these days.

A: If you are not able to perform compensatory Sawm permanently, you should feed a Miskin (needy) for each day an amount of 1.5 kg (of staple food). You are not obliged to perform Sawm. Allah (Exalted be He) says: [﴿And as for those who can fast with difficulty, \(e.g. an old man\), they have \(a choice either to fast or\) to feed a Miskîn \(poor person\) \(for every day\).﴾](#) In this Ayah (Qur'anic verse), the ruling on the person who can fast with difficulty is abrogated, based on Allah's Saying: [﴿So whoever of you sights \(the crescent on the first night of\) the month \(of Ramadan i.e. is present at his home\), he must observe Saum \(fasts\) that month﴾](#) but remains the ruling on the person who is unable to perform Sawm whether due to old age or incurable illness. If you expect to recover and make up for the days in which you could not perform Sawm, you can break your Sawm and perform compensatory Sawm when you are able to do so. Allah (Exalted be He) says: [﴿and whoever is ill or on a journey, the same number \[of days which one did not observe Saum \(fasts\) must be made up\] from other days.﴾](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20574

Q: My wife suffers from physical pain. She could not

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perform Sawm (Fast) of the previous Ramadan. And she will not be able to perform Sawm of the following Ramadan. Thus, we ask you to give us your legal opinion concerning how she should make up for this and the Kaffarah (expiation) she should offer. May Allah bless you.

A: If your wife is expected to recover, she should perform compensatory Sawm for the days in which she broke her Sawm. She should do this after she recovers. If she is not expected to recover in the future, she should feed a Miskin (needy) person for each day in which she broke her Sawm an amount of 1.5 kg of staple food of your country. This compensates for performing Sawm, as this Fatwa was reported from a group of the Companions (may Allah be pleased with them) of the Prophet (peace be upon him).

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The second question of Fatwa no. 20022

Q 2: My mother is 58 years old. She became ill on 7 Rajab, 1418 A.H, which resulted in being handicapped. Later, she began to recover, all praise be to Allah. She did not perform Sawm (Fast) in Ramadan, so that she would be able to take her medications and eat, because she suffered from incontinence, may Allah safeguard you. Should we feed Miskins (needy) on her behalf? Is she obliged to offer Kaffarah (expiation), and what is its amount?

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A 2: If your mother is able to perform compensatory Sawm for Ramadan in the future, after recovering, she should wait till then. She should perform compensatory Sawm, and she is not obliged to offer Kaffarah. However, if her illness is permanent and she cannot perform compensatory Sawm in the future, she should feed a Miskin for each day in which she broke her Sawm an amount of half a Sa` (1 Sa` = 3 kg. approx.) of the staple food of the country, which is about 1.5 kg.

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Fatwa no. 14486

Q: My wife is nearly 50 years old. She is completely paralyzed and has not spoken for five years. Four years have passed and she has not been able to perform Sawm (Fast) in Ramadan. We did not feed Miskins (needy) as we did not know. Moreover, she is still extremely ill, and cannot move or speak except through signs. We do not understand anything she says except the Shahadah (Testimony of Faith), which she can say. Based on her condition, I hope Your Eminence will give me a legal opinion concerning the rulings on her acts of `Ibadah (worship) and the Sawm or its compensation that she should perform. May Allah safeguard you!

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A: If two or more trusted doctors decided that your wife's illness cannot be cured, she should feed a Miskin for each day in which she did not perform Sawm in the past as well as the days that she would not fast in the future an amount of half a Sa` (1 Sa` = 3 kg. approx.) of the staple food of the country. May Allah grant her good health and reward you with the best!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 14460

Q 1: A person fell ill and was hospitalized; therefore, he did not perform Sawm (Fast) for some days in Ramadan, but later recovered. He performed compensatory Sawm for some of the days of the previous Ramadan, then the following Ramadan came and he did not make up for the previous missed days. Is it permissible for him to make up for these days after the second Ramadan, as he intends to make up for them?

A 1: This person should continue making up for the days in which he did not perform Sawm due to his illness, even after the next Ramadan. Moreover, he should feed a Miskin (needy) for every day of compensatory Sawm he delayed without a legal excuse till the next Ramadan came.

Q 2: A person was once ill for four years, in which he did not perform Sawm. He has now been healthy for ten years and performs Sawm,

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but has not performed compensatory Sawm for the previous four years during which he was ill. What should he do?

A 2: The person in question should perform compensatory Sawm for the days of Ramadan in which he broke his Sawm throughout the four years he was ill. In addition, he should feed a Miskin for each of these days because he delayed the compensatory Sawm till a following Ramadan has come without a legal excuse.

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Fatwa no. 14647

Q: Our father is old and has been suffering from a brain stroke for a year and a half. He is bedridden and only looks at us without speaking or moving. We do not know whether he recognizes us or not, and he has remained in the hospital throughout this entire period with a male nurse to care for him. We are with him constantly, taking care of him and turning him in the bed every two hours. Outwardly, he is shining in a way that indicates happiness, praise be to Allah. Our father has been an upright and devout man throughout his life, may Allah restore his health. He used to recite the Qur'an and never approached a Munkar (deed which is unacceptable and disapproved by Islamic law and Muslims of sound intellect), everyone acquainted with him knows this. He taught us Islam, all praise be to Allah, till it has become more precious to us than our souls,

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children and everything in this world. We exerted every effort for the sake of treating him, but our efforts were in vain - La hawla wala quwwata illa billah (there is neither might nor power except with Allah!). The question is:

- 1- What are the Ayahs (Qur'anic verses) and Hadiths regarding the trials that afflict a weak, upright believer who stops all forms of `Ibadah (worship) during his illness?
- 2- What should we do to dedicate to him Salah (Prayer), Du`a' (supplication) and Qur'an recitation we can do during his life, and what can we send forth for him and our mother who died thirty years ago? I hope you will provide us with a convincing, useful answer, may Allah reward you with the best!
- 3- We asked for a Muslim male nurse, but a non-Muslim came. We tried to send him back, but he appears to be kind and takes care of our father well. Thus, we kept him with our father and we try to convince him to embrace Islam. Is it permissible to keep him with our father? What do you advise us in this respect?
- 4- Last Ramadan, we asked many shaykhs concerning what we could do for our father, but we did not get a proper detailed Fatwa (legal opinion issued by qualified scholar). Thus, we fed a Miskin (needy) for each day in which he did not perform Sawm (Fast) an amount of a kilogram of rice and some dates. What should we have done, taking into consideration that our father does not

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perform any act of `Ibadah, due to his condition and inability to recognize anything? He merely stares at us. However, we fear that he perhaps is aware of his state and is discontent with his condition. And Allah knows best.

The doctors say that he is unconscious, therefore, we have let his beard to grow as it was and have not trimmed it? Should we shorten it, or leave it as it is?

- 5- Whenever we remember his condition while praying, sleeping, at home or work or elsewhere, we blame ourselves, thinking what should we do, and what a disaster has

afflicted us and our father. We wonder whether it afflicted our father due to the many sins we committed, or due to his own sins. However, we as well as others know that he has been upright all his life.

We hope you will clarify these matters for us, may Allah reward you with the best! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!).

A: First, verily Allah (Glorified and Exalted be He) afflicts people in this world and makes a trial of them with evil and good, illness and good health, distress and well-being, to test the patient and gratitude people. Then, He will reward them on the Day of Judgment. Allah (Exalted be He) says: [\(and We shall make a trial of you with evil and with good. And to Us you will be returned.\)](#) ,

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Allah (Exalted be He) states: [\(And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sâbirûn \(the patient\).\)](#) A Muslim must be patient and wait for Allah's reward if he is afflicted with misfortune, and thank Allah if something good happened to him. The Prophet (peace be upon him) stated: [\(Remarkable are the affairs of the believer! Verily in every act there is good. If good befalls him then he reaches out in thanks and appreciation then that is best for him. Yet if harm or evil occurs then he shows patience and perseverance, then that is best for him. But that is not for any other except the believer.\)](#)

Second, what is permissible for you is to supplicate to Allah to restore your father's health, to forgive him, to grant him a good end and to reward him with the best for the illness that has afflicted him. Moreover, you are permitted to pay Sadaqah (voluntary charity) for his sake and maintain his ties of kinship. You should do the same for your deceased mother. In addition, you should carry out his legal will, if he has one, and be patient in nursing him and wait for the reward of Allah (Exalted be He).

Third, as your father is unconscious and does not recognize anything, he is not required to perform any physical `Ibadah such as Sawm, Salah (Prayer), because

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legal accountability for actions depends on the mind. If he is unconscious, he is no longer legally accountable for his actions.

We hope that Allah (Glorified be He) will restore your father's health and grant you patience in waiting for His reward for nursing, which will indeed be great!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 21209

Q 1: My grandmother (my Allah be merciful to her) died two years ago, but she was unable to perform Sawm (Fast) in Ramadan, as she was ill and feeble-minded. What is the ruling? Should I pay Sadaqah (voluntary charity) for each day in which she did not perform Sawm, or what should I do?

A 1: You should feed a Miskin (needy) for each day in which she did not perform Sawm an amount of half a Sa` (1 Sa` = 3 kg. approx.) of the staple food of the country. Ibn `Abbas (may Allah be pleased with him and his father) commented on the Ayah (Qur'anic verse) in which Allah (Exalted be He) states: [\(And as for those who can fast with difficulty, \(e.g. an old man\), they have \(a choice either to fast or\) to feed\)](#) that it is not abrogated, as it concerns the elderly who are not able to perform Sawm. (Related by Al-Bukhari (may Allah be merciful to him)). Therefore, if she lost her ability to reason, she is obliged to nothing, as the Prophet (peace be upon him) stated: [\(There are three \(persons\) whose actions are not recorded...\)](#) and mentioned that one of them is: [\(A mentally ill person, till he is restored to consciousness...\)](#)

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The fifth question of Fatwa no. 18449

Q 5: I am ill and the doctor has asked me not to perform Sawm (Fast). This doctor is Muslim and performs Salah (Prayer) with us in the Masjid (mosque). Should I follow his advice, taking into consideration that I cannot endure abstaining from water for more than two hours? If I do not perform Sawm, is it possible to feed a Miskin (needy) for each day in which I break my Sawm through the program of feeding a fasting person coordinated by charities or the Islamic Relief Organization? Appreciate your guidance, may Allah guide you.

A 5: If the reality is as you mentioned, it is better to break Sawm, as it will be beneficial for you and will rid you of any difficulty while you have a legal excuse - illness. You should perform compensatory Sawm when you recover, and you are not obliged to feed Miskins in this case. However, if you lose hope of recovering or of the ability to make up for these days, you will be required to perform compensatory Sawm and, in this case, you should feed a Miskin for each day you did not fast or give out an amount of half a Sa` (1 Sa` = 3 kg. approx.) of wheat, rice, dates or anything else of the staple food of the country. The poor and Miskins are everywhere; however, if you find a trusted organization that you can deputize to feed the Miskins, there is nothing wrong in that

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In sha'a-Allah (if Allah wills).

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Fatwa no. 17995

Q: A chronically sick woman did not observe Sawm (Fast) during Ramadan last year. Even now, she cannot make up for the days she missed in Ramadan, bearing in mind that she did not fast the entire month of Ramadan. Moreover, she is unable to pay expiation or feed poor persons. I would like also to inform you that doctors asked her not to fast. What should she do? What if she dies? May Allah bless you and grant you success!

A: If the reality is as you mentioned, this woman should feed a poor person for every day she breaks Fast. The amount of what she pays to the poor is 1.5 kilogram of the common food of the country for each day she missed. However, if this is beyond her financial ability, she is excused. Allah (Exalted and Glorified be He) states: [\(So keep your duty to Allâh and fear Him as much as you can\)](#) In any case, the liability will be discharged if a beneficent

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relative or someone else feeds poor persons on her behalf. No doubt, such a person will be rewarded by Allah for doing so.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second Question of Fatwa no. 17029

Q 2: I contracted diabetes before Ramadan 1413 AH and doctors asked me not to fast the days of Ramadan of that year and the next year 1414 AH as well. I am being treated with insulin injections three times a day. Should I make up for the days I missed in Ramadan? Please, be informed that I am financially supported by my father. How should I feed persons in case I am duty-bound to do so? May I calculate the total value of the food that I should give to the poor and pay its value in cash all at once?

A: If you cannot observe Sawm (Fast) because of this illness, you may break Fast. Later, if you can make up for the days you missed, you should do so. If you are perpetually unable to make up for them, you should feed a poor person 1.5 kilogram of the local staple food for each day you broke Fast, thus discharging the obligation of Sawm. It is also permissible to calculate the total amount of food and give it all at once to one or more poor persons at the beginning, or at the end of Ramadan. We ask Allah to cure you of all harms.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 16830

Q: Suffering from diabetes, hypertension and cholesterolemia, I am duty-bound to make up for two months and ten days as missed Ramadan fasts. Moreover, I gave birth to a child during Ramadan and doctors asked me not to fast. Is it permissible for me to pay expiation for the missed fasts? If yes, how much should I pay? Is it permissible for my children to observe Sawm (Fast) on my behalf while I am still alive?

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: You should make up for the Ramadan fasts you missed during past years. If you cannot make up for missed fasts because your illness is incurable, you should feed a poor person per each day half a Sa` (1 Sa` = 2.172 kg) of the local staple food, which equals 1.5 kg. Such Kaffarah (expiation) may be given in total to one poor person and may be given all at once. However, it is impermissible for your children to observe Sawm on your behalf while you are living.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 16556

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets.
To proceed:

The Permanent Committee for Scholarly Research and Ifta' reviewed the submitted question by the director of Da`wah and Guidance Center to His Eminence the General Mufty at Abha in his letter no. A/9/566, dated 5 Sha`ban 1414 A.H, which was referred to the Committee from the Secretariat General of the Council of Senior Scholars no. 3590, dated 8 Sha`ban 1414 A.H. His Eminence attached a question from a person stating:

My daughter is about thirteen and half years old, meaning she is pubescent and Mukallaf (person meeting the conditions to be held legally accountable for their actions). She has been diagnosed with epilepsy, and is currently being treated with medication which must be administered during the day and night. Taking into consideration that she still suffers from this disease and has seizures if she does not take the pills to be swallowed with water - on their prescribed time either day or night - is it permissible to pay Kaffarah (expiation) for not observing Sawm (Fast)? Is it permissible to pay the Kaffarah of the entire month all at one time? The girl in question has been ill for eleven years and is still undergoing treatment. Please advise, may Allah grant you success!

Then, a reply was sent to His Eminence with a letter no. 2/2395, dated

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25 Sha`ban 1414 A.H, requesting him to send the attached medical report. His Eminence reply was sent in letter no. A/9/641, dated 3 Ramadan 1414 A.H, with a medical report, stating: "The patient suffers from epileptic attacks. She regularly takes medicine for this reason five times a day during the day: 6 am, 7am, 8 am, 3 pm, and 4 pm. The medicine cannot be given only once or twice during the day or night."

After studying the question the Committee answered that her father should pay 15 Sa` (1 Sa` = 2.172 kg) if Ramadan is thirty days. If it is twenty nine days, he should pay 14.5 Sa`. He should pay them to the poor, even if one poor person either in the beginning of the month, during it, or at the end of it; until Allah cures her.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 14273

Q: My father has been ill for about a year. He was not aware that the month of Ramadan had commenced, and when he recovered he did not make up this month. It should be known that he was devotedly committed; however, the illness was extremely severe.

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He died when he was over ninety years old. He left a son who works and has children, as well as, daughters who are married. Is it permissible for his family to make up these days or pay Kaffarah (expiation) on his behalf?

A: If he recovered from his illness and did not make up the missed days while he was alive, one of his family members should make up the Sawm of these days on his behalf.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 14458

Q: My father (may Allah be merciful to him) died about twenty years ago after suffering from a chronic disease. The illness became so severe culminating in his suffering from intense thirst. He used to drink water every now and then. No matter how much water he drank, it would not quench his thirst. We used to give him a cup of water about every five minutes. If we would give him more water, he would drink it due to extreme thirst.

His Eminence Chairman, the reason for the above mentioned explanation is to tell you that my father could not observe Sawm (Fast). During these years of illness, he witnessed Ramadan and fasted fourteen days with great hardship. At the time of

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Iftar (breaking the Fast), he used to be extremely hungry and thirsty. He could not complete Sawm of the remaining sixteen days of that month, and he continued to suffer from this illness until the next Ramadan when he could not fast at all. He (may Allah be merciful to him) lived for about three months after that Ramadan, may Allah admit him to Paradise, while having to make up for 46 days. I asked some scholars who told me that there is nothing upon him as long as he continued to suffer from illness until his death.

After hearing some scholars on Saudi radio with different opinions to what I was told and out of my desire to discharge the obligation of my father and to act according to the rulings of Shari`ah (Islamic law), I would like to know Your Eminence's opinion and ask that you give me a written answer. May Allah reward you with the best! May Allah grant you success in the way of goodness and guiding Muslims! If there is a Kaffarah (expiation) to be paid, please clarify it and its description. Is it permissible to send it to the deserving recipients through organizations like Snabil Al-Khayr?

If there is Sawm to be observed, is it permissible for his children, including me, to share out these days among ourselves, with each

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fasting some days? Should we share out the Kaffarah and Sawm if we have to do both of them? Would his obligation be discharged? Anyhow, I am waiting for the Shari`ah ruling in a written answer by you. May Allah reward you with the best! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: If the reality is as you mentioned that your father was ill until he died and that he was not able to fast Ramadan during his illness until he died; then, there is nothing upon your father: neither making up for these days nor Kaffarah (expiation).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



Fatwa no. 14525

Q: My sister's husband suffered from cancer, may Allah protect us and you from it, and underwent surgery. In that year 1411 A.H., he became very sick before, during, and after Ramadan. He died after Ramadan, may Allah admit him to Paradise. He did not fast the Ramadan of that year.

The question is: How much Kaffarah (expiation) should be paid for a missed day? Is it a Sa` (1 Sa` = 2.172 kg), more, or less? Is it permissible to give rice instead of wheat? Is it permissible to give only wheat? Should the Kaffarah be paid all at once on one day or day by day?

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We would like to know the answer to this question. It should be known that his wife, my sister, will pay this Kaffarah. He had young children and two wives, my sister and her co-wife who is from our tribe. He also was burdened with debts.

A: If your sister's husband continued to suffer from this illness before Ramadan until his death, you have not to make up for the missed days or to pay Kaffarah. He is exempted from Sawm during Ramadan due to illness, and because he could not fast after Ramadan due to the continuation of his disease until death.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 21488

Q 2: My father died and did not fast Ramadan due to illness? Should I observe Sawm (Fast) to make up for the missed days, or to provide needy people with food on his behalf? Which one is better?

A 2: If your father was able to make up for these missed days and did not do so, it is permissible for you to fast on his behalf. The Prophet (peace be upon him) stated: [\(Whoever dies not having completed some days of the fast, an heir must fast on their behalf.\)](#) (Agreed upon by Al-Bukhari and Muslim) reported by `Aishah (may Allah be pleased with her)

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Fatwa no. 15535

Q: My mother suffered from cancer and the disease became so severe on 13 Ramadan, 1411 A.H. that she broke her Sawm (Fast). She remained ill until she died on 11 Shawwal, 1411 A.H. I do not know whether I should fast and give Kaffarah (expiation) on her behalf. Please advise.

A: If the case is as you mentioned, there is nothing upon the mother because she is excused for breaking her Sawm. Moreover, she was not able to make up for these days until she died.

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The eleventh question of Fatwa no. 20628

Q 11: My 13-year-old brother suffers from epilepsy and has to take medication three times a day. How should he observe Sawm (Fast)? Should Kaffarah (expiation) be paid when Sawm becomes obligatory upon him?

A 11: When your brother reaches puberty by means of one of its relevant signs, such as discharging Maniy (sperm), growing of coarse pubic hair, or reaching fifteen years old, it is obligatory upon him to observe Sawm. If he cannot do so because of his illness, it is permissible for him to break Sawm if it is a chronic illness. He should feed a needy person for every day

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of the Sawm. Every needy should be given 1.5 kg of wheat, rice or any similar food common in your country. When he recovers, he should make up for the missed days and there is no expiation on him. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Traveler's Sawm

The first question of Fatwa no. 14091

Q 1: I am an eighteen years old student. All praise is due to Allah, in the past Ramadan I traveled by a truck to an area that is not enough to permit a fasting person to break Sawm (Fast), so, I observed Sawm and traveled. When I reached this area, I became extremely thirsty and broke my Sawm. Have I only to make up for this day, or to make up for this day and pay Kaffarah (expiation) as well?

A 1: If you broke your Sawm due to intense thirst, you have to make up for the day on which you broke Sawm.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fifth question of Fatwa no. 14594

Q 5: A man was traveling during Ramadan. He intended to break Sawm (Fast), but he did not eat and only chewed gum until noon. Then, he intended to complete his Sawm and broke his Sawm at sunset. What is the ruling on Sawm of that day? Has he to make up for this day?

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A 5: If he intended to break Sawm or chewed gum, his Sawm was broken. Consequently, he has to make up for that day.

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The fifth, sixth, and seventh questions of Fatwa no. 19472

Q 5: Is it permissible for a fasting person to begin Iftar (breaking the Fast) by eating meat if they do not find date?

A 5: It is permissible to break Sawm (Fast) with dates or any type of food or meat. However, it is better to break Sawm with ripe dates. If one does not find ripe dates, one should have regular dates. If there are no dates available, they can break Sawm with water. It was authentically reported that the Prophet (peace be upon him) used to do so.

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Q 6: Is it permissible for one who comfortably travels by train or ship to break Sawm (Fast)?

A 6: If the distance of travel is eighty kilometers or more, it is Mustahab (desirable) for the traveler to break Sawm, even if the means of transportation is comfortable like a train, ship, car, or plane. This is based on the general meaning of evidence on this issue.

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Q 7: Is it permissible to break Sawm (Fast) because of playing football?

A 7: It is impermissible to break Sawm during the day of Ramadan because of sports activities such as football, or the like. This is not one of the valid excuses under Shari`ah that permit

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breaking Sawm.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 16975

Q: Should we observe Sawm (Fast) in this country, India. It should be known that our stay here is only an approximation. Most of us observe Sawm in Ramadan. Is it permissible for us to break Sawm?

A: It is obligatory upon you to observe Sawm in Ramadan because it is one of the Rukns (Pillars) of Islam. It is impermissible for you to break Sawm because you are in the country for study. You are not considered travelers. Allah permits only the ill and the traveler to break Sawm. Allah (Exalted be He) states: [﴿So whoever of you sights \(the crescent on the first night of\) the month \(of Ramadan i.e. is present at his home\), he must observe Saum \(fasts\) that month, and whoever is ill or on a journey, the same number \[of days which one did not observe Saum \(fasts\) must be made up\] from other days.﴾](#) Pregnant and breastfeeding woman are included in this ruling, based on evidence such as the Hadith of Anas Ibn Malik, a man from Banu Ka'b, who said, [﴿The army of the Messenger of Allah \(peace be upon him\) invaded my tribe. I went to the Messenger of Allah \(peace be upon him\) and found him eating. He said to me: 'Come near to eat!' I replied, 'I observe Sawm \(fast\).'](#)

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He said: 'Come near to tell you about Sawm or Siyam! Allah (Exalted be He) exempted the traveler from Sawm and half of the Salah (Prayer). He exempted the pregnant and breastfeeding woman from Sawm or Siyam...' [﴾](#) (Related by Al-Tirmidhy)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 14913

Q: As Ramadan approaches, the first air battalion in the Northern Region is being commissioned to fly at least a six-hour patrol a day over the northern borders. As a result, the pilots exert strenuous effort to perform this task and cannot observe Sawm (Fast) due to safety procedures. It should be known that there are two flight shifts, day and at night. Sometimes, there is an additional patrol on standby. Therefore, we would like to submit the case to the authorities concerned to instruct us on the issue of allowing the pilots to break their Sawm, so that they will be able to properly complete their task and safeguard lives and properties.

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A: First: Commissioned pilots with the task of patrolling the northern borders of which the distance to their place of residence hits eighty kilometers, for which it is permissible to shorten Salah (Prayer), are permitted to break Sawm once they depart their base. It is permissible to break Sawm before flying, if necessary.

Second: Any pilot whose place of residence is not of such distance, must perform these tasks to preserve the Maslahah (public interest) of the nation, and cannot complete this task without breaking Sawm; it is permissible for them to break Sawm to achieve Maslahah and protect others from harm.

Third: It is obligatory upon those who return to their place of residence during the day and will not resume the task to abstain from all that breaks Sawm during the remainder of the day.

Fourth: All those involved in the above-mentioned cases must make up for the days on which they break Sawm.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdul-`Aziz Ibn Muhammad Al Al-Shaykh	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 1531

All praise be to Allah, and peace and blessings be upon our Prophet Muhammad, his family and Companions. To proceed:

The Permanent Committee for Scholarly Research and Ifta' reviewed

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a question submitted by Air Commodore, `Abdul-Muhsin Ibn `Abdullah Al Al-Shaykh, to His Eminence chairman that was referred from the Secretariat General of the Council of Senior Scholars no. 2/175, dated 10 Safar, 1397 A.H. The question is:

As pilots are required to fly during the day in Ramadan but the rules of flying provide for pilots not to observe Sawm (Fast) while flying. Since we give precedence to the teachings of Islam over all conditions, we would like to know your Fatwa on this issue. Is it permissible for pilots to break Sawm when flying during the day in Ramadan?

The Committee answered as follows:

If pilots fly for a distance that makes it permissible to shorten Salah (Prayer), it is lawful for them to break Sawm during the daylight hours of Ramadan after departing the town in which the airport is located. It is permissible for them to enjoy every Rukhsah (concession) permitted for travelers, such as wiping over the Khuffs (leather socks) for three days, combining two Salahs (Prayers), and shortening the four-Rak`ah Salah (Prayer consisting of four units) throughout the flight even if they lands in the airport of another country; until returning to their home country even if on the same day.

However, if the flight takes place over the town and its districts for the sake of drills, spraying pesticides, antiseptics, etc.; they are not considered travelers. In this case, there is no Rukhsah to break Sawm in Ramadan, shorten Salah, combine two Salahs, etc.; even if

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the distance of the flight equals that for which it is permissible to shorten Salah and break Sawm in Ramadan. This case of a pilot is similar to the case of a driver who drives in the streets of a town all the day and night. It is impermissible for both of them to enjoy the Rukhsah of the traveler. It is possible to avoid hardship by carrying out these drills at night during Ramadan and the other months of the year.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The seventh question of Fatwa no. 19773

Q 7: Is it permissible to break Sawm (Fast) during daylight hours of Ramadan in case of exhaustion, hunger, or thirst while carrying out civil defense operations? What is the criterion in this regard?

A 7: It is impermissible to break the obligatory Sawm without the excuse of illness or travel, except for one who fears for their own life, or needs to break Sawm to save the life of another; if this can not be achieved without breaking Sawm.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



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The second question of Fatwa no. 20239

Q 2: I suffer from thirst and fatigue while I am pasturing animals. May I break Sawm (Fast) in Ramadan and make up the missed days later? May Allah reward you with the best!

A 2: Pasturing is not a legal excuse that permits you to break Sawm in Ramadan. It is obligatory upon you to fast and seek reward from Allah in return for patience in enduring fatigue and thirst. In sha'a-Allah (if Allah wills), Allah (Exalted be He) will help you to do so. Allah (Exalted be He) states: ﴿O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqun (the pious - see V.2:2).﴾ until the Ayah (Qur'anic verse) in which Allah (Exalted be He) states: ﴿The month of Ramadan in which was revealed the Qur'ân, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days.﴾ All praise is due to Allah, you are neither ill nor a traveler. So, it is obligatory upon you to fast.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The second question of Fatwa no. 15910

Q 2: People in the Sahara may witness Ramadan during

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the summer season. It becomes too difficult or even impossible for them to observe Sawm (Fast). However, this will last for many years so how can those people observe Sawm? What should the elderly, who can neither observe Sawm nor feed needy people, do?

A 2: When Ramadan comes, it becomes obligatory upon every healthy, resident and Mukallaf (person meeting the conditions to be held legally accountable for their actions) Muslim to observe Sawm. Allah (Exalted be He) states: [«So whoever of you sights \(the crescent on the first night of\) the month \(of Ramadan i.e. is present at his home\), he must observe Saum \(fasts\) that month, and whoever is ill or on a journey, the same number \[of days which one did not observe Saum \(fasts\) must be made up\] from other days.»](#) It is obligatory to observe Sawm even if the weather is hot, because Sawm of Ramadan is a Rukn (pillar) of Islam. Those who observe Sawm and then suffer from thirst that may cause them to die are permitted to break their Sawm by having the amount of water that makes them survive. Then, they should abstain from all that breaks Sawm during the rest of the day. This day should be made up another day, and Allah knows best.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Intention

The first and fifth questions of Fatwa no. 16396

Q 1: We used to intend Sawm (Fast) of the next day directly after Maghrib (Sunset) Prayer in the following way: Imam (the one who leads congregational Prayer) says, "I intend to fast tomorrow as a fulfillment for the obligation of observing Sawm in this year for the sake of Allah (Exalted be He) and out of Ihtisab (confident anticipation of Allah's Recompense) for His sake." Then, the Ma'mums (people being led by an Imam in Prayer) repeat the words after the Imam.

A 1: Having the intention to fast during the night before dawn each day is Wajib (obligatory) according to Shari'ah. Hafsa (may Allah be pleased with her) said that the Prophet (peace be upon him) stated: [\(He who does not determine to fast before dawn does not fast.\)](#) (Related by Ahl-ul-Sunan [authors of Hadith compilations classified by jurisprudential themes]) The heart is the place to determine intention. 'Umar (may Allah be pleased with him) said that the Prophet (peace be upon him) stated: [\(The reward of deeds depends upon the intentions.\)](#) (Agreed upon by Al-Bukhari and Muslim) Therefore, pronouncing the intention to observe Sawm or perform Salah (Prayer) is Bid'ah (innovation in Islam) which has no evidence. People falsely attribute this act to the Madh-hab (School of Jurisprudence) of Imam Al-Shafi'y (may Allah be merciful to him). There is not a single text stating that intention should be pronounced verbally. This is proved by Imam Ibn Al-Qayyim (may Allah be merciful to him) in his book Zad-ul-Ma'ad. Hence, people of that Masjid (mosque) should abandon verbal pronunciation of intention. Adhering to Sunnah is an act full of goodness and blessings.

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Q 5: They determined Salah (Prayer) to take place within ten minutes after Iftar (breaking the Fast).

A 5: If people know the exact time of the Iqamah (call to start the Prayer), this facilitates attending

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Salah with the Imam (the one who leads congregational Prayer) and Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer). It is reported in the Sunnah (whatever reported from the Prophet) that there is an interval between Adhan (call to Prayer) and Iqamah that equals the time of having a meal.

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The first question of Fatwa no. 16112

Q 1: At the beginning of Ramadan in the past year, we kept waiting for hearing anything about the start of the month, but we could not. We slept without having intention to observe Sawm (Fast). In the morning, we learned that Ramadan had started on that day and so we observed Sawm on that day (first of Ramadan). What is the ruling on our Sawm? Have we to make up for that day?

A 1: If the case is as you mentioned in your question, it is obligatory upon you to make up for that day because you did not have intention from the previous night.

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The first and third questions of Fatwa no. 16091

Q 1: On the first day of Ramadan, we did not have intention to observe Sawm (Fast) until 07:00 am because we did not know that Wednesday was the start of Ramadan except

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till the morning. Is our Sawm of that day valid? Have I to make up for that day because I had no intention except after its proper time?

A 1: You have to make up for this day which you did not intend to fast from the previous evening. Having intention the night before is a condition for the validity of obligatory Sawm. The Prophet (peace be upon him) stated: [\(Whoever does not form the intention to fast before dawn, has not fasted.\)](#) (Related by the Five Compilers of Hadith [Imams Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah])

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Q 3: Is the Adhan (call to Prayer) considered the time for abstaining from all that breaks Sawm (Fast)? What is the ruling on one who drinks after hearing the Adhan though Allah (Exalted be He) states: ﴿and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night)﴾

A 3: If the Adhan is for the break of dawn, it is impermissible to eat or drink after it. However, if it is called before dawn, it is permissible to eat and drink after it because the evidence in this regard is the Ayah (Qur'anic verse) in which Allah (Exalted be He) states: ﴿and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night)﴾ If someone is in doubt, they can be on the safe side and stop eating and drinking to apply the Hadith in which the Prophet (peace be upon him) stated: ﴿"So he who guards himself against doubtful things keeps his religion and honor blameless..."﴾

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The second question of Fatwa no. 17468

Q 2: What is the ruling on someone who intended Sawm (Fast) in the morning after the break of dawn though they have not drunk or eaten anything?

A 2: It is valid to have the intention to observe Sawm on the day if it is a supererogatory Sawm. If Sawm of that day is Wajib (obligatory), it is invalid if there is no intention before dawn. The Prophet (peace be upon him) stated: [\(Whoever does not form the intention to fast by night, has not fasted.\)](#)

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The fourth question of Fatwa no. 20023

Q 4: If someone intends at night to observe Sawm (Fast) on the next day; however they break Sawm in the morning or any time the next day due to some reason, should they make up for that day because they intended to observe Sawm and did not do so?

A 4: If it is a Wajib (obligatory) Sawm, such as Sawm of a vow or making up for a missed day in Ramadan, it is impermissible to break Sawm. Breaking Sawm of such a Wajib day without an excuse is a sin and

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they must make up for that day. However, if it is a supererogatory Sawm, it is better to complete Sawm. If Sawm is broken, there is nothing wrong in this and making it up is not required.

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The third question of Fatwa no. 20770

Q 3: Is it obligatory to have intention for Sawm (Fast) each night of Ramadan? Does it suffice to make one intention for Sawm for the entire month of Ramadan on the last night of Sha`ban?

A 3: One must intend to observe Sawm in every night during Ramadan. Sawm of each day is a separate `Ibadah (worship) and having Suhur (pre-dawn meal before the Fast) is considered intention for Sawm.

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The First question of Fatwa no. 19457

Q 1: If there must be intention before any saying, deed, activity, or thought: What is the ruling on rejecting intention or nullifying it by saying, for example: I nullify my Sawm (Fast)?

A 1: If someone intends to retract the intention of a Wajib (obligatory) Sawm, Sawm becomes nullified.

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The Prophet (peace be upon him) stated: [\(The reward of deeds depends upon the intentions.\)](#) Hence, if the intention is nullified, the deed - which is Sawm in this question - is consequently nullified.

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The third question of Fatwa no. 20069

Q 3: If I intended to break Sawm (Fast) in Ramadan and I did not do so, have I to make up for that day which I intended to break Sawm?

A 3: If you were fasting and then intended to break Sawm, your Sawm is considered broken whether you did anything that breaks Sawm or not, because you nullified the intention of Sawm. You must make up for that day if its Sawm is Wajib (obligatory) or fulfillment of a vow.

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Fatwa no. 14287

Q: I request from Your Eminence a Fatwa (legal opinion issued by a qualified Muslim scholar) on Iftar (breaking the Fast) in Ramadan. I work in a bakery in front of the oven and I cannot bear the extreme heat of the fire. I observed Sawm (Fast) last year because I did not work in Ramadan.

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In sha'a-Allah (if Allah wills), I must observe Sawm this year.

A: You must observe Sawm. Allah (Exalted be He) states: [\(So whoever of you sights \(the crescent on the first night of\) the month \(of Ramadan i.e. is present at his home\), he must observe Saum \(fasts\) that month\)](#)

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The first question of Fatwa no. 18391

Q 1: What is the ruling on someone who observes Sawm (Fast) without offering the previous day's Salah (Prayer) of `Isha' (Night) and Tarawih (special supererogatory night Prayer in Ramadan) out of forgetfulness?

A 1: The Sawm is valid and the forgotten Salah must be made up. It is not obligatory to make up for the missed Tarawih because it is a supererogatory Salah. If the person offers supererogatory Salah during the day according to their ability, this is the best. Whenever the Prophet (peace be upon him) missed Qiyam-ul-Layl (standing for optional Prayer at night) due to sleeping or illness he used to make up for it by day. In case of offering Witr (Prayer with an odd number of units) during the day, only two Rak`ahs (unit of Prayer) should be offered.

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Fatwa no. 18323

Q: While watching a Bahrain TV program, my two wives heard a Shaykh say that sexual intercourse during Ramadan is impermissible. It seems that the Shaykh meant that sexual intercourse is impermissible during daylight hours in Ramadan rather than nights although he did not make this clear. In fact, I am still arguing with them that sexual intercourse during Ramadan nights is permissible. However, it is a prevalent belief among women that sexual intercourse during Ramadan in general is impermissible. Please, give us your opinion. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: Allah (Exalted and Glorified be He) permitted sexual intercourse (for a married couple), eating and drinking at night during the month of Ramadan. Allah (Exalted be He) stated: [﴿It is made lawful for you to have sexual relations with your wives on the night of As-Saum \(the fasts\). They are Libas \[i.e. body cover, or screen, or Sakan, \(i.e. you enjoy the pleasure of living with her - as in Verse 7:189\) Tafsir At-Tabari\] for you, and you are the same for them. Allah knows that you used to deceive yourselves, so He turned to you \(accepted your repentance\) and forgave you. So now have sexual relations with them and seek that which Allah has ordained for you \(offspring\), and eat and drink until the white thread \(light\) of dawn appears to you distinct from the black thread \(darkness of night\), then complete your Saum \(fast\) till the nightfall.﴾](#) Actually, sexual intercourse was made impermissible at night during the early days of Sawm (Fast), but this ruling was later abrogated by the above-quoted Ayah (Qur'anic verse).

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Seminal discharge

Fatwa no. 15684

Although I have a strong belief in Allah (Exalted be He), In sha'a-Allah (if Allah wills), Satan incited me during the blessed month of Ramadan to engage in foreplay with my wife, and thus we kissed and hugged one another while wearing our clothes, which caused us to reach orgasm. In fact, this took place during the early days of our marriage and we did so on three days of Ramadan, bearing in mind that we did not break our fast during these days in the sense that we continued fasting without eating or drinking. This took place during the month of Ramadan, 1410 AH. In any case, the present Ramadan has come while we have not expiated or made up for the mistake we committed during Ramadan two years ago due to our ignorance regarding the liabilities resulting from such a mistake. Give us a Fatwa (legal opinion issued by qualified Muslim scholar), may Allah reward you!

A: If the case is as you mentioned, your fast was invalidated and both of you must make up for the days on which this took place. Since you delayed expiation without a legal excuse till a subsequent Ramadan came, each of you should make up for these days in addition to feeding one poor person, for every day you did so, an amount of 1.5 kg of the local staple food. Moreover, you must repent to Allah and ask His forgiveness.

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The sixth question of Fatwa no. 18647

Q 6: What is the ruling on someone who engaged in foreplay with his wife while fasting and ejaculated without intercourse, may Allah reward you?

A: If a husband engages in foreplay with his wife while fasting during Ramadan and ejaculates without intercourse, his Sawm (Fast) will be invalid and he should abstain from fast invalidators for the rest of the day. Moreover, he has to make up for that day (after Ramadan) and ask Allah for forgiveness. Anyway, he is not liable for a Kaffarah (expiation). So while fasting, we must guard our fasts against acts or words that nullify it or cause it to be defective. In this regard, a fasting person abstains from sexual desire, eating and drinking for the sake of Allah as authentically narrated from the Prophet (peace be upon him).

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Fatwa no. 15516

Q: I am a thirty-year-old young man. I am married and have children, praise be to Allah. I am, praise be to Allah, punctual in performing Obligatory Prayers. During Ramadan I offer 'Isha' (Night) Prayer, Tarawih (special supererogatory night Prayer in Ramadan) and Tahajjud (optional late night Prayer) in

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Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah). One Ramadan night, however, after performing Tahajjud I went shopping and all of a sudden saw a woman of great charm. To be honest, I was charmed by her but I sought refuge with Allah from the accursed Satan and went home without committing any sin. Anyway, it was in vain to try to sleep after performing Fajr (Dawn) Prayer as I was totally obsessed by the image of this woman. Meanwhile, my wife was lying beside me and I started foreplay with her with the woman's picture in my mind. To clarify more, my penis was at that moment between the thighs of my wife which caused me unconsciously to ejaculate. Upon this, I wished I had disappeared off the face of the earth before this could have happened. Please guide me; what should I do?

Actually, I made up for this day but I was told that I have to fast, in addition, for two consecutive months, which I cannot afford. Please, tell me in detail about the Kaffarah (expiation). Is it permissible for me to pay the value of food to be given to the poor in cash? If yes, how much does a Sa` (1 Sa` = 2.172 kg) equal in riyals. Please, answer me as soon as possible because I am so confused and Satan whispers many evil thoughts - Allah only knows how evil they are - to me. May Allah reward you with the best!

A: Sawm (Fast) during Ramadan does not stand for only abstaining from eating and drinking. Rather, it also entails that all the body organs fast, i.e. abstain from all things prohibited by Allah. Thus, a tongue should fast and thus abstain from backbiting, gossip and lying. Eyes should also fast refraining from looking at that which Allah prohibited

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to look at and ears should fast and thus refrain from listening to that which Allah prohibited to listen to. In this regard, Allah (Exalted be He) said: [﴿Tell the believing men to lower their gaze \(from looking at forbidden things\), and protect their private parts \(from illegal sexual acts\). That is purer for them. Verily, Allâh is All-Aware of what they do.﴾](#) In fact, giving free rein to one's gaze is a reason for inciting lusts and consequently committing sins. Therefore, we advise you to fear Allah and to lower your gaze and not to look at non-Mahram (not a spouse or an unmarriageable relative) women.

As for looking at that woman and then having foreplay with your wife which led to ejaculation during the daytime of Ramadan, you said you have made up for that day, which is the only obligation plus repenting to Allah. However, you are not duty-bound to any Kaffarah as it is entailed only by intercourse.



The first Question of Fatwa no. 21422

Q 1: My husband had foreplay with me during the daytime of Ramadan without intercourse which caused me to reach orgasm. Actually, I have regretted doing so and repented, but what am I obliged to do?

A: You should make up for that day. However, if this happened during Ramadan of a previous year before 1420 AH, you should make up for that day in addition to feeding a poor person for delaying making it up with no excuse.

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However, if the delay was due to a legal excuse, you do not have to feed a poor person.

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Kissing and touching during Sawm

Fatwa no. 13896

Q: What did `Aishah (may Allah be pleased with her) mean when she said (used to kiss and touch me?) (Related by Al-Bukhari)? What is meant in detail by "touch me" that is mentioned in the Hadith? Please guide me. May Allah reward you with the best!

A: Anyone who observes Sawm (Fast) has the Rukhsah (concession) to kiss and touch without having intercourse as long as he is able to control his lust. It was authentically reported on the authority of `Aishah (may Allah be pleased with her) that she said: (The Messenger of Allah (peace be upon him) used to kiss and touch (his wives) without having intercourse while observing Sawm; but he had the greatest control over his desire (as compared with you).) Also, it was authentically reported on the authority of `Amr ibn Abu Salamah (may Allah be pleased with them) (that he asked the Messenger of Allah (peace be upon him): "Can a fasting person kiss (his wife)? The Messenger of Allah (peace be upon him) said: "Ask her" -meaning Um Salamah- and she told him that the Messenger of Allah (peace be upon him) used to do that. Whereupon he said: "O Messenger of Allah, Allah pardoned you all your sins, the previous and the later ones. Upon this the Messenger of Allah (peace be upon him) said: "By Allah, I am the most God-conscious among you and I fear Him most among you.") We have issued a detailed fatwa (legal opinion issued by a qualified Muslim scholar) in this concern

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that explains the ruling on kissing and touching by the person observing Sawm that reads as follows:

Anyone who has desire and fears that he may release Maniy (sperm released on orgasm) if he kisses or touches without having sexual intercourse, it will be Haram (prohibited) for him to do that during Sawm. However, if anyone has desire and does not fear the release of Maniy but is unsure, it is Makruh (reprehensible) for him to kiss or engage in foreplay. This is because completing and protecting the validity of Sawm is an obligation while touching or kissing one's wife without having intercourse may invalidate the obligatory Sawm and so it is not permissible.

Yet, if one is not stimulated by kissing because of his ability to control his desire, illness or old age, he may then kiss and fondle his wife but without having intercourse. This is the case which `Aishah (may Allah be pleased with her) referred to when she said: (The Messenger of Allah (peace be upon him) used to kiss while observing Sawm; but he had the greatest control over his desire (as compared with you).) (Related by Al-Bukhari and Muslim) As the Messenger (peace be upon him) had control over his desire and did not fear having intercourse or ejaculating, it was permissible for him to kiss and engage in foreplay. The same applies to those who can control their desire from the Ummah (nation based on one creed) when kissing and engaging in foreplay. It was related by Abu Dawud on the authority of Abu Hurayrah (that a man asked the Prophet (peace be upon him)

about kissing (his wife) while fasting. He (the Prophet) allowed him to do so. Another person came and asked him about kissing while fasting and he did not allow him to do that. The one whom the Prophet (peace be upon him) allowed was an old man while the one whom the Prophet (peace be upon him) did not allow was a youth.)

Anyhow, if a person kisses and so on, and does not ejaculate, his Sawm is valid, but if he releases Maniy, his Sawm is invalidated and he must take Janabah Ghusl (full ritual bath to cleanse of sexual discharge). On the other hand, if a person secretes Madhy (white viscid fluid secreted due to sexual thoughts or desire), his Sawm is not broken according to the correct scholarly opinion.

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The second question of Fatwa no. 14283

Q 2: Does an erection due to kissing one's wife render Wudu', or Sawm (Fast) Batil (null and void), or Wudu' only? Another question: What is the ruling on wearing perfume while fasting; is it Haram (prohibited), or Makruh (reprehensible)?

A 2: Generally, as a fasting person, you should keep yourself away from acts which render Sawm incomplete, or Batil. The Prophet (peace be upon him) is reported to have said: [«When any one of you is fasting, he should neither have sexual relations with his wife nor behave impudently; and if anyone abuses him or quarrels with him he should say: "I am fasting."»](#) (Agreed upon by Al-Bukhari and Muslim). Yet, if you have already ejaculated Maniy (semen), your Sawm is Batil, and it is Wajib (obligatory) for you to make up for this day, and do

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Janabah-Ghusl (full ritual bath to cleanse of sexual discharge).

However, if you just kiss (while fasting) without ejaculation, this may lead to emission of Madhy (thin white viscid fluid secreted due to sexual thoughts or desire). Emitting Madhy while being in a state of Wudu' renders it invalid, so you should perform it again after washing the penis, and the testes (if you want to pray), but Madhy does not render Sawm invalid. These rulings are also applied to your wife. As for wearing perfume while fasting, there is nothing wrong with it, but you should avoid sniffing incense. However there is nothing wrong with perfuming clothes and turbans with it (incense).

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The third question of Fatwa no. 16061

Q3: Does kissing one's wife during the day in Ramadan without having sexual desire break Sawm (Fast)?

A3: When a fasting person kisses his wife, this does not break his Sawm. This is because the Prophet (peace be upon him) used to kiss his wives while he was observing Sawm. However, if anyone fears that his sexual desire may be aroused, he should not kiss his wife so as to keep his Sawm away from anything that might render it invalid.

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The first question of Fatwa no. 18083

Q1: While a man was observing Sawm (Fast) during the month of Ramadan, he engaged in foreplay with his wife without penetrating her until he discharged a few drops of semen; what should he do?

A1: If a man engages in foreplay with his wife and discharges semen while observing Sawm in Ramadan, his Sawm is invalid. He has to make up for this day and abstain from food, drink and sexual intercourse on this day until sunset. In addition, he has to turn to Allah (Exalted be He) in repentance for doing so and be determined not to do this again. This is because a fasting person should be keen on not engaging in anything that would render his Sawm invalid. The same applies to his wife if she has a sexual discharge.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 14148

Q: What is the juristic ruling on what I did last Ramadan as I masturbated on two days in the early morning? I was not ignorant about this act or its punishment, but I did it because I could not overcome my sexual desire, so I ask this question; what should I do now?

A: You should turn to Allah (Exalted be He) in repentance and seek His Forgiveness with regard to masturbation as it is a forbidden practice,

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particularly during the day of Ramadan. Moreover, you have to make up for the two days on which you broke your Sawm (Fast) after having masturbated.

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Fatwa no. 14147

Q: A young man says that at some point in the distant past he wronged himself and could not control his sexual desire, and Satan enticed him to have sexual intercourse with an animal. Rather, he used to perform the act of masturbation. He adds that he practiced masturbation while he was observing Sawm (Fast) during the month of Ramadan. He says that he knows masturbation is forbidden, but he did it out of ignorance that it renders Sawm invalid. He adds that he would keep observing Sawm by abstaining from food and drink during the day, enduring the hot weather and offering Salah (Prayer). His question is as follows:

1- Does he have to do anything with regard to Sawm of the days on which he practiced masturbation while observing Sawm? It should be taken into account that he does not know the exact number of those days.

2- Is it obligatory for him to offer a Kaffarah (expiation) for having sex with the animal?

These are the very words of his question. I would be grateful if Your Eminence could send us a clear and confidential answer to this question as I see him distressed and displeased with what he did. May Allah protect you as a pride for all Muslims!

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A: This young man has to turn to Allah in repentance for having sex with the animal and performing the act of masturbation. He should seek Forgiveness of his Lord. Besides, he must make up for the days on which he rendered his Sawm invalid by committing such sins. There is no Kaffarah for committing such sins, except for the Kaffarah prescribed for the delay of making up for these days. This Kaffarah is realized by feeding one needy person for each day he delayed making up for until the following Ramadan.

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Fatwa no. 15431

Q: During Ramadan, as soon as I reached my house before the Adhan (call to Prayer) of the Fajr (Dawn) Prayer I could not do anything except after performing the act of masturbation. I would begin performing the act of masturbation before the Fajr Prayer, but I would not finish and satisfy my sexual desire except after the Adhan. The worst matter is that I would sleep without performing the Fajr Prayer despite that I would observe Sawm (Fast). It is worth mentioning that I performed the act of masturbation for twenty nights in Ramadan. Is it Wajib (obligatory) on me to make up for the Sawm of those days? If so, how can I make up for those days? I would like to tell you that I have given up this practice completely, and all praise be to Allah! I would be grateful if you could guide me to the right practice with regard to this matter.

May Allah Almighty make all that you offer to the Muslim nation and the Muslims in the record of your deeds!

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A: The act of masturbation you performed after the Adhan of the Fajr Prayer renders your Sawm invalid. Therefore, you have to make up for the days when you performed the act of masturbation after the Adhan of the Fajr Prayer, along with offering Tawbah (repentance to Allah) regarding this practice. As for the act of masturbation you performed before the Adhan of the Fajr Prayer, it has nothing to do with Sawm as it happened before the due time of abstention from all that breaks Sawm. May Allah grant you and all Muslims guidance and success!

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The second question of Fatwa no. 16013

Q 2: A person performed the act of masturbation during the day in Ramadan and he could not emancipate a slave, observe Sawm (Fast) for two successive months, or feed sixty needy persons as a Kaffarah (expiation). It is worth mentioning that this person performed this act more than once during the day in Ramadan. What is the ruling on this?

A: Whoever performs the act of masturbation while observing Sawm during Ramadan commits a forbidden sin which renders Sawm invalid. Therefore, this person has to offer Tawbah (repentance to Allah) for and make up for that day but he does not have to offer any Kaffarah (expiation) as the Kaffarah is prescribed in Islam for the act of sexual intercourse during the day in Ramadan. The act of masturbation is not deemed as an act of sexual intercourse.

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The second question of Fatwa no. 16784

Q 2: A Muslim fellow, may Allah guide him, asked me about the ruling on performing the act of masturbation during the night of Ramadan. He wants to know if the ruling on this is like the ruling on performing the act of masturbation during the day of Ramadan.

A: The act of masturbation is forbidden, so it is impermissible to perform it by day or by night. Worse still, it is more offensive and detestable to do that in Ramadan because the act of masturbation is considered a violation of the sacredness and honor of such a holy month. If a person performs the act of masturbation during the day of Ramadan, the following things are Wajib (obligatory) on them:

- 1- Offering sincere Tawbah (repentance to Allah) for such an abominable act.
- 2- Completing the Sawm (Fast) of the days when they masturbate and their Sawm is rendered invalid.
- 3- Making up for the days when their Sawm was rendered invalid after Ramadan.

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The second question of Fatwa no. 14618

Q 2: What is the ruling on the person who was willingly exposed himself to sexual excitement during the day of Ramadan, so he could not control himself and performed the act of masturbation? Does he have to offer any Kaffarah (expiation) for that?

A: It is impermissible for a fasting person to intentionally break their obligatory Sawm (Fast). If

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a person ejaculates semen without having sexual intercourse, the Sawm is rendered invalid and they have to offer sincere Tawbah (repentance to Allah) for such a practice and make up for the day(s) when their Sawm was rendered invalid, but they are not required to offer any Kaffarah.

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Fatwa no. 15240

Q: I forgot that I was in Ramadan and was observing Sawm (Fast) when I sat beside a woman, and I later ejaculated, what should I do?

A: If you have Maniy (sperm released on orgasm) during the daytime of Ramadan without having intercourse, you should repent, ask for Allah's Forgiveness and make up for this day because the release of Maniy invalidates Sawm but you do not have to offer Kaffarah (expiation).

However, if another Ramadan comes and you did not make up for this day, you should then make up for the day and pay Kaffarah (expiation) because of delaying making up for the missed day. The Kaffarah is to feed a Miskin (needy) half a Sa` (1 Sa` = 2.172 kg) of wheat, dates, rice and the like of the staple food of the country.

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The first question of Fatwa no. 16629

Q 1: One morning in Ramadan, I had a sexual dream after Fajr (Dawn) Prayer and Maniy (sperm released on orgasm) was discharged. I know that masturbation in Ramadan is Haram (prohibited) but I cannot control these sexual dreams. I hope Your Eminence will answer my question whether my Sawm (Fast) was invalidated and if it was, am I a sinner and should I make up for this day? What else should I do to expiate breaking Sawm on this day?

A: Having a sexual dream does not invalidate one's Sawm because it was out of your control. However, you should take Janabah Ghusl (full ritual bath to cleanse of sexual discharge) to be ready for the Salah (prayer). The ruling on having a sexual dream is not the same as that of masturbation because with masturbation, one chooses to do it willingly while one does not in sexual dreams.

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The second and fourth questions of Fatwa no. 15627

Q 2: If a person is making up for the missed days of Sawm (Fast) of the blessed Ramadan and after he performs the Fajr (Dawn) Prayer and goes to bed, he has a wet dream; does he have to perform Janabah Ghusl (full ritual bath to cleanse of sexual discharge) when he wakes up and complete his Sawm or break his Sawm and make up for it the following day?

A: If a person is observing obligatory or supererogatory Sawm and after he goes to sleep

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he has a wet dream, this has nothing to do with his Sawm and does not render it invalid. The person has to perform Janabah Ghusl to be able to perform Salah (Prayer) provided that he sees semen. If he does not see semen, he is not required to perform Janabah Ghusl. As for the Sawm itself, it is valid in any case as having a wet dream occurs unwillingly.

Q 4: There is a refugee living with me who cannot observe Sawm due to an illness. Can he offer the Kaffarah (expiation) of feeding the needy to the other refugees living with us, taking into consideration that we all have the same living conditions? Or should he feed the needy when he returns to his homeland, Iraq?

A: It is Wajib (obligatory) on whoever cannot observe Sawm in Ramadan due to an illness and breaks the Sawm to make up for the missed days of Ramadan later on if they are able because Allah (Glorified and Exalted be He) says: [\(and whoever is ill or on a journey, the same number \[of days which one did not observe Saum \(fasts\) must be made up\] from other days.\)](#) As for the person who suffers from a chronic disease, they can feed a needy person for each missed day of Ramadan by giving the needy person half a Sa` (1 Sa` = 3 kg. approx.) of their common food. That person can offer such food to the needy living with him or to other needy people.

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Fatwa no. 15867

Q: I have committed a sin and I ask Allah (Glorified and Exalted be He) to help me find a solution to my problem with Your Eminence. I am a young man with a burning sexual desire. During the month of Ramadan, Satan tempted me and made me ejaculate semen after I had imagined there was a woman before me during the day of Ramadan while I was observing Sawm (Fast) though I am unmarried and I am about to take the second term exams. I am still a university student. I ask Allah Almighty to help me find a solution to my problem. What should I do? What is the solution to my problem? Is it Wajib (obligatory) on me to make up for this day and offer a Kaffarah (expiation)? I would be grateful if you could give me the ruling on this question, may Allah reward you with the best!

A: If you ejaculate semen during the day of Ramadan after imagining that there is a woman before you, there is no sin on you, but you have to dismiss such thoughts and seek to safeguard yourself through marriage because Allah (Glorified and Exalted be He) says: [\(Our Lord! Punish us not if we forget or fall into error\)](#)

Regarding the Ayah (Qur'anic verse) mentioned above, it was authentically reported that the Prophet (peace be upon him) said: [\(Allah said: "I have so done!"\)](#) Also, the Prophet (peace be upon him) said: [\(Allah forgives my Ummah \(nation based on one creed\) those \(evil deeds\) their souls may whisper or suggest to them as long as they do not act \(on it\) or speak.\)](#) (Agreed upon by Al-Bukhari and Muslim)

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Fatwa no. 14217

Q: During last Ramadan, my wife and I would sleep in bed and talk to each other while fasting. Sometimes I would have an erection and feel excited, then I would slip away but a small viscous and colorless spot would come out of my penis. Please take into consideration that when I have an erection when I am not with my wife, the same viscous colorless spot comes out after five minutes. Does this invalidate Sawm (Fast) and should I take Janabah Ghusl (full ritual bath to cleanse of sexual discharge)? I hope you could clarify this point for me.

A: Discharge of Madhy (thin white viscid fluid secreted due to sexual thoughts or desire) does not invalide Sawm according to the more correct of the two scholarly opinions. What you asked about is Madhy and when it is emitted, it is obligatory to perform Wudu' (ablution) after washing the penis and the testicles based on the Sahih (authentic) Hadith reported from the Prophet (peace be upon him) in this regard. If the Madhy gets on one's body or clothes, it is sufficient to sprinkle water on it; one does not have to wash it.

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The first question of Fatwa no. 18937

Q 1: I am a woman who was ignorant that a woman putting her hand into her vagina for cleansing renders Sawm (Fast) invalid. I continued to do so for many years. Now I am making up for the missed days of Ramadan. Is it **Wajib** (obligatory) on me to offer a **Kaffarah** (expiation) by feeding the needy? What is the amount of such a **Kaffarah**? It is worth mentioning that I did so out of ignorance and I cannot observe Sawm except in winter.

A: The act of putting the hand into the vagina does not render Sawm invalid unless it results in sexual discharge out of sexual desire. When it results in sexual discharge, it renders Sawm invalid and it is **Wajib** on a woman to make up for it only. If the following Ramadan comes and she has not yet made up for these days with no excuse, she has to both make up for the days and feed a needy person by giving half a Sa` (1 Sa` = 3 kg. approx.) of the common food in her country for each of the missed days of Sawm. In addition, she has to offer **Tawbah** (repentance to Allah) for delay and determine not to return to that act in the future.

However, putting the hand into the vagina without having sexual discharge does not render Sawm invalid or requires making up for such days.

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The second question of Fatwa no. 20385

Q 2: Is it permissible for a couple to observe Sawm (Fast) after having sexual intercourse even though they slept until the break of dawn without taking Janabah Ghusl (full ritual bath to cleanse of sexual discharge)?

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A: When a couple have sexual intercourse during the last part of the night before the break of dawn and then hold the intention of Sawm at dawn even before taking Ghusl, their intention of Sawm is valid and they can take Janabah Ghusl afterwards.

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The first question of Fatwa no. 16339

Q 1: A young man committed the sin of Zina (sexual intercourse outside marriage) two hours before the Fajr (Dawn) Prayer. He could not perform Janabah Ghusl (full ritual bath to cleanse of sexual discharge), but he had Suhur (pre-dawn meal before the Fast) and intended to observe Sawm (Fast). Three hours and a half before the Zhuhr (Noon) Prayer, he performed the Janabah Ghusl. What is the ruling on his Sawm?

A: There is no doubt that Zina is major act of disobedience and an abominable sin. Allah (Exalted be He) says: [﴿And come not near to unlawful sex. Verily, it is a Fâhishah \(i.e. anything that transgresses its limits: a great sin\), and an evil way \(that leads one to Hell unless Allâh forgives him\).﴾](#) Therefore, it is Wajib (obligatory) for a Muslim to avoid Zina and all ways leading to it. Whoever practices Zina must hastily offer sincere Tawbah (repentance to Allah), perform good deeds and protect their private parts from all that Allah has forbidden. As for what is mentioned by the questioner that he remained Junub (person in a state of major ritual impurity) until he had Suhur and began Sawm, his Sawm is valid, but it is impermissible for him to abandon the Fajr Prayer and delay the Janabah Ghusl

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until noon. It was Wajib on him to hastily perform Ghusl and offer the Fajr Prayer along with Tawbah from Zina and determining not to commit this sin again.

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The third question of Fatwa no. 16591

Q3: Is it permissible for a person who gets up Junub (person in a state of major ritual impurity) to observe Sawm (Fast) and what was reported from the Prophet (peace be upon him) in this regard?

A: It is permissible for a person to intend Sawm while he is Junub and he can take Janabah Ghusl (full ritual bath to cleanse of sexual discharge) afterwards because it was reported that the Prophet (peace be upon him) would sometimes get up at the appointed time of Fajr (Dawn) Prayer while he was Junub and would then intend Sawm and then perform Ghusl.

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The first question of Fatwa no. 20970

Q 1: With regard to supererogatory Sawm (Fast), one may have the intention to observe Sawm on a particular day but when they get up in the morning, they find themselves in a state of Janabah (major ritual impurity related to sexual discharge). What is the ruling on this matter? Should they complete the Sawm?

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A: If one observes Sawm at the time when abstention from all that breaks Sawm abstention is due while they are in a state of Janabah, their Sawm is valid. This ruling is based on the Hadith related by Al-Bukhari and Muslim on the authority of Umm Salamah (may Allah be pleased with her) that she said: [\(At times Allah's Messenger \(peace be upon him\) used to get up in the morning in the state of Janabah out of sexual relations with his wives, not out of a wet dream. He would not break his Sawm or make up for it later on.\)](#)

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Nullifiers of Fasting

The third question of Fatwa no. 18424

Q 3: What nullifies fasting?

A: There are numerous things which nullify fasting, to mention but a few:

1- Sexual intercourse: if the fasting person, who is of sound mind and resident, has sexual intercourse during the days of Ramadan, their fasting is no longer valid. Thus, one must make up for that day, plus the Kaffarah (expiation), i.e. emancipating a believing bondsman, and if one fails to find a bondsman they have to fast two successive months, and if they are unable to do so, then they are to feed sixty Miskin (a needy person), i.e. giving half a Sa` (1 Sa` = 2.172 kg) of the staple food each, namely, 1.5 kg approximately. A woman shares the same ruling if she is resident, of sound mind, and not coerced.

2- Ejaculation: resulting from kissing, touching (a woman's body), or gazing (stealthily at women). Thus, one's fast is no longer valid, and one has to make up for that day only, without Kaffarah.

3- Intentional eating and drinking. However, if someone eats or drinks forgetfully their Sawm (Fast) remains valid. This includes all that enters one's stomach, such as food or water. In addition, there is what is called Sa`ut, which means sniffing water into one's stomach through the nose. Also, medical nutrients nullify one's fasting.

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All these invalidate one's fasting and require Kaffarah.

4- Intentional bloodletting: whether through Hijamah (cupping) or drawing a large quantity of blood; all such things invalidate one's fasting and require Kaffarah.

5- Intentional vomiting: to eject the stomach contents, i.e. food and drink, through the mouth. This invalidates one's fasting and requires Kaffarah, but if one vomits unintentionally, then the fast remains intact.

In brief, these are the nullifiers of Sawm. However, some Muslim scholars, may Allah have mercy on them, fully explained these rulings that cannot be mentioned in detail here.

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Fatwa no. 14328

Q: An inquirer mentions in his question that sleep overwhelmed him one night in Ramadan. He woke up being thirsty and the dawn broke, so he drank. What is the ruling?

A: If you are quite sure that the dawn broke and you drank intentionally, it obligatory on you to make up for that day and ask Allah (Exalted be He) for forgiveness.

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The first and fourth questions of Fatwa no. 16328

Q 1: A man doubts whether or not dawn has broken and he wants to eat Suhur (pre-dawn meal before the Fast), what should he do?

A: The basic principle is that as long as night remains it is permissible for a Muslim to have food and the like. One should not abstain from food until the break of dawn, whether through observing or hearing a reliable Mu'adhin (caller to Prayer) announces the break of dawn.

Q 4: What is the Du`a' (supplication) required from the fasting person before breaking his fast?

A: Du`a' is preferable during the breaking of the fast, as it is related by Abu Dawud upon the authority of Ibn `Umar (may Allah be pleased with them both), who said: [\(The Prophet \(peace be upon him\) used to say upon he broke his Sawm \(Fast\): "Thirst has gone, the arteries are moist, and the reward is sure, In sha'a-Allah \(if Allah wills\)."\)](#) And it is related by Mu`adh ibn Zuhrah that [\(the Prophet \(peace be upon him\) used to say when he broke his fast: "O Allah, for Thee I have fasted, and with Thy provision I have broken my fast."\)](#) (Related by Abu Dawud with a weak Sanad [chain of narrators]). It is recommended to supplicate to Allah as much as you can, invoking Allah with good supplications, for the supplication of a fasting person is not rejected during the fast and upon breaking it as well.

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Fatwa no. 13888

Q: During Ramadan, I woke up 7 minutes after Fajr (Dawn) Prayer to drink, and I did not know whether the call to Prayer had been made. A friend told me not to drink until we confirmed whether the dawn had come in. However, I drank, and afterwards he informed me that Fajr Prayer had been called 7 minutes before. Knowing that I fasted the entire day, is it obligatory on me to offer Kaffarah (expiation) and make up for that day? What is the ruling?

A: It is obligatory on you to make up for that day, and there is no Kaffarah upon you.

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The second question of Fatwa no. 14419

Q 2: During Ramadan one night I was sleeping at my cousin's home, who is my brother-in-law as well. We were in the desert where there were no mosques nearby

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and the village is far away from us. I slept after having my Suhur (pre-dawn meal before the Fast), and woke up suddenly, asking my wife: "What is the time right now?" She replied: "It is 4 o'clock." However, the Fast starts at a quarter to five. In other words, only a short time was left; so, I slept again and when I woke up, I thought I did not sleep for a long time. In addition, my wife put a glass of water near me while I was asleep, so that I could drink before the time of Imsak (time of day that marks the beginning of the Fast). I said to myself: "There is enough time left," and then I drank. After going out of the tent, I found the dawn had broken but the sun had not risen yet, as it was approximately a quarter past five because I did not have a watch at the time. What is the ruling?

A: It is obligatory on you to make up for the day on which you drank after daybreak. In other words, your fast was invalidated.

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Fatwa no. 20943

Q: I used to stop drinking in Ramadan after hearing Iqamah (call to start the Prayer) of the Fajr Prayer at dawn. I continued doing this after reaching the age of Taklif (meeting the conditions to be held legally accountable for actions). This was out of ignorance, as there was no one to

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guide me. Allah knows that I do not exactly know the number of days on which I used drink until hearing the Iqamah; however, I know the number of years, namely nine months of fasting, of which I have fasted nearly one month and a half as expiation.

A: It is obligatory on you to make up for the months in which you did not abstain from food until hearing the Iqamah, as you ate and drank during daylight hours. You are to blame because you should have asked and consulted (Muslim scholars) regarding this matter, but you did not. In this regard, Allah (Exalted be He) states: **and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Saum (fast) till the nightfall.** Also, it is obligatory on you to make up for that period and to give Kaffarah (expiation) due to delaying fasting for another Ramadan, i.e. feeding Miskin (a needy person) for every day, which is 1/2 Sa` (1 Sa` = 2.172 kg) of the staple food, such as, barely or the like which equals approximately 1.5 kg.

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Fatwa no. 15704

Q: When my mother prepared the Suhur (pre-dawn meal before the Fast), I overslept then woke up and started eating. After a while, I heard a distant sound and could not discern whether it was Adhan (call to Prayer), Iqamah (call to start the Prayer) or mere taking. I kept eating and drinking until the nearby Masjid (mosque) pronounced the Iqamah; thereupon, I stopped eating and drinking and took out what I had in my mouth. What is the ruling on what I did?

A: You have to make up for the day on which you ate and drank while the Iqamah of the Fajr (Dawn) Prayer was being pronounced, for you ate and drank during daylight while you should have asked and been careful, but you did not. Allah (Glorified and Exalted be He) says: [﴿and eat and drink until the white thread \(light\) of dawn appears to you distinct from the black thread \(darkness of night\), then complete your Saum \(fast\) till the nightfall.﴾](#)

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Fatwa no. 14317

Q: A person heard the Adhan (call to Prayer) for Maghrib (Sunset) Prayer according to local time in Cairo, thinking it was according to local time in Alexandria and then he had Iftar (breaking the Fast). What is the ruling on this? May Allah reward you with the best!

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A: If this person broke the Fast before the sun sets in the city where they are, they should make up for that day.

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Fatwa no. 17313

Q: The muezzin pronounced Adhan (call to Salah) for Maghrib (Sunset) Prayer at 5:37 p.m. and Madfa` Al-Iftar [the canon signaling Iftar (breaking the fast) time] sounded at the same time followed by other muezzins pronouncing Adhan, and thus, people started breaking their fast. Those muezzins thought that the time of Maghrib had already started and the sun had set because it was cloudy, although the official time of Maghrib as set in the calendar and determined by the Department of Astronomy in the University of King Saud was at 5:45 p.m. Then Madfa` Al-Iftar sounded again at this time and other muezzins pronounced Adhan and some people started breaking their fast at that time. Your Eminence Shaykh, people are confused; some of them believe fast of that day was nullified and must be made up for due to such negligence of determining the right time, since the clock was available and they could know the exact time. Others said: you do not have to make up for this day, and the one who carries this sin and who should make up for the day is the one who caused this problem. Therefore, we request Your Eminence to quickly resolve this issue, so that this problem will be settled. May Allah grant you success and guide your steps on the Straight Path.

A: If the case is as you mentioned, then they should make up for that day, because they broke their fast before

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the due time of breaking fast and due to their negligence in determining the right time.

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Fatwa no. 16850

Q 1: Some fasting people break their Sawm (Fast) when the sun sets without waiting for the Adhan (call to Prayer) of the Maghrib (Sunset) Prayer; what is the ruling on this?

A: Iftar (breaking the Fast) is only permitted after making sure that the sun has set. Allah (Exalted be He) says: [﴿then complete your Saum \(fast\) till the nightfall﴾](#) There are many Hadiths reported from the Prophet (peace be upon him) in this regard, such as his saying: [﴿When night falls from this side and the day vanishes from this side and the sun sets, then the fasting person should break his fast.﴾](#)

The way of ascertaining that the sun has set is either sighting the sunset or announcing Adhan by a Mu'adhin (caller to Prayer). Accordingly, it is unanimously not permissible to break Fast before sunset, and anyone who does so is sinful and should make up for this day.

Q 2: What is the degree of authenticity of the Hadith where the Prophet (peace be upon him) is reported to have ordered the Sahabah (Companions of the Prophet) to break their Fast when hearing the Adhan being pronounced by Bilal?

A: The authentically reported Hadith from the Messenger (peace be upon him) in this regard is the one that reads: [﴿Bilal pronounces the Adhan at night,](#)

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[so carry on taking your meals \(eat and drink\) until the Adhan is pronounced by Ibn Um Maktum. ﴾](#)

This Hadith has to do with Suhur (pre-dawn meal before the Fast) not Iftar. It was reported because Bilal (may Allah be pleased with him) used to pronounce the Adhan a short time before the break of dawn to awaken those who were sleeping and alert people that it was time to get up, while Ibn Um Maktum did not use to pronounce the Adhan until the dawn had broken.

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The second question of Fatwa no. 18559

Q 2: What is the ruling on breaking one's Sawm (Fast) a short time ahead of sunset? Will this Sawm be counted?

A: The time of Sawm begins at the break of the second dawn and lasts until sunset. If someone observing Sawm eats before sunset, their Sawm is invalidated and they should make up for it if the Sawm is Wajib (obligatory), but if the Sawm is Nafilah (supererogatory), there is no blame on them for what they did and they do not have to make up for it.

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The seventh question of Fatwa no. 20941

Q 7: What is the ruling on breaking one's Sawm (Fast) in Ramadan whether with or without a legal excuse?

A: Anyone who breaks Fast in Ramadan without a valid excuse is to be considered a sinner and has to make it up. However, if a person breaks his fast by having sexual intercourse during the daytime in Ramadan, he should pay the Kaffarah (expiation) which is to emancipate a believing slave; if he could not do this, he should fast for two consecutive months; otherwise, he should feed sixty needy persons. This Kaffarah should be made by both the husband and his wife. But if someone breaks their fast due to a valid excuse, such as sickness or travel, they should make it up and there is no sin on them.

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The second question of Fatwa no. 16801

Q 2: Some of my co-workers smoke while I am fasting the six days of Shawwal; does the smell of smoking invalidate Sawm (Fast)? Please note that I do not smoke, all praise be to Allah.

A: Someone's Sawm is not invalidated if dust or smoke get into their throat, for this is beyond their control. However, you should advise the people who smoke to give up and repent from smoking, because it is Haram (prohibited) and a sin.

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Fatwa no. 19217

Q: What is the ruling on the smoke of the fire when wood or similar materials get burned during the day of the month of Ramadan? Does this smoke break the Sawm (Fast) of the one who is fasting if he smells it or not?

A: If the smoke goes into his throat unwillingly, then it does not affect his Sawm.

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Fatwa no. 21734

Q: I want to stop smoking and I ask Allah to help me achieve this goal. My question is:

There is a patch placed on the arm which helps the smoker to get over the difficulty of stopping smoking. Is it allowed to use this patch during Ramadan, taking into consideration that this patch automatically produces the nicotine substance whenever the body needs it? Please provide me with the answer, may Allah reward you well.

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A: We ask Allah to guide you to repent from the habit of smoking and to help you stop, since it is extremely harmful and has no good at all. As for your question with regard to the permissibility of using a patch which is stuck to the arm and helps you stop smoking, and whether is it permissible for you to use it during Ramadan while you are fasting or not; our answer is that it is not permissible for you to use that patch, since we have asked the specialists about this patch and they said that it provides the body with nicotine that reaches the blood. Therefore, this will invalidate fasting the same way smoking does, because the effect of both is the same. On the other hand, you should have a strong determination to stop smoking by another means, since there are many people who repented and stopped smoking without using this patch. Remember that whoever abandons something for the sake of Allah, He will replace him with something better than it.

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The first question of Fatwa no. 16480

Q 1: What is the evidence that if someone who breaks their fast during the daytime in Ramadan should offer Kaffarah (expiation) by fasting for sixty consecutive days?

A: According to the correct scholarly opinion, anyone who breaks their fast intentionally on a day in Ramadan, without a Shar`y (Islamically lawful) excuse they should repent to Allah (Exalted be He) and make up for this day. Fasting for sixty days is concerned with the Kaffarah for having sexual intercourse during the daytime in Ramadan, particularly

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that there is a Sahih (authentic) Hadith reported in this regard. As for breaking one's fast without having sexual intercourse, there is no evidence that Kaffarah is obligatory in this case, as far as we know.

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Fatwa no. 14489

Q: A woman got some dust in her eyes and so she washed her eyes with water; what is the ruling on her Sawm (Fast)?

A: If the reality is as you mentioned, the woman's Sawm is valid and washing dust from the eyes does not affect her Sawm.

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The fourth question of Fatwa no. 18999

Q 4: What is the ruling on having Iftar (breaking the Fast) forgetfully during the daytime in Ramadan?

A: Anyone who unintentionally breaks his fast during the daytime in Ramadan should complete Sawm (Fast) and there is nothing wrong with him. Allah (Exalted be He) says: [﴿Our Lord! Punish us not if we forget or fall into error﴾](#)

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The Prophet (peace be upon him) said: [﴿If anyone eats or drinks forgetfully while fasting, he should complete his Sawm, for it was Allah \(Exalted be He\) Who fed him and gave him drink.﴾](#) (Agreed upon by Al-Bukhari and Muslim)

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The third question of Fatwa no. 19898

Q 3: What is the ruling on the fasting person who swallows dust while performing Tayammum (dry ablution with clean earth)?

A: The Sawm (Fast) remains valid as long as they do not swallow the dust deliberately. This is based on the general meaning of the Hadiths which excuse unintentional actions committed by individuals of the Muslim Ummah (nation based on creed) as well as actions which they do under duress. The same applies to swallowing one's saliva after performing Wudu' (ablution).

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The first and second question of Fatwa no. 19051

Q 1: One day during Ramadan I had some tea

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at Suhur (pre-dawn meal before the Fast). I slept without washing my mouth. When I woke up, the taste of tea was still in my mouth. Do I have to make up for that day?

A: Your feeling of the taste of tea after waking up in the morning does not invalidate your Sawm (Fast). The feeling of the taste does not nullify the Sawm. Therefore, your Sawm is valid and you are not required to make up for that day.

Q 2: One day during Ramadan I felt I had swallowed water as I was performing Madmadah (rinsing the mouth). What is the ruling on that?

A: Unintentional swallowing of water while performing Madmadah (rinsing the mouth) does not invalidate the Sawm (Fast). One is not required to make up for that day. This is based on the Ayah (Qur'anic verse) in which Allah (Exalted be He) states: [\(Allâh burdens not a person beyond his scope.\)](#) However, to be on the safe side one may make up for that day if they happen to rinse their mouth or sniff water excessively. This is to avoid the divergent opinions of scholars. This is based on the Hadith in which the Prophet (peace be upon him) forbade excessive rinsing of the mouth. The Prophet (peace be upon him) is reported to have said to Laqit

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ibn Sabrah: [\(Sniff with water well except when you are fasting.\)](#)

Q 3: One day during Ramadan, which was the month that I reached puberty, I remember that I had masturbated or something similar. I did not know that the Sawm (Fast) was more than just abstaining from food, so when I became aware that I had invalidated my Sawm, I ate a piece of bread. How can I make Kaffarah (expiation) for that day?

A: Whoever stimulates themselves by masturbating or causes themselves to discharge semen while not in the act of having sexual intercourse their Sawm is invalid. Accordingly, you are required to make up for that day. If no semen is discharged, the Sawm remains valid; however, you must offer sincere Tawbah (repentance) to Allah for committing this illicit act. You should not have broken your Sawm by masturbating, but because it was done out of ignorance, you are only required to offer sincere Tawbah and make up for that day. If, without a valid excuse, you happen to delay making up for that day until the next Ramadan has started, you must make up for that day as well as feed one Miskin (needy) for that delay.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



Fatwa no. 16687

Q: One night in Ramadan, I woke up to have my Suhur (pre-dawn meal before the Fast) and after finishing it, I had a flavored drink. As the dawn had not yet come, I said I would wait for a while then go to the Masjid (mosque) to offer Salah (Prayer), intending to clean my mouth in the Masjid preparing for Sawm (Fast) before the Adhan (call to Prayer) was pronounced. However, while still waiting I overslept and only woke up after the Fajr (Dawn) Prayer was due. When I woke up, I found the taste of the flavored drink was still in my throat, so I spat it out and then washed my mouth; is my Sawm on this day valid? If not, what should I do?

A: Having the remains of food in between the teeth after the break of dawn falls under either one of two cases:

- 1- If there is only a small amount of food remaining in the mouth that cannot be spat, it does not affect the validity of the Sawm, even if it reached the person's throat, for this is unavoidable.
- 2- If there is a lot of food remaining in the mouth, and the person spat it out, the Sawm is valid. But, if the person swallowed it intentionally, the Sawm is invalid according to the majority of scholars.

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Accordingly, you did well by spitting the remains of food from your mouth and hence, your Sawm is valid In sha'a-Allah (if Allah wills). A Muslim should be cautious with regard to religious matters.

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The fifth question of Fatwa no. 20799

Q 5: During Sawm (Fast), I had phlegm in my throat and I swallowed it; does this invalidate Sawm?

A: If the phlegm does not reach the mouth, there is nothing wrong if the fasting person swallows it.

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Fatwa no. 14577

Q: On the first day of Ramadan and after offering the Fajr (Dawn) Prayer, I vomited unwillingly; does this nausea and vomiting affect my Sawm (Fast)? I hope Your Eminence would answer me. May Allah protect and take care of you. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you.)

A: If you vomit during the daytime in Ramadan unwillingly,

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your Sawm is valid and you do not have to make it up. It was related by Abu Dawud, Al-Tirmidhy, and others on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: [\(Anyone who has a sudden attack of vomiting while fasting is not required to make it up, but anyone who vomits intentionally must make it up.\)](#)

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Fatwa no. 14491

Q: Is it permissible for a Muslim to use nose drops while observing Sawm (Fast) during Ramadan?

A: It is not permissible to use nose drops during the daytime in Ramadan, as the nose has an opening to the stomach, and so some of the drops that are put into the nose will enter the stomach and so it will invalidate one's Sawm.

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Fatwa no. 20102

Q: A woman used nose drops during the daytime of Ramadan, as she was in need of it,

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for she could not breathe well without it. She kept on using it for some days and repeated it for three or four Ramadans; she does not remember exactly. She knows that using nose drops during the daytime of Ramadan breaks the fast if it reaches the throat and she felt the bitter taste of the nose drops several times in her throat. Is her past Sawm considered invalid? What should she do?

A: If it is necessary for a fasting person to use nose drops, there is nothing wrong in this and the Sawm is valid unless the person tastes the nose drops in the throat. Hence, the Sawm is invalid and the person should make up for this day if it is obligatory Sawm.

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Fatwa no. 18084

Q 1: Toothpaste contains some sugar ingredients which a person tastes while using it, keeping in mind that the normal taste of food takes place by the dissolution of the tasted material within the saliva, and then penetrating it into taste senses. Thus, if the tasted material dissolves within the saliva, then, most probably, no one can avoid swallowing it.

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A- Is it allowed for a fasting person to use toothpaste, keeping into mind that he can use the toothbrush only?

B- What is the ruling on using mouthwash (rinsing the mouth)?

C- It is reported through a good chain of transmission from Ibn 'Abbas (reported in Al-Irwaa', 937) that he (may Allah be pleased with him) did not see any harm in tasting honey, oil and similar foods and then spitting it out while one is fasting. This view is also reported from some righteous predecessors. Thus, after you got to know the way in which food is tasted, what is the ruling on tasting food by a fasting person?

A 1: There is no harm in using toothpaste during Sawm (Fast); however, one should spit out what has been dissolved of it in the mouth, and if something from it went unintentionally inside the throat, it will not affect his fasting. By the same token, there is no harm in using mouthwash which includes medications provided that one will spit it out and nothing from it goes intentionally into his throat. The same ruling applies to tasting food, there is no harm in doing it as long as one will spit it out and not swallow it.

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Q 2: Sometimes the dentist or dental student or technician may rub dental fillings; this makes dust rise up; does inhaling this dust break Sawm (Fast)?

A: It is not permissible for the fasting person to inhale dust on purpose, but there is no problem if it has risen up and entered their throat against their will.

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Q 3: The dentist has to give the patient a shot in the mouth

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for the sake of local anesthetization, which does not have any nutritional elements. Does this affect Sawm (Fast), taking into consideration that the patient can delay the treatment until night time or even until after Ramadan?

A: There is no harm in giving a fasting person a shot in the mouth or in another organ of the body for the sake of local anesthetization in order to get treated, because this shot does not have any nutritional elements.

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Q 4: A dentist may sometimes need to give intravenous or intramuscular injections of non-nutritious substance to a patient. Does this invalidate the Sawm (fast) of the patient, bearing in mind that they can postpone the injection until nightfall or until after Ramadan?

A: There is nothing wrong with injecting a fasting person with a non-nutritious substance if they are in need of it to cure a disease. However, it is better to postpone the injection until nightfall to be on the safe side.

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Q 5: The dentist uses water to cool the dental carving pick. Does the patient's unintentional swallowing of this water affect Sawm (Fast), taking into consideration that one can delay the treatment until night time or even until after Ramadan?

A: There is no harm in putting water in the mouth of the fasting person for the sake of treatment and other purposes, on the condition that one will not intentionally swallow it. If some of this water goes unwillingly into his throat, then there is no blame on him; however, one will be on the safe side if he delays the treatment until night time or until after Ramadan.

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Q 6, 7: Does bleeding caused by extraction of a tooth invalidate Sawm (Fast), given the fact that the patient can postpone the remedy until nightfall or even until after Ramadan?

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Is there any sin on the dentist for examining the patient's teeth? Should he postpone the medical examination?

A: It is permissible for the fasting person to extract their molar tooth. However, they should avoid swallowing the blood cause by extraction. There is nothing wrong if the dentist examines the teeth of a fasting person.

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Q 8: The dentist uses some substances which the patient can feel their taste or smell. Does the existence of their taste or smell in the mouth affect Sawm (Fast), taking into consideration the fact that the patient can delay the treatment until night time or even until after Ramadan?

A: If the fasting person needs to treat his teeth during Sawm, then there is no harm in doing that, but he needs to be very careful of any medication or its remnants' going into his throat; however, if something goes into his throat unwillingly, then there is no blame on him.

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Q 9: If it is more preferable for a dentistry patient to delay treatment until night time, then the dentistry students will not find patients to practice the treatment of the patients during the day time of Ramadan, because the study is only during the day time. If this is the case, then is it considered a justification for the patient to accept treatment during the day time in spite of the possibility of swallowing blood, water and taking a shot of anesthesia for treatment?

A: If the goal behind the treatment of the teeth during the day time of fasting is only for the practice of the dentistry students without the patient's need for this treatment, then in order to be on the safe side, one should avoid

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the treatment during the day time and the practice should be delayed until after Ramadan in order to protect one's Sawm (Fast).

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Q 10: If a man's gum bleeds because of a disease or due to pulling out a tooth and the fasting person swallows the blood, then what is the ruling on this regard?

A: If the gum of the fasting person bleeds because of treatment, then it is an obligation upon him to spit it out of his mouth, and if some of this blood goes into his throat unwillingly, then there is no blame on him.

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Q: What is the amount of bleeding caused by Hijamah (cupping) which invalidates a person's Sawm (Fast)? Does a person's Sawm become invalid if they bleed extensively during performance of an oral surgical operation?

A: Hijamah invalidates Sawm according to the correct opinion maintained by scholars. This is based on the Hadith which reads: [\(A man who cups or gets himself cupped will have their Sawm broken.\)](#)

The same applies to withdrawing a large amount of blood from the fasting person. However, Sawm will continue to be valid if blood is emitted because of a surgical operation. This is because emission of blood in this case is not out of the patient's own will.

Q 12: Dentists advise trimming Siwak (tooth-cleansing stick) every twenty four hours to keep its active constituent Does Sawm (Fast) become invalid because of using a new Siwak or a new part of it, given the fact that the person may swallow the wicks on the Siwak which break inside the mouth?

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A: There is nothing wrong if a fasting person uses the new Siwak or the trimmed one. However, one must spit the wicks that get broken out.

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Q 13: There is a mouth freshener spray on the market, which when used may condense into liquid. Is it permissible for a fasting person to use it to remove the bad smell coming from the mouth?

A: Yes, it is permissible for the fasting person to use such spray, if only it is only a mist of air, but if it contains liquids or dissolved substances, it must be spat out.

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Q 14: A- Is it permissible for a physician under ordinary circumstances to break his fast if he feels fatigue during treating patients, and sometimes performs many operations that may last for a long time. In such a case what is the ruling? Does this ruling change in cases of emergency?

B- Is it permissible for a patient to break his fast due to a toothache?

A: It is not permissible for a physician to break his fast during treating his patients, unless serious cases require him to break his fast in order to treat them. In such a case, it is permissible for the physician to break his fast to save a person verging on death. If someone is suffering toothache and needs to break their fast, it is permissible for them to do so, for the sick are permitted to break their fast.

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The second question of Fatwa no. 16029

Q 2: Is it permissible for a fasting person to have their molar or tooth pulled out?

A: Yes, it is permissible for a fasting person to have their tooth pulled out, but it is preferable to do this at night. However, there is nothing wrong in this if done during the day. But the person should be cautious not to let any blood spill from his mouth into his stomach.

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The third question of Fatwa no. 19477

Q 3: Donating blood during Ramadan

A- Does donating blood during Ramadan break one's fast, especially as it is medically known that this process has no side effects on the fasting person; in addition, they can carry out their daily activities normally?

B- Does blood donation during Ramadan break one's fast if this leads him to faint? Fainting occasionally occurs due to lack of blood flowing to the brain; therefore, we lift the legs of

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the donor up and put his head downward until he regain consciousness without any harm to him. However, such cases are very usual.

C- There is another kind of blood donation, i.e. donation of blood components and returning the unnecessary components to the donator's body. This new and unique method called APHERESIS. A highly technical device is used in this process. It is designed to draw a limited quantity of blood from the donor's body and then separate the blood components from each other. In doing so, it takes the required components, such as plasma, platelets and red blood cells, then the white cells go back directly to the donor's body together with a chemical anti-clotting substance to the quantity returned to the donor. This substance enters into the donor's body through the blood cells as mentioned earlier. The process takes place four to five times per hour, during which the donor lies down on the apparatus till the end. It draws the quantity required from the blood cells, then returns the remaining cells to the donor.

Does this kind of blood donation invalidate the fast of a Muslim, taking into account that this method is of less pressure on the donor's body

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in comparison with the ordinary process of blood donation?

A: Blood donation invalidates one's fast, because it is generally similar to Hijamah (cupping). The Prophet (peace be upon him) is reported to have said: [\(The man who cups and the man who has himself cupped brake their fast.\)](#) Similarly, a person to whom blood is transfused breaks their fast as well.

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The first question of Fatwa no. 21642

Q 1: I suffer from nosebleed, especially in hot weather, and sometimes during Istinja' (inhaling and exhaling water nasally) for Wudu' (ablution) so I have to raise my head upwards and the blood goes into my stomach. Is this considered Haram (prohibited)? Does the following Ayah (Qur'anic verse) apply to me? Allah (Exalted be He) says: ﴿Forbidden to you (for food) are: Al-Maitah (the dead animals - cattle - beast not slaughtered), blood, the flesh of swine﴾ Is my Sawm (Fast) valid?

A: The blood flowing down from your nose into your throat due nose bleeds or the like is involuntary; thus, there is no sin, but you should try to get rid of it through your mouth as much as you can.

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Fatwa no. 14245

Q: While observing Sawm (Fast) I notice that my gum bleeds, especially while performing Wudu' (ablution). I wait until the bleeding stops and then I perform Salah (Prayer); however, my gums bleed again while performing Salah and the blood leaves a bitter taste in my mouth. Is it Wajib (obligatory) on me to make up for that day?

A: If your gums bleed while observing Sawm, you have to spit it out of your mouth. However, if it goes into your throat unintentionally, there is no blame on you and your Sawm is valid. However, if you intentionally swallow the blood that enters your throat, it is Wajib on you to make up for that day.

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Fatwa no. 14230

Q 1: When I was fifteen years old, i.e., after puberty, I broke my Sawm (Fast) on two or three days in Ramadan because I felt thirsty, not being aware of the great sin in breaking one's Sawm intentionally.

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I have not made up for those days until now, though I am now fifty. I am deeply regretful and ask Your Eminence: do I have to make up for the missed days or what should I do?

A: It is Wajib (obligatory) on this woman to make up for the missed days of Ramadan since the age of puberty and give Kaffarah (expiation) to the needy for every day, i.e., 1/2 Sa` (1 Sa` = 2.172 kg) of dates, or barely, or similar staple food of your country, due to her unexcused delay in making up for the missed days until the following Ramadan came.

Q 2: A woman developed diabetes at her advanced age and whenever she observes Sawm (Fast) in Ramadan she experiences some light bleeding from her palate and throat. She fears that this blood might penetrate into her stomach while sleeping during the day. Please, tell us what should she do regarding this bleeding? And what is the ruling? May you be rewarded!

A: If there was bleeding from the throat while observing Sawm, she should have spit it out, being careful not to allow it to penetrate into her stomach as much as possible. However, if it did enter her stomach unintentionally while sleeping, her Sawm is considered valid.

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The second question of Fatwa no. 17680

Q 2: During the blessed Ramadan, I cut my chin while shaving and there was some slight bleeding. What is the ruling?

A: This bleeding from a cut does not invalidate one's Sawm because it occurred unintentionally.

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The second question of Fatwa no. 19159

Q 2: Does having a nosebleed or a tooth extraction require making up one's Sawm (Fast) for that day? If one has a tooth extracted at night after Iftar (breaking the Fast) and it bleeds the next day, does this blood invalidate one's Sawm?

A: If a fasting person is wounded, or extracts a tooth and there is some bleeding as a result, the Sawm is valid. However, one must spit out the blood out of their mouth and not let it enter into the throat.

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The first question of Fatwa no. 20303

Q 1: I suffer from gums inflammation, resulting in bleeding while talking, eating, drinking water, or even after waking up. Unintentionally, I swallow this blood that is mixed with saliva, being aware of the fact that swallowing one's saliva is inevitable. I have been suffering from this condition for five years, despite my frequent visits to the doctor. What is the ruling on this and the previous months of Sawm (Fast)?

A: If the blood enters your throat unintentionally while you observe Sawm (Fasting), then there is no blame on you.

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Fatwa no. 20467

Q: My mouth bleeds during Sawm (Fast), especially after waking up. At time of Madmadah (rinsing the mouth) during Salah (Prayer) times, the color of the blood becomes light red, and sometimes turns yellow on rinsing twice or thrice. How can I swallow my saliva, taking into account that bleeding may continue for a while? What is the ruling on swallowing the yellowish liquid that does not taste as blood?

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I consulted a doctor who prescribed medication for me but it was in vain.

A: If the case is as you have mentioned, you did your best to get rid of the blood in the saliva through Madmadah. Additionally, you were careful not to swallow this blood or the slight yellowish liquid in your saliva, Therefore, there is nothing wrong in that and your Sawm is valid In sha'a-Allah (if Allah wills).

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The first and second questions of Fatwa no. 17628

Q 1: Is it permissible to apply hemorrhoid ointment, whether internally or externally, in Ramadan? If not, must I make up for that day?

A: Applying hemorrhoids ointment does not invalidate one's Sawm (Fast).

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Q 2: I suffer from a stomach illness which causes me to regurgitate my food while still a liquid. This occurred during Ramadan. Should I make up for these days?

A: If one regurgitates something from the stomach into the mouth, the fasting person should spit it, but if one swallowed it intentionally, the Sawm (Fast) is invalid. However, if one swallows it unintentionally, the Sawm is valid.

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(Part No. 9; Page No. 212)

The sixth question of Fatwa no. 17594

Q 6: What is the ruling on stomach acidity which flows from the stomach into the mouth during Sawm (Fast) but returns back to one's stomach?

A: It is Wajib (obligatory) on the fasting person to spit out whatever is regurgitated from the stomach. If one intentionally swallows it, the Sawm is considered invalid, as one consciously allows something to enter their stomach. However, if the acidity reaches one's mouth or is refluxed to the stomach involuntarily, then there is no blame. Allah (Glorified and Exalted be He) says: [﴿Allâh burdens not a person beyond his scope.﴾](#)

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The second question of Fatwa no. 18622

Q 2: I watched pornographic movie during the day in Ramadan. Is my Sawm (Fast) considered valid or not?

A: It is impermissible for Muslims in general to watch immoral movies during Ramadan or otherwise, but the sin is graver when it is committed in Ramadan. If the fasting person ejaculates due to sexual arousal, the Sawm is invalid and it is Wajib (obligatory) make up for that day.

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The first and second questions of Fatwa no. 19305

Q 1: What is the ruling on those who listen to obscene speech while observing Sawm (Fast)?

If a fasting person has some abuse hurled at them, they are to reply : "I am fasting." (Related by Al-Bukhari in his Sahih (Authentic Hadith Book), Vol. 2, p. 228) upon the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) stated: ﴿Sawm is protection (from the Hellfire and from committing sins). If one of you is observing Sawm, he should avoid sexual relations with his wife and quarreling. If anyone should fight or quarrel with him, he should say, 'I am fasting'.﴾

But if the abuse is hurled at someone else or obscene speech in general, the abuser should be advised to give up hurling abuses and obscene speech, and should be warned against obscene acts by word and deed. Allah (Glorified and Exalted be He): ﴿The believers, men and women, are Auliya' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden)﴾

Q 2: What is the ruling on those who break their Sawm (Fast) after sunset and before the Maghrib (Sunset) Prayer?

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A: If the fasting person verifies the occurrence of sunset, it is permissible to hasten to break the Sawm even if one does not hear the Mu'adhin (caller to prayer). It is narrated upon the authority of Sahl Ibn Sa'd (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ﴿The people will continue to prosper as long as they hasten to break the Sawm.﴾ (Agreed upon by Al-Bukhari and Muslim) This Hadith is related by Al-Bukhari in his Sahih (Authentic Hadith Book), Vol. 2, p. 241.

It is also related by Al-Bukhari, in his Sahih (Authentic Hadith Book), Vol. 2, p. 240, on the authority of `Asim ibn `Umar ibn Al-Khattab that his father (may Allah be pleased with them both) said that the Messenger of Allah (peace be upon him) said: ﴿When night falls from this side and the day vanishes from this side and the sun sets, then the fasting person should break his Sawm.﴾ In addition, the Messenger of Allah (peace be upon him) said, conveying what was revealed to him from his Lord, ﴿Of My Servants those I love most are those who hasten to break their Sawm.﴾ (Related by Ahmad, at-Tirmidhi, and Abu Dawud upon the authority of Abu Hurayrah (may Allah be pleased with him))

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The first and fourth questions of Fatwa no. 14240

Q 2: I started observing Sawm (Fast) when I was fourteen (14) years old, but in my first year of Sawm I remember that I had broken my Sawm some days without a lawful excuse. I cannot remember their number now, as do other women who experienced the same problem. I ask Your Eminence to explain the ruling on that?

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Is it Wajib (obligatory) on me to make up for the missed days, being aware of the fact that many years passed and I did not make up for them? If so, is it Wajib on me to make up for the whole month, as I do not remember the number of days?

A: It is Wajib on you to make up for the missed days of Sawm and you should offer Tawbah (repentance to Allah) and Istighfar (seeking forgiveness from Allah). As for the number of the missed days, you should do your best to remember their number as far as you know. Moreover, it is Wajib on you to offer a Kaffarah (expiation) for delay, that is, you must feed a Miskin (a needy person) with 1/2 Sa` (1 Sa` = 2.172 kg) of barely, or dates, or the like of the staple food in your country for every day.

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Q 4: A woman was grazing sheep in Ramadan and she overdid Madmadah (rinsing the mouth) due to extreme thirst, trying to let some water enter her stomach. If she was aware that this action is Makruh (reprehensible), what is the ruling? Is it Wajib (obligatory) on her to make up for those days?

Moreover, one day she performed after-menstruation Ghusl (full ritual bath) during Ramadan and she discharged a drop of blood the next day. This occurred while she was away from home at an occasion, and when bleeding ceased that night she did not perform Ghusl. Rather, she went back and completed her Sawm. What is the ruling on that? Is it Wajib on her to make up for the remaining days of the month, i.e., the days on which she observed Sawm during her menstruation taking into account that she does not remember the number of those days? We hope you will explain the ruling on that?

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A: First, if the woman in question overdid Madmadah to the extent that the water entered into her stomach, then it is Wajib on her to make up for that day.

Secondly, the drop of blood that she noticed after Tuhr (period of ritual purity) and performing after-menstruation Ghusl is of no importance and her Sawm is valid.

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The first question of Fatwa no. 20344

Q 1: I was pregnant and the weather was very hot during Ramadan. My mouth became extremely dry, so I did Madmadah (rinsing the mouth) with cold water to moisten my mouth and lips but I was keen lest any water enter my stomach. Am I sinful? Should I offer a Kaffarah (expiation) for that?

A: According to what you have said, there is no sin on you and you do not need to make up for that day in which you did Madmadah with water because this does not invalidate one's Sawm (Fast).

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Fatwa no. 14367

Q: I am a fisherman and sometimes my work requires that I dive during the day in Ramadan. Is it permissible for a fasting person to dive? If I dive, am I considered sinful? Please, tell me the ruling on that! May you be rewarded!

A: It is permissible for a fisherman to dive into the sea, provided that he does not allow water to enter his stomach.

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The second question of Fatwa no. 14892

Q 2: Is it permissible for a fasting person to swim in the river or the like?

A: Yes, it is permissible for the fasting person to swim provided that no water enters their stomach.

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Kaffarah of breaking Sawm

The second and third questions of Fatwa no. 5163

Q 2: Three men broke their Sawm (Fast) intentionally in Ramadan: one once, the second three days, and the third observed Sawm only one day. What is the ruling regarding each one of them?

A: It is obligatory on those who break their Sawm because of having sexual intercourse to make up for the missed days and offer Kaffarah (expiation) for each day, that is, emancipating a believing bondsman, but if they do not find one, they must observe Sawm for two successive months. If they cannot afford to do so, then they must feed sixty Miskins (needy persons) for every day of Sawm. As for those whose breaking the Sawm is because of some nullifiers other than having sexual intercourse, such as eating or drinking, it is obligatory to only make up for the missed days without offering Kaffarah according to the more correct of the two scholarly opinions. Moreover, each one of them should offer Tawbah (repentance to Allah) and Istighfar (seeking forgiveness from Allah). If a Mukallaf (a person meeting the conditions to be held legally accountable for their actions) intentionally breaks their Sawm during Ramadan, this is regarded as one of the major sins if done without a Shar`y (Islamically lawful) excuse.

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Q 3: How should I feed? Should I feed a Miskin (a needy person) for an entire day, that is, from the morning to the evening, or just one meal?

A: It suffices to give every one of the sixty Miskins 1/2 Sa` (1 Sa` = 2.172 kg) of the staple food eaten by your family.

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Fatwa no. 9086

Q: Allah (Glorified and Exalted be He) says: [﴿And for him who is unable to do so, he should feed sixty of Miskin \(poor\).﴾](#) **Are children considered among the category of Miskins? What kind of food should I give to them? Is there a certain kind of food? Is it permissible to clothe them instead of feeding them?**

A: First: if those who look after children do not have money to spend on them because they are poor, they are considered among the category of the Miskins regarding offering Kaffarah (expiation).

Second: the proper food acceptable for Kaffarah is the average food you provide to your own family, that is, dates, or barely, or maize, or rice, or the like.

Third: It suffices if one clothes sixty of Miskins instead of feeding them. It is also permissible to feed thirty of them and clothe the other thirty.

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The first and the second Questions of Fatwa no. 17086

Q 1: A man had sexual intercourse with his wife during the daytime in Ramadan being ignorant of the ruling and the Kaffarah (expiation). However, later he came to know about his mistake. What should he do?

A: Anyone who has sexual intercourse with his wife during the daytime in Ramadan is liable for Kaffarah, which is emancipating a believing slave, fasting for two successive months if the previous option is unavailable, or feeding sixty poor persons if the two previous options are not available in addition to repentance and making up for that day. However, ignorance about the fact that this act is prohibited and entails the Kaffarah does not waive his liability, bearing in mind that he lives in a Muslim country. Furthermore, his wife is also liable for the same Kaffarah.

Q 2: Feeding poor persons is a kind of Kaffarah: Does this entail breakfast, lunch and dinner or only one meal?

A: If food is to be given away, an amount of 1.5 kg for each person of wheat, rice, dates or any other local staple foodstuff will discharge the obligation. However, if feeding will take the form of a banquet, one satisfying meal, launch or dinner, for each poor person will be enough.

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The second Question of Fatwa no. 19182

Q 2: Is the obligation of feeding sixty poor persons discharged when the total amount - enough for sixty persons - is given in one container to one family provider?

A: Feeding poor persons can take the form of giving each poor person half a Sa' (1 Sa' = 2.172 kg), which equals approximately 1.5 kg, of a staple foodstuff. However, it will discharge the obligation to gather the aggregate number of poor persons and offer them lunch or dinner according to the correct opinion maintained by scholars. However, it is necessary to feed the number of people defined by Shari'ah (Islamic law), i.e. sixty poor persons.

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Fatwa no. 18054

Q: I deliberately broke my fast one day in Ramadan and thus, I want to feed sixty poor persons.

My question is: Is it obligatory to feed them all at once? Or, may I feed three or four poor persons, for example, per day? Is it permissible to feed my poor family members such as my father, mother or brothers?

A: If you broke your fast during Ramadan through anything other than having sexual intercourse, you will not be liable for Kaffarah (expiation) according to the correct scholarly opinion. In such a case, you just have to repent and make up for that day on which

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you broke your fast. However, if breaking your fast was through having sexual intercourse, it will entail repentance, making up for that day and Kaffarah, which is emancipating a believing slave, fasting for two successive months if the previous option is not possible, or feeding sixty poor persons if the two previous options are unavailable.

If a person is to feed poor persons because emancipation and fasting are unavailable, it will be permissible to feed all the poor persons at once or divide them into batches; whichever is possible. Either way, the total number of poor persons has to be fed. However, it is impermissible to feed, as Kaffarah, one's ascendants including parents and grandparents or one's descendants including male and female children or grandchildren.

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Fatwa no. 12715

Q: I am a young man that married just before Ramadan. At the beginning of Ramadan, I had sexual intercourse with my wife out of mutual desire during the daytime. However, I did not ejaculate thinking that we would only be liable for Kaffarah (expiation) if I do not ejaculate. The following Ramadan, we did the same although my wife was not willing to do so as she doubted that we were liable for Kaffarah for doing so. However, I ejaculated

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that time. In fact, I do not know whether Kaffarah is necessary for the former or the latter Ramadan. Note that I am now about to feed sixty poor persons: How much money should my wife and I pay for feeding sixty poor persons for the two months? It would be better if you give us an address (of a charitable organization) to which we can send the money of the Kaffarah. Please give us a Fatwa on this regard. May Allah reward you with the best and grant you success.

A: If the reality is as you mentioned, you are both liable for Kaffarah in addition to making up for the first day on which you broke your fast, as well as repentance and asking Allah (Exalted be He) to forgive the sin you committed. The Kaffarah is to emancipate a believing slave, fast for two successive months if the previous option is unavailable, or feed sixty poor persons; each poor person receiving half a Sa` (1 Sa` = 2.172 kg) of dates, wheat, rice or any other local staple foodstuff, if the two previous options are unavailable. Focusing on the second day on which you broke your fast, you have to make up for that day in addition to Kaffarah. Your wife is not liable for Kaffarah and only has to make up for that day if she had sexual intercourse with you unwillingly.

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The second Question of Fatwa no. 14224

Q 2: Three years ago, I had sexual intercourse with my wife during one Ramadan night. On finishing, it turned out that dawn had broken and that

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the time to start Sawm (Fast) had passed half an hour before. I then proceeded to ask one Shaykh who advised me to feed 60 poor people. Therefore, I prepared a charity food for this purpose but could not feed the complete number of sixty poor people. Should my wife and I feed sixty poor people collectively or individually? If it is unfeasible to feed 60 poor people in total, how much should we pay approximately, instead and how and where should we pay it? Please, bear in mind that I have been feeling guilty about having done so ever since, especially during the blessed month of Ramadan.

A: It is obligatory on one who had sexual intercourse with his wife during the daytime of Ramadan to repent, ask Allah for forgiveness and pay Kaffarah (expiation) in addition to making up for the day on which sexual intercourse took place. The Kaffarah is to emancipate a believing slave, fast for two successive months if the previous option is unavailable, or feed sixty poor people, each poor person receiving half a Sa` (1 Sa` = 2.172 kg) of a staple foodstuff, if the two previous options are unattainable. Moreover, the wife is liable to the same Kaffarah if she consented to it.

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The third question of Fatwa no. 14160

Q 3: If someone is required to offer a Kaffarah (expiation) for breaking their Sawm (Fast) during Ramadan but when they were offering the Kaffarah, they fell seriously ill and had to take medicine. Should they start their Sawm

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afresh or resume Sawm after recovery?

A: Anyone who interrupted offering a Kaffarah for having sexual intercourse during the daytime in Ramadan due to illness has to resume their Sawm and not to start afresh. This is because they are excused.

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Fatwa no. 14554

Q: I got married at an early age in 1369 A.H. and lived in a desert area where there was almost no water. In the same year, the month of Ramadan came. We fasted the first two or three days and on the fourth or the fifth day my wife and I decided to break our fast. We actually did so and I had sexual intercourse with her. We were ignorant and knew no Hadiths except that we heard from some people that making up for a missed day (of Ramadan) can be done by fasting a day. We broke our fast on this day and made up for it afterwards. Could you please inform us about the expiation of this day. May Allah protect you.

A: You and your wife have to repent to Allah (Exalted be He) immediately because breaking fast in Ramadan without a legal excuse is a major sin. It is obligatory on each of you to perform the expiation,

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which is to emancipate a believing slave. If this is not possible, you must fast two successive months. If this is not possible, sixty poor persons are to be given food. As for making up for the missed day, you said that both of you fasted a day in place of it and that is enough.

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Fatwa no. 15292

Q: I was on a journey in Ramadan and I broke my fast while traveling. Then, I returned from traveling and went home. I saw my wife and had sexual intercourse with her in the daytime of Ramadan while she was fasting. She was not unwilling but she was ignorant because she is illiterate. She thought that fasting a day in place of the missed day is enough. This happened a short time ago. She decided to fast two successive months without asking anyone but she could only fast 15 days. Please explain what we should do. May Allah guide you to what is right

A: You have to pay Kaffarah (expiation) according to your capacity. It is to emancipate a believing slave and if you cannot, you should fast two successive months. If this is not possible, you should offer food to sixty poor persons: for each one half a Sa` (1 Sa` = 2.172 kg) of wheat, rice or other such local staple food.

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This is because once you arrived in your country, it was obligatory on you to observe Sawm (Fast) and all the rulings of Sawm are applied to you. The same is true for your wife with regard to expiation and fasting a day in place of the day in which you had sexual intercourse. In addition, she has to pay another Kaffarah of feeding a poor person if she did not fast it until another Ramadan came. Both of you should repent to Allah (Exalted be He) for having done this and be determined not to do it again.

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Fatwa no. 15310

Q: I got married when I was about sixteen and now I am eighty years old. I have approached my wife in the daytime in Ramadan while I was fasting. I have had sex her without ejaculation and I do not know how many times I moved in her. I would like to ask you whether I have to make up for such days. May Allah keep you benefiting Muslims. I hope you will answer me in order not be charged with that in the Hereafter.

A: You and your wife, if she did so willingly, are asked for expiation. It is to emancipate a believing slave. If you could not do that, you have fast two successive months. If this is even impractical for you, each of you have to feed sixty poor persons.

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In addition to that, you have to make up for the day when you had sexual intercourse and feed one more poor person, because you delayed making up for that day until another Ramadan came.

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Fatwa no. 15998

Q: All praise is due to Allah, I am a young Muslim man. I got married a week before Ramadan but I had sex with my wife during the daytime in Ramadan without complete penetration and we were both fasting. We have deeply regretted doing this and I ask Allah (Exalted be He) for forgiveness. I know that the Kaffarah (expiation) of this is to free a Muslim slave or fast two consecutive months. If I am unable to do that, I have to feed sixty poor persons. The first two are difficult for me because the first is now not available and, for the second, I cannot fast two consecutive months because I am an employee and I have to go to distant places during work and I do not have two months leave available to me. My question: Is feeding sixty needy persons sufficient, and what is the manner of doing so?

A: It is forbidden to have sexual intercourse in the daytime in Ramadan. It invalidates fasting and entails the major expiation mentioned in the question. It is to be observed in the following order: emancipating a believing slave. If this is impossible, it is to fast two successive months. If this is also infeasible, one should feed sixty

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poor persons: half a Sa` (1 Sa` = 2.172 kg) each, from the local staple food of the country such as rice or wheat. According to what you mentioned about your case and that you are unable either to free a Muslim slave or to fast, you have to offer food to sixty poor persons and repent to Allah (Exalted be He) for that. In addition, you are obliged to make up for the day which you invalidated by having sexual intercourse. If another Ramadan elapsed before you make up for that day, you are required to feed one more needy person along with making up for that day as a kind of atonement for delaying. Allah knows the best.

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Fatwa no. 16242

Q: I travelled to a place that was 240 kilometers away and I broke my fast. On the second day, I had sexual intercourse with my wife and stayed with my relatives for three days while I had the intention to travel at anytime during these three days and I broke my fast. I hope you will illustrate the ruling on having sexual intercourse during the daytime in Ramadan, taking into consideration that my intention was to travel to another place 250 kilometers away - from Saudi Arabia to Syria because I travelled to Al-Sham (The Levant) to receive medication. I returned home with the intention of fasting but I had sexual intercourse and broke my fast on another day. Hence, I have broken my fast for two days.

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May Allah protect you.

A: No Kaffarah (expiation) is required for having had sexual intercourse while travelling, since it is permissible for someone on a journey to break his fast by copulation and such permissible things but it is obligatory to make up for the day he broke fast. Allah (Exalted be He) says: [\(and whoever is ill or on a journey, the same number \[of days which one did not observe Saum \(fasts\) must be made up\] from other days.\)](#) The same applies to your wife if she is on journey with you: after you return home, you have to fast because the journey is over. As for having sexual intercourse after returning home, you have to repent to Allah (Exalted be He) for having done this and make up for that day. Also, you are required to offer Kaffarah (expiation) which is to emancipate a believing slave. If you could not do that, you have to fast two successive months. If this is also impractical for you, you have to feed sixty poor persons. Your wife is the same in this regard.

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Fatwa no. 16788

Q: A man travelled to Makkah Al-Mukarramah and returned home in the Eastern Region while he had broken his fast. Then, he had sexual intercourse with his wife in the daytime of Ramadan, taking into account that he was unaware of the ruling. His wife asked him fearing that

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there is something wrong in that but he said: "In sha'a-Allah (if Allah wills), there is nothing wrong in that." However, he is doubtful about the matter and wants to know the ruling: What should be done if it was forbidden, and what would be the Kaffarah (expiation)?

A: Each of you has to offer Kaffarah, which is to emancipate a believing slave. If this is not possible, each of you has to fast two successive months. If this is also not possible, then each of you has to feed sixty poor persons. Moreover, you have to make up for the day in which you had sexual intercourse in addition to feeding one more needy person if making up for that day was delayed until another Ramadan came.

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Fatwa no. 18890

Q: I traveled to Egypt by bus and it took three days. I broke my fast during those days because I was on a journey and I intended to make up for them later. When I arrived in Egypt and went home in the afternoon I had sexual intercourse with my fasting wife. She disagreed in the beginning but when I told her that we would make up for it, in sha'a-Allah (if Allah wills), on another day she agreed but I was unaware of the Kaffarah (expiation) when I made her break her fast. I thought that it is like any day as in the case of a traveler or a sick person and she can make up for it.

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I would like to know the ruling on this day and whether I have to offer Kaffarah or only her.

Then, at night when it was 1 am, I slept with her and we went to bed to relax and prepare for Suhur (pre-dawn meal before the Fast) while having the intention to fast the following day. However, we woke up at 11 am in the morning. We had neither made Ghusl (full ritual bath following major ritual impurity) nor eaten Suhur and I was very tired from traveling. Therefore, we also broke our fast on that day. Do we have to observe expiation for this day?

Moreover, is one Kaffarah enough for both days altogether or does each day require one? If the Kaffarah is what I read in the book of Allah (Exalted be He), to fast two consecutive months, and we are not able to fast, what is the alternative? May Allah reward you the best!

A: Neglecting Janabah Ghusl (full ritual bath to cleanse of sexual discharge) or Suhur does not affect one's fast and you should have completed your fast which you intended at night. Hence, you made an error and you have to make up for these two days and feed one poor person for each day if you have delayed it until another Ramadan came.

In addition, each of you should be charged with Kaffarah for having sexual intercourse during the daytime of Ramadan, which is to emancipate a believing slave. If this is impractical, you should fast two successive months.

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If this is even not feasible, you should offer food to sixty poor persons. You are also required to repent to Allah (Exalted be He) and not do so again. Moreover, you have to pay a similar Kaffarah if you have had sexual intercourse on the second day in which you broke your fast and repent to Allah (Exalted be He), because this took place in Ramadan.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.



Fatwa no. 15797

Q: I got married more than 30 years ago. I am Bedouin and illiterate and I have no religious knowledge. Moreover, there are no knowledgeable people around and we are in complete ignorance of the matters of our religion. However, I had sexual intercourse with my wife in Ramadan after Fajr (Dawn) Prayer and she was willing. We broke our Sawm (Fast) together that day and it was our first Ramadan (i.e. in marriage). We were young and we did so thinking that it, being Junub (person in a state of major ritual impurity) because I also slept with her during night and there was no water, was impermissible to fast without Ghusl (full ritual bath following major ritual impurity). Therefore, I copulated with her after Fajr Prayer and we were ignorant of the related rulings.

A: It is obligatory on you to repent to Allah (Exalted be He) and not do so again. Then, you have to do the required Kaffarah (expiation), which is to emancipate a believing slave for each

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one of you. If this is not possible, each of you has to fast two successive months. If this is also impossible, then each of you has to feed sixty poor persons: for everyone half a Sa` (1 Sa` = 2.172 kg) from the staple foodstuff of the country. Also, both of you are required to make up for the day in which you had sexual intercourse. If you delayed making up for it until another Ramadan came, you should give additional half a Sa` of the staple food of the country to a needy person for the day in which you broke your fast.

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Fatwa no. 15854

Q: In three months of Ramadan over the last three years, I used to abstain from eating and drinking but I had sexual intercourse with my wife. In the first year, we had it for twenty-five days of Ramadan. In the following year, I had sexual intercourse with her for fifteen days. In the third year, we had intercourse for five days. I did not know that engaging in sexual intercourse during the day of Ramadan invalidates Sawm (Fast). Appreciate your guidance, may Allah guide you!

A: **Firstly**, You and your wife have to repent to Allah (Glorified and Exalted be He) and

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seek His Forgiveness.

Secondly, you have to make Kaffarah (expiation) for each day you had sexual intercourse with your wife. A Kaffarah is to emancipate a believing slave, and if you can not find one, you have to fast two consecutive months, and if you can't, you have to feed sixty Miskin (needy); each Miskin half a Sa` (1 Sa` = 2.172 kg) of the staple food of the country.

Thirdly, you have to make up for these days. If you delayed making up fasting before the following Ramadan, in addition to making up for these days, you have to feed a Miskin half a Sa` of the staple food of the country for each day.

Fourthly, your wife should also perform Tawbah, make Kaffarah, and make up for these days.

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The first question of fatwa no. 16087

Q 1: I was young and uneducated when I got married. My husband used to have sex with me in the daytime in Ramadan and I was agreeable, but I was ignorant of the punishment

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and so was he. Now, he is dead and I do not know the number of days in which I did so. What should I do?

A 1: You are required to observe the due Kaffarah (expiation) of each day of Ramadan where you had sexual intercourse. The Kaffarah is to emancipate a believing slave. If you cannot do that, you have to fast two successive months (60 days). If this is impractical for you, you have to feed sixty poor persons for each day in which you had sexual intercourse. If you do not remember the number of days in which you did that, you can guess them. The same is true for your deceased husband. If he left an estate behind, the Kaffarah is to be given from it. If anyone of his relatives or even any Muslim wants to fast on his behalf, there is much good in doing so. The Prophet (peace be upon him) said: [\(If anyone dies in a state \(that he had to complete\) some days of fasting, his heir must fast on his behalf.\)](#) (agreed upon by Al-Bukhari and Muslim)

If there is no one to fast on his behalf and there is no Muslim slave to free, food for sixty poor people should be taken from his estate for every day in which he had sexual intercourse. Every poor person is to be given half a Sa` (1 Sa` = 2.172 kg) from the staple food of the country, such as rice. If he did not leave an estate but some of his relatives or some benevolent persons donate the food, it is good. You are also obliged to make up for the days on which you had sexual intercourse and you should feed a poor person half a Sa` for each day because you delayed making up for those days. The same applies to your deceased husband; to make up for those days on his behalf and to feed the needy for having delayed doing so.

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Fatwa no. 15637

Q: I had sexual intercourse with my wife twice in the blessed month of Ramadan, 1403 AH. and another time on one day from the blessed month in 1407 A.H. Anyway, I made up for these days after the end of each month but I did not observe the due Kaffarah for them. Because I worked in a remote area where there was no electricity and roads were rugged, I could not fast two successive months. I hope you will give me a suitable solution to my case. Moreover, I want to ask if I should expiate by feeding sixty poor persons for each day or for all the days at once, because they were separated. In addition, what is the quantity of the Kaffarah and is it allowable to spend it in charitable acts, such as building a mosque or a house for some poor persons? I hope you will give me a written answer. May Allah reward you with all good for Islam and Muslims. He is the All-Hearing and All-Answering. Thanks very much.

A: If the case is as you mentioned, you are obliged to make up for these three days and to repent to Allah (Exalted be He) and ask Him for forgiveness. In addition, you are charged with three expiations because sexual intercourse took place on separate days.

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The expiation is to emancipate a believing slave. If you could not do that, you have to fast two successive months. If you are unable to do that because of illness, old age or some hardship that prevents you from fasting, you are to feed sixty poor persons for each day on which you had sexual intercourse during the daytime in Ramadan. Every poor person should be given half a Sa` (1 Sa` = 2.172 kg) from the staple foodstuff of the country, such as wheat, rice, etc. However, it is not permissible to spend the value of expiation in charitable acts, building mosques or even to pay it in cash.

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Fatwa no. 15685

Q: I married a woman other than my present wife and the marriage took place in the month of Ramadan. I was a teenager at that time. However, I slept with my first wife on two days in the blessed month and repented to Allah (Exalted be He) and completed my Swam (Fast). This took place ten years ago and I am still concerned about it after I knew that there is a specific expiation for that. Then, three or four years later, my father (may Allah confer mercy upon him) died in a car accident and I pardoned the one who did it, because

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he was driving while my father (may Allah be merciful with him) was walking along the side of the road. Does my pardoning make up for the expiation as I did so for the sake of Allah or how can I atone for my wrongdoing? May Allah reward you all the good and support Islam and Muslims by you.

A: If the case is as you mentioned, it is obligatory on both you and your wife to offer Kaffarah (expiation) of having sexual intercourse during the daytime in Ramadan. It is to emancipate a believing slave. If this is impossible, it is to fast two successive months. If you are also unable to do that, it is to feed sixty poor persons a mudd (measure) of wheat or half a Sa` (1 Sa` = 2.172 kg) from other things twice to make up for the two days. In addition, each of you has to make up for the two days and two feed two poor persons for having delayed the expiation for those days until another Ramadan came. You are also required to repent to Allah (Exalted be He) and seek His forgiveness. Your relinquishing the Diah (blood money) of your father does not make up for the expiation of having sexual intercourse in the daytime in Ramadan.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Q 2: A few days ago, a friend of my father told me that my father have had sexual intercourse

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with his (my father's) wife in the daytime in one of the days of the blessed month of Ramadan. My father told him that he fed sixty needy. But my father was a pious person

and was well known for his righteousness. Yet, we cannot free a Muslim slave but we are able to fast on his behalf two consecutive months. Is it permissible for me to fast on behalf of him? My brothers and sisters can do the same but I would like to fast on his behalf.

A: If a man copulates with his wife in the daytime in Ramadan, both of them have to offer the Kaffarah (expiation), which is to free a believing slave. If they do not find one, they should fast two consecutive months. If they cannot, they should feed sixty poor persons for each a poor person 1.5 kg of the staple food of the country. As for what you mentioned that your father did the expiation required on him by feeding sixty needy, he then has did what is required on him and only you are asked to make up for that day on behalf of him. The Prophet (peace be upon him) said: [\(If anyone dies in a state \(that he had to complete\) some days of fast, his heir must fast on his behalf.\)](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17542

Q: After eating Suhur (pre-dawn meal) on the 28th of Ramadan, I had sexual intercourse with my wife and we finished when the Iqamah (call to start Prayer) was announced. I do not know whether

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intercourse took place before or after the time of Fajr (Dawn) Prayer. Please give me your Fatwa (legal opinion issued by a qualified Muslim scholar) to know whether I have to make up for that day and whether I am charged with the due Kaffarah (expiation).

A: If a man has sexual intercourse with his wife during the daytime or at night and continued til the daytime in Ramadan, as indicated in the aforementioned question, he is required to make up for that day and to observe the due Kaffarah, which is to emancipate a believing slave. If he cannot do that, he has to fast two successive months. If this is also impossible, he is required to feed sixty poor persons.

The wife has to make up for that day, and if she had sexual intercourse willingly, she is charged with the due Kaffarah as well.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 17519

Q: A man had sexual intercourse with his wife several times in the daytime in Ramadan. He was newly married and this happened some years ago. Then, they performed Hajj and `Umrah (lesser pilgrimage). What is incumbent on them?

A: It is incumbent on them to make up for the days on which they had sexual intercourse and to feed a poor person for each day because they delayed making up for those days. Furthermore, it is obligatory on them to ascertain the number of days they had sexual intercourse so they can count the number of Kaffarah (expiation). If they

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had sexual intercourse several times on the same day, each of them is required to observe only one Kaffarah, which is to free a Muslim slave. If this is not possible, then it is to fast two successive months. If this is also impossible, then each one has to feed sixty poor persons. What they did does not affect their Hajj and `Umrah, as long as they performed them in the right way.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 17311

Q: I had sexual intercourse with my wife twice in the daytime in Ramadan and in two different years. I remember that the first time I was returning from a journey but I do not remember the second time. Regardless of the excuse, I regret what I did and I ask Allah (Exalted be He) to accept my repentance and forgive all my sins, for He is the All-Forgiving. I asked one of the shaykhs by phone while I was offering Hajj in the past year, 1414 AH. in Makkah. He told me that if I and my wife had been observing all the Prayers and had not been neglecting any of them for any reason, so we would have to fast two consecutive months. He added to me that if we offer some Prayers but neglect others, that we would be considered disbelievers. May Allah protect us from that. Thus, according to him, we have to return to Islam, regret what we did and not repeat it. We were stunned with this Fatwa (legal opinion issued by a qualified Muslim scholar), especially because

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we testify that no one is worthy of worship but Allah and that Muhammad is the Messenger of Allah. We believe in Allah, the Last Day, Angels, the revealed Books and destiny, its good and bad.

Dear shaykh, please give us your Fatwa regarding what I and my wife should do. May Allah reward you with the best. I would like you to note that we cannot fast two successive months, because I donated my kidney to my brother in 1406 A.H. and I should drink water continually in order to preserve the other kidney. In addition, my wife suffers from several diseases. Anyway, we may be able to fast if we divided the two successive months, but is this sufficient? May Allah reward you with all the good and benefit the Muslim Ummah with you. He is the All-Hearing, the All-Nearer and the One Who answers supplications.

A: If you and your wife are unable to emancipate a Muslim slave or to fast in order to atone for having sexual intercourse during the daytime in Ramadan, both of you has to observe two expiations by feeding sixty poor persons for each time of expiation; each poor person takes half a Sa` (1 Sa` = 2.172 kg) from the staple food of the country. Thus, each of you has to give out sixty Sa`s and distribute it among sixty needy persons, and each takes a Sa`, which is about three kilograms.

Finding it unusual to consider the one who does not offer Prayer as disbeliever is improper, because it is proven by evidence that anyone who deliberately neglects Prayer is a disbeliever. The Prophet (peace be upon him) said, [\(What makes one a disbeliever and a polytheist is abandoning Prayers.\)](#) (related by Imam Muslim in his Sahih (authentic) Book of Hadith). The Prophet (peace be upon him) also said: [\(What differentiates between us and them \(disbelievers\) is Prayer, whoever neglects it is](#)

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[a disbeliever.](#)) (related by Imam Ahmad and the Compilers of Sunan) through an authentic Sanad (chain of narrators). There are other Hadiths to that effect.



Fatwa no. 18165

Q: I am aware of a few rulings about the Kaffarah (expiation) of the nullification of Sawm (Fast) and I hope you will give me some information about the expiation of invalidating Sawm by having sexual intercourse in the daytime in Ramadan. I knew from a Muslim scholar and also read in Al-Muslimun newspaper that the expiation is to emancipate a Muslim slave and if this is impossible, then a person should fast sixty days and if this is impossible, then sixty poor people should be fed.

I would like to ask you about the expiation of invalidating the Fast because of having sexual intercourse in the daytime in Ramadan. I do not know the Kaffarah in detail and I ask you to give me the answer. May Allah reward you in the best.

Does feeding sixty needy persons apply to the wife just like the husband and therefore the total number becomes 120 needy persons? Also, a husband might be aware that doing this spoils one's Fast but his sexual drive overcame him whereas the wife was unaware but simply obeyed her husband and so sexual intercourse took place in the daytime in Ramadan with the approval of both of them.

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A 1: If a husband has sexual intercourse with his wife in the daytime in Ramadan, each of them is required to observe the expiation unless the wife does so unwillingly. In this case, there is no expiation incumbent on her.

The expiation is to emancipate a believing slave. If the person can not do that, then he or she is to fast two successive months. If he or she could not do so, each of them is to feed sixty poor persons half a Sa` (1 Sa` = 2.172 kg) which is about 1.5 kg from the staple foodstuff of the country such as rice, wheat, or dates. Furthermore, it is obligatory to repent to Allah (Exalted be He) and to seek His forgiveness for that. A wife is not excused if she is willing to have sexual intercourse, even if she is unaware of the related religious ruling. This is because she lives in a Muslim country and this ruling is not disregarded because of ignorance, for it is well known and occupies a serious position in the religion.

Q 2: Is it obligatory to make up for the day in which a person broke its Fast together with observing the expiation?

A 2: In addition to observing the expiation, it is obligatory on the husband and his wife to make up for the days of Fast, which they invalidated as a result of having sexual intercourse in the daytime in Ramadan. If they invalidate one or more days, they are to make up for them.

Q 3: Is it permissible to feed the fasting persons in Ramadan or at any other time? Is expiation sufficient in this case?

A 3: The expiation of having sexual intercourse in the daytime in Ramadan is shown in the aforementioned order. Hence, a person can only move to fasting if they are unable to emancipate a Muslim slave and similarly they should not move to feeding sixty needy people unless the first two are impossible for them. Thus, as you mentioned in the question, it is permissible for him to feed

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sixty fasting poor persons with what satisfies them from the staple foodstuff of the country. This should be observed twice on behalf of the husband and his wife or another alternative to give the sixty needy people 60 Sa`s on behalf of him and his wife.

Q 4: Is it permissible for me to pay a sum of money in cash to one poor person instead of feeding sixty needy persons? If this is allowable, what is the value of feeding one needy person in Saudi riyals?

A 4: It is incumbent to give the expiation in the manner mentioned in the revealed texts, and this does not include paying it in cash. It is obligatory to follow the religious orders as they are related. Al-Bukhari and Muslim reported on the authority of Abu Hurayrah (may Allah be pleased with him) (A person had sexual relations with his wife during the daytime in Ramadan (while he was fasting), and he came to the Messenger of Allah (peace be upon him) seeking his verdict concerning that action. The Prophet (peace be upon him) said (to him): "Can you afford to manumit a slave?" The man said: "No." The Prophet (peace be upon him) said: "Can you fast for two successive months?" He said, "No." The Prophet (peace be upon him) said: "Then feed sixty poor persons.")

Q 5: There is a poor and ill person who had sexual intercourse with his wife in the daytime in Ramadan and he is unable to work because of his illness. He has a simple house where he and his family live, praise be to Allah. Sometimes, he does not find enough sustenance for his family but he is not discontent. If he is unable to emancipate a Muslim slave, fast sixty days, or feed sixty poor persons and his conditions are what has been mentioned, what should he do? Is there any other thing for him to be absolved before Allah (Exalted be He)? Appreciate your guidance, may Allah guide you!

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May Allah reward you in the best way.

A 5: If the case is as you mentioned, being unable to do the expiation, then the expiation is cancelled. This is because the Prophet (peace be upon him) did not order the one who could not do the expiation for copulation in the daytime in Ramadan to do it. It is sufficient in this case to repent sincerely to Allah (Exalted be He).

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The first question of fatwa no. 19667

Q 1: I broke my Swam (Fast) in a day in Ramadan when my husband had sexual intercourse with me, with my approval. I made up for this day. Please, give me a Fatwa, because I am confused. I cannot fast two successive months and my health is not so good. Moreover, I still have the monthly period. Please answer me. May Allah reward you with the best.

A 1: Having sexual intercourse during the daytime in Ramadan spoils Fast and calls for the expiation in addition to making up for that day. The expiation incumbent upon each of you is to emancipate a Muslim slave. If you cannot do this, then you should fast two consecutive months. If you can not do that, you should feed sixty poor persons. You are obliged to repent to Allah (Exalted be He) for this sin. If you cannot fast, you should feed sixty poor persons, and every poor person should receive half a Sa` (1 Sa` = 2.172 kg) of the staple food of the county, such as dates, wheat, rice, etc.

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Having the monthly period is not an excuse for avoiding Fast and does not interrupt the successiveness of fasting. Thus, you can complete it from the third month.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The second question of fatwa no. 19745

Q 2: An anonymous person says that 30 years ago, he married a woman and had sexual intercourse with her in one of the days of Ramadan while he was fasting. He neglected that matter all this time because he was ignorant. However, he admits that he knew that this is impermissible and that he has to fast two months, emancipate a Muslim slave or feed sixty poor persons. He says that he cannot fast two months. In addition, his financial conditions are bad and he cannot free a slave or feed sixty persons. Hence, I refer his question to you and hope that you will answer him. May Allah grant you all success and benefit Islam and Muslims with you. All praise is due to Allah.

A 2: If anyone has sexual intercourse with his wife while fasting in the daytime in Ramadan, he is required to repent to Allah (Exalted be He) for that act. In addition, it is obligatory on him to make up for that day and to observe the Kaffarah (expiation) for his act. The Kaffarah is to emancipate a Muslim slave.

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If he cannot do that, he should fast two consecutive months. If he is unable to fast due to illness, old age or anything else, he should feed sixty poor persons: each poor person should receive 1.5 kg of wheat, rice or any other staple food of the country. If he is not able to do that, he is excused from having to fulfill the Kaffarah. It is reported in the the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) and other books of Hadith on the authority of Abu Hurayrah (may Allah be pleased with him) that he said: [\(A Bedouin came to the Prophet \(peace be upon him\) and said: "I am ruined!" The Prophet \(peace be upon him\) said: "Why?" He said: "I had sexual intercourse with my wife in Ramadan \(while fasting\)." The Prophet \(peace be upon him\) said to him: "Can you afford to manumit a slave \(as expiation\)?" He replied: "No." The Prophet \(peace be upon him\) said: "Can you fast for two successive months?" He said: "No." The Prophet \(peace be upon him\) said: "Can you afford to feed sixty poor persons?" He said: "No." Then a basket full of dates was brought to the Prophet \(peace be upon him\) and he said \(to that man\): "Give this \(basket of dates\) in charity \(as expiation\)." He said, "Shall I give it to people who are poorer than us? There is no family between Madinah's two mountains poorer than us." The Prophet \(peace be upon him\) smiled till his pre-molar teeth became visible. He then said, "Feed your family with it."\)](#) The Prophet (peace be upon him) did not order him to do another Kaffarah if he was able to observe it. In addition, the Prophet (peace be upon him) did not mention to him that it is a debt on him, which indicates that the Kaffarah is cancelled if the person is unable to observe it.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The first question of fatwa no. 20455

Q 1: My colleague asked me to ask you the following question. He said: "In Ramadan 1418 A.H. I had sexual intercourse with my wife shortly before the Adhan (call to Prayer) of Fajr (Dawn) Prayer and I finished after I heard the first Adhan. I heard one Adhan from another mosque and while it was being pronounced, another Adhan started and then another Adhan from another mosque. I became confused and I did not know which was closer to the right time, because they were pronounced at different times. What is the ruling on my case?

A 1: If a man has sexual intercourse with his wife before dawn in Ramadan and continued until the second Fajr and they were obliged to fast Ramadan, he has to make up for that day and expiate for having sexual intercourse during the daytime in Ramadan. Apparently, this man was quite negligent with regard to fasting because he did not stop even though he heard the Mu'adhin (caller to Prayer) calling for the Adhan of the second Fajr. The point is that the Adhan of the second Fajr was called regardless of those who are late. This man should have stopped when he heard the first Mu'adhin calling the Adhan of the second Fajr. However, as long as he continued having sexual intercourse even though he heard the Adhan, he has to pay the expiation because sexual intercourse took place in the daytime in Ramadan. The expiation is to emancipate a Muslim slave. If he cannot do that, he should fast two successive months. If he cannot

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do that because of some illness or old age, he should feed sixty poor persons: every needy person should receive one half a Sa` (1 Sa` = 2.172 kg) which is equal to approximately 1.5 kg of wheat, rice or any other staple food of the country.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The sixth question of fatwa no. 20412

Q 1: In Ramadan, I was newly married and I indulged in foreplay with my wife after the Fajr (Dawn) Prayer. I would enter a part of my penis in her vagina with her assent. We did not ejaculate but we were pleased with that. I do not remember how many times this happened; perhaps three or four. What is the ruling on that and what should I do? May Allah protect you!

A 1: If the reality is as mentioned in the question, it is Wajib (obligatory) on you to pay the Kaffarah (expiation) of sexual intercourse during the day in Ramadan. If the sexual intercourse took place on separate days, it is Wajib in you to offer Kaffarah for the number of days in which you had sex and you have to make up for these days. If you had sex on one day but frequently and you did not offer Kaffarah for the first time of sex, it suffices to observe one Kaffarah for all of them and to make up for

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that day. It is noted that inserting the penis or a part of it in the wife's vagina invalidates Sawm (Fast) and required a Kaffarah even if there was no ejaculation. It is Wajib on your wife to offer the same Kaffarah and make up for the days because she was willing. The expiation is to emancipate a Muslim bondman. If you do not find one or if you are unable to do it, you have to observe Sawm for two consecutive months, that is, sixty days. If you cannot do that due to some illness or old age, you should feed sixty poor people, for each one half a Sa` (1 Sa` = 2.172 kg) from the staple food of the country. You are also required to offer Tawbah (repentance to Allah) for that.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



The first question of fatwa no. 20443

Q 1: A man slept beside his wife after eating Suhur (pre-dawn meal before the Fast) in Ramadan and he confused the loud recitation of the Imam (leader in congregational Prayer) in the mosque. He thought that it was Tahajjud (optional late night Prayer) and did not try to find out whether it was the Fajr (Dawn) Prayer or the Tahajjud Prayer and he finally copulated with his wife. Surely, this man was able to turn on the light to know the time but he did not. However, after he had sex he found out that it was the Fajr Prayer. By doing so, is he regarded as careless with and degrading the prohibitions of Allah?

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A 1: If the reality is as mentioned, that he had sexual intercourse after the occurrence of Fajr (dawn) in Ramadan and he thought that the night did not elapse, he is not sinful because he did not seek to have sexual intercourse in the daytime in Ramadan. However, he and his wife have to make up for that day and they are obligated to observe the expiation of sexual intercourse during the daytime in Ramadan. The expiation is to emancipate a Muslim slave. If he does not find it, he should fast two successive months. If he cannot fast because of old age or illness, he should feed sixty poor persons. The wife is the same in this regard if she did so willingly. If she was unwilling, she is required only to make up for that day. It is obligatory on him to repent sincerely to Allah from that act and not to be negligent in this regard. This ruling is based on carefulness in making sure of the break of Fajr if you are not sure about the Tahajjud in order not to spoil your Sawm (Fast).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



The sixth question of fatwa no. 20628

Q 6: A man had sexual relations with his wife during the daytime in Ramadan. He knew the Fatwa (legal opinion issued by a qualified Muslim scholar) about this from the people of knowledge but he could not find a Muslim slave to free and he could not fast. The only option he has now is to feed the needy. This took place three years ago. Is he sinful because he delayed making up for this day and is there a required Kaffarah (expiation)?

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A 6: If a man has sexual intercourse with his wife in the daytime in Ramadan, he is obliged to make up for it and to observe the expiation, which is to emancipate a Muslim slave. If this is not possible, he is to fast two successive months. If he is also unable to do that because of illness, old age and the like, he should feed sixty needy persons. If a person is required to make expiation, he should hasten to observe it to absolve himself of it. If he delays it with no excuse, he should repent to Allah (Exalted be He) and hasten to do it for there is no expiation for that except doing it.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 16637

Q: A questioner says: What is the ruling on a person who committed premarital intercourse (fornication) during the day of Ramadan and continued committing this sin for three days? What should they do, especially that he turned to Allah in repentance and regretted the past? Kindly, support your answer with evidence and the opinion of scholars.

A: The man and the woman should offer a Kaffarah (expiation) for each of the three days. A Kaffarah is to emancipate a believing slave, and if they do not find, they have to fast two consecutive months, and if they cannot, they have to feed sixty Miskin (needy) people, this is in addition to fasting the three days. Moreover, both should perform sincere Tawbah (repentance to Allah)

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and determine not to return to such a sin.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 21208

Q: What is the ruling on Zina (sexual intercourse outside marriage) in Ramadan? A man committed this sin when he was ignorant and he asks Allah (Exalted be He) for forgiveness. It is noted that he is now married and has children. He asked about that and he was told that he has to fast two successive months. But, if he does so, his wife and family will ask why, which will surely cause damage to his character in front of his family. Allah (Exalted be He) has veiled him. Thus, is it permissible for him to feed the poor or to free a Muslim slave in order to preserve his dignity and protect his family, which may be disunited because of this mistake, which took place before marriage?

A: It is obligatory on the man in question to repent to Allah (Exalted be He) and observe the Kaffarah (expiation) which is to free a Muslim slave and if this is not possible, then he should fast two consecutive months. If cannot do that, he should feed sixty poor persons. He is also required to make up for the day on which he broke his fast and to do the expiation of delaying making up for that day - that is, to give a poor person 1.5 kg of wheat or the staple food of the country. The excuse you mentioned in the question is not valid to overlook the obligation of fasting

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and feed the needy instead. May Allah grant us all success.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 21099

Q: About 25 years ago, I had sexual relations with my husband in the daytime in Ramadan while the Adhan (call to Prayer) of Fajr (Dawn) Prayer was finishing. My husband is a wise and old person and I do not know if he was aware of the ruling at that time or not. However, I did not know that doing so is impermissible because I was about 20 years old at the time, but I recently knew it through listening to the radio and because knowledge is now widespread.

I hope you will give me a Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard, because I deeply regret it. May Allah reward you the best.

A: If the Mu'adhin (caller to Prayer) pronounces the Adhan upon the break of dawn, it means that you had sexual intercourse in the daytime in Ramadan and each of you has to make up for this day and to pay the Kaffarah (expiation), which is to emancipate a Muslim slave. If this is impossible, it is to fast two successive months. If this is also not possible, it is to feed sixty needy persons. In addition, both of you must feed a poor person for delaying making up

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for that day.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 18291

Q: At dawn on Sunday (29/9/1416 A.H.) in the blessed month of Ramadan, I had sexual intercourse with my wife in a closed room at 5:17 am and we finished shortly at 5:22 am. The time of Fajr (Dawn) Prayer of Makkah was 5:31 am while the time of Fajr Prayer of Qunfudhah city was about 5:26 am on Sunday. When I finished and went out to take Ghushl (full ritual bath) I heard the Adhan (call to Prayer) of Fajr Prayer. Then, after about two minutes, the Mu'adhin (caller to Prayer) of the nearby mosque announced the Adhan. Am I sinful for having sexual relations with my wife at that time? It is noted that I did so another time in 1413 A.H. Really, I am

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greatly perplexed, especially as because my wife refused and she did so unwillingly. She suffers from a simple disease in her body. I hope you will give me a Fatwa (legal opinion issued a qualified Muslim scholar) for, as you know, this is a blessed month and we want to perfect our Sawm (Fast). It should be taken into consideration that my wife and I completed our Fast and did not break it until that Sunday. May Allah reward you the best.

A: A: If the reality is what is mentioned, that after you finished sexual intercourse when you heard the Mu'adhin (caller to Prayer) and you became sure that some minutes remained between the occurrence of Fajr Prayer and sexual intercourse, then there is no blame on you, because sexual intercourse took place outside the time of Fast. There is no blame on you for performing Ghushl after the beginning of the time of Fajr.

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Fatwa no. 19205

Q: A weak man is now 60 years old and he remembers that he committed a major sin when he was less than 20 years of age. He had sex with a she-donkey during the daytime in Ramadan 36 years ago. He asked for a private Fatwa (legal opinion issued by a qualified Muslim scholar) about his act. We cannot give him the answer

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or give him Fatwa. We hope that Allah (Exalted be He) will help you give us Fatwa in this regard. We also ask you to reply to us in a written letter. We supplicate to Allah, the All-High and Omnipotent to multiply your reward and to accept our repentance and all Muslims, for He is the Best Guardian, the Supporter.

A: This man is required to make up for the day in which he did it, feed a poor person for delaying making up for that day and repent to Allah (Exalted be He) for what he did.

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Fasting on behalf of the Dead

Fatwa no. 14541

Q: My mother passed away. Before she died, she mentioned to me that she had to make up for two months of Ramadan in two years. The month of Ramadan came while she was postpartum and she died without making up for them. Women at that time used to be involved in agriculture work in addition to housework. She lived for about 50 years. Should I fast on her behalf or feed sixty poor people and if so, what is the manner of feeding? Should I slaughter some sheep and distribute the meat among sixty poor houses or should I pay the value of food? Please guide us. May Allah reward you with the best. I want to absolve her.

A: It is better to fast on behalf of your mother, because the Prophet (peace be upon him) said: [«If anyone dies in a state \(that he had to complete\) some days of fasting, his heir must fast on his behalf.»](#) (Agreed upon by Al-Bukhari and Muslim). The "heir" mentioned in the Hadith includes relatives. If you or any other relative are not able to fast, you should feed one poor person for each day from your money or her estate. One poor person is to be given half a Sa` (1 Sa` = 2.172 kg) from the staple food of the country. If you pay all the food to one poor person, it is sufficient.

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The second question of fatwa no. 19810

Q 2: My wife, may Allah confer mercy on her, died two weeks ago. She had to make up for seven days of the past Ramadan in which she had her monthly period and she died without making up for them.

Should I fast on her behalf? It is noted that I have to make up for a month: should I fast what is required on me first and for her after that?

A 2: If the reality is as you mentioned, then it is incumbent on you to make up for your missed fast and after that it is permissible to fast on behalf of your deceased wife. The Prophet (peace be upon him) said: [\(If anyone dies in a state \(that he had to complete\) some days of fasting, his heir must fast on his behalf.\)](#) (Agreed upon by Al-Bukhari and Muslim)

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The fourth question of fatwa no. 18057

Q 4: My father was ill and died while he had to make up for two days of Ramadan. This was a year ago. He passed away in Shawwal and he said that he would feed poor people for two days. What is obligatory on us regarding him? Should we fast and feed poor people or only feed poor people on his behalf? It is noted that we do not know whether he fed poor people for these days or if he fasted them.

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He was a diabetic and he would fast Ramadan but with great difficulty.

A 4: If your father was able to make up for the missed fasting of the previous Ramadan but he was careless until another Ramadan came, after which he passed away, it is better that someone makes up for these two days. The Prophet (peace be upon him) said, [«If anyone dies in a state \(that he had to complete\) some days of fasting, his heir must fast on his behalf.»](#) (Agreed upon by Al-Bukhari and Muslim) Nevertheless, it is sufficient to feed poor people on his behalf: a Sa` (1 Sa` = 2.172 kg), nearly 3 kg of the staple food of the country.

If he was not able to make up for these days before the next Ramadan because of his illness, then neither feeding nor fasting is required because he was not careless.

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The fifth question of fatwa no. 16342

Q 5: My grandfather died while being committed to fasting in Ramadan and he did not make up for it because of his illness. What is the ruling on this case?

A 5: If a person dies without making up for the obligatory fasting of Ramadan, because he could not do so, there is no harm on him because he is excused. Yet, if a person was able to make up for the missed fasting but neglected it until he passed away, then it is better for his relatives to fast on his behalf.

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The Prophet (peace be upon him) said: [\(If anyone dies in a state \(that he had to complete\) some days of fasting, his heir must fast on his behalf.\)](#) (Agreed upon by Al-Bukhari and Muslim). The "heir" mentioned in the Hadith also includes the relatives of the deceased. However, if there is no one to fast on his behalf, then poor people should be fed from his estate on his behalf. The Kaffarah (expiation) in this case, according to a group of the Companions (may Allah be pleased with him) of the Prophet (peace be upon him), is half a Sa` (1 Sa` = 2.172 kg) of food given to a poor person for each day.

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The sixth question of fatwa no. 17575

Q 6: A man died when he had to make up for 10 days that he missed in Ramadan. He had recovered in the month of Shawwal but he was quite negligent in making up for what he missed. Should his heir fast on his behalf or is this only limited to vow and fasts of expiation? If the heir prefers giving food to fasting, is it permissible? In addition, how many Sa` (1 Sa` = 2.172 kg) of food should be given? Please answer us. May Allah reward you.

A 6: It is allowable for his heirs to fast the days he missed on his behalf. This is according to the Hadith of the Prophet (peace be upon him): [\(If anyone dies in a state \(that he had to complete\) some days of fasting, his heir must fast on his behalf.\)](#) The Hadith is general and includes the fast of Ramadan, the fast of vows and the fast of expiation according to the correct opinion maintained by scholars. The man was able to fast but remiss in it, so if the heir does not fast, he should offer food to a poor person on the man's behalf for each day. This can be paid from the deceased man's estate.

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If the heir donates food from his money, there is nothing wrong with this. The quantity of food is half a Sa` for each day from the staple foodstuff of the country, such as rice. This amount equals nearly 1.5 kg.

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The second question of Fatwa no. 17000

Q 2: A man works in a non-Muslim country. He was forced not to fast during the month of Ramadan, and he died after he returned to his country. What is the ruling on this case?

A 2: If a person dies before making up for the days of fasting he missed in Ramadan, then any of his heirs can fast on his/her behalf if they want. The Prophet (peace be upon him) is reported to have said: [\(If anyone dies in a state \(that he had to complete\) some days of fasting, his heir must fast on his behalf.\)](#)

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Fatwa no. 18334

Q: My mother (may Allah be Merciful to her and admit her into His spacious Paradise) died before the month of Ramadan this year and her age was roughly one hundred years. In her last days, she said that she had never made up for the days of fasting in Ramadan that she missed

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because of the period. She was actually unaware of the relevant ruling. Are we duty bound to fast and expiate on her behalf? If yes, please give us Fatwa on the following, may Allah reward you with the best:

- 1. We do not know the number of days she missed: How can we count these days?**
- 2. Is it permissible that anyone other than her heirs fast on her behalf for a remuneration or for free?**
- 3. What should we do first: fast or pay charity?**
- 4. Should the Sadaqah (voluntary charity) given as expiation be paid intermittently for each day or be gathered and given out at once?**
- 5. What is the amount of Sadaqah that should be given as expiation? Can we give it out meat in the form of rice or wheat?**
- 6. Can we pay Sadaqah to charities to give it to those who deserve it? It is worth mentioning that some residential buildings for expatriates are nearby, including men, women and children. There is also a garrison nearby, but we do not know whether those people are in need of Sadaqah. We would like to know what we should do. May Allah reward you.**

A: You can try and work out the number of days your mother has missed, and then fast these days on her behalf along with feeding a needy person an amount of 1.5 kg of the staple food of the country as expiation for delaying in making up the missed fasting. This is based on a Hadith in which the Prophet (peace be upon him) said: **(If anyone dies in a state (that he had to complete) some days of fast, his heir must fast on his behalf.)** (agreed upon by Al-Bukhari and Muslim). Some of

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the Prophet's (peace be upon him) Companions said that feeding a needy person an amount of half a Sa` (1 Sa` = 2.172 kg); i.e. approximately 1.5 kg of the staple food of the country, is a must for every day of fasting missed along with making up for that day. This ruling applies to a person who delays making up the days he missed from a Ramadan until the next Ramadan comes without a valid excuse.

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Making up for Fast

Fatwa no. 18557

Q: My grandfather is 88 years old; he was born in 1907. He witnessed the war waged by the Algerians in 1954 to gain liberation from the French colonization. At that time, he was a soldier in the ranks of the National Liberation Army. Due to war, the soldiers had to abstain from fasting during four months of Ramadan, a period during which they were in a state of war; namely for four years. My grandfather was not the only one who did so, but rather all the soldiers did. Now he is 88 years old as mentioned above, and he did not make up for any of the days of these four months of Ramadan. The man asks:

1. Can my grandfather pay Kaffarah (expiation) in compensation as he is aged and cannot endure fasting?
2. If your answer is in the affirmative, how much should he pay in Algerian dinars as compensation for these months, and to whom should he pay it?
3. Can he pay Kaffarah for the month of Ramadan for this year?

A: If your grandfather is actually unable to make up the four months of Ramadan he did not fast, then he has to feed a needy person an amount of 1.5 kg

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of the country's staple food for each day he failed to fast. Giving money does not serve as a substitute for providing food. The Kaffarah for the four months can be given at once to some poor families. He should repent for this delay in making up for the missed days of fasting.

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The sixth question of fatwa no. 14428

Q 6: A woman says that she has fasted the month of Ramadan since it has been due on her, but she has not made up for the days she did not fast in her monthly periods. Now she does not know the number of days she missed and asks what she should do.

A 6: This woman must make up for the days she did not fast from the previous months of Ramadan and feed a needy person an amount of half a Sa` (1 Sa` = 2.172 kg) of the country's staple food for each fasting day she missed as expiation for delaying the making up of these days until another Ramadan came.

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Fatwa no. 19355

Q: A woman had sexual intercourse with her husband during the day of Ramadan and it was during her menstrual period and she was expecting to take the after-menstruation Ghusl (full ritual bath) on that day upon the termination of her period. Is it Wajib (obligatory) on both of them to offer a Kaffarah (expiation)? I hope that you will explain all the Kaffarahs due in this regard to me.

A: According to Ijma` (consensus of scholars), having sexual intercourse with a menstruating wife is forbidden. Whoever does so intentionally and is aware of the prohibition and knows that his wife is in her menstrual period and then he commits a prohibited deed which is one of the major sins. In such a case he has to show sincere Tawbah (repentance to Allah) and give out one or half a Dinar as a Kaffarah for that. Evidences are explicit in the Qur'an and the Sunnah on the strict prohibition of such a deed.

However, the prohibition is much more strict and the sin is graver when one has sexual intercourse with his wife during the day in Ramadan while he is observing Sawm and whether it is during her period or not. This is because this act involves a violation against the sanctity of Ramadan, breaking his Sawm without a valid excuse and committing what Allah (Glorified and Exalted be He) and His Messenger (peace be upon him) have prohibited.

Therefore, it is Wajib on the husband who has sexual intercourse with his menstruating wife during the day in Ramadan to make up for that day and offer Kaffarah for doing so during the day in Ramadan. The Kaffarah due is freeing a Muslim bondman. If this is unfeasible or beyond one's capacity, one has to observe Sawm for two consecutive months, and if one cannot do that, he is bound to feed sixty needy people. He must also offer Tawbah and Istighfar (seeking forgiveness from Allah). He is also bound to give out one or half a Dinar in charity as a Kaffarah for having intercourse with his menstruating wife. This Kaffarah is based on the Hadith related by Ahmad, Abu Dawud, at-Tirmidhy, An-Nasa'y and Ibn Majah with

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a good chain of transmitters on the authority of Ibn `Abbas (may Allah be pleased with them both): [\(That the Prophet \(peace be upon him\) ordered whoever has sexual intercourse with his wife during her menses to pay a Dinar or half a Dinar in charity.\)](#) Whatever is given out will be valid, and one Dinar equals almost four sevenths of the Saudi pound.

As for the woman who had intercourse with her husband, if her period had stopped before having intercourse she has to offer a Kaffarah for having intercourse during the day in Ramadan exactly like her husband, and this is whether or not she had taken the after-menstruation Ghusl, provided she welcomed her husband's desire, was aware of the prohibition and of her Sawm. This is because a woman, according to the most correct opinion maintained by scholars, has to abstain from eating and drinking once the period stops even if she has not yet taken the after-menstruation Ghusl, exactly like the Junub (person in a state of major ritual impurity) due to the sanctity of Ramadan. However, if they had intercourse during the period and she was not sure whether it had stopped or not, then she has to offer a Kaffarah for the sexual intercourse during her period if she welcomed her husband's

desire, was aware of the prohibition and that it was during her period. However, she is not bound to offer a Kaffarah for having intercourse during the day of Ramadan as the rulings of Sawm do not apply to her during her menstrual period, but she still sinned for allowing her husband to have intercourse with her during her period. She also has to offer sincere Tawbah from this abominable act and make up for the days she on which she did not observe Sawm during the period but after her period stops.

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The first question of Fatwa no. 14467

Q 1: A woman had her menstrual period during Ramadan. After Ramadan ended she made up for the days she missed because of the period and her husband had intercourse with her while she was observing Sawm (Fast) one of these missed days. What should she do if she was forced and if she was not?

A 1: The woman who invalidated her Sawm by having intercourse with her husband when she was making up for one of the missed days of Ramadan has to make up for that day. In addition, she has to offer Tawbah (repentance to Allah) as it is impermissible for her to break her Sawm.

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Fatwa No. 14443

Q: My wife had missed some days from Ramadan. She asked for my permission to observe Sawm (Fast) and I allowed her. During her fasting I started to flirt with her in bed and she ejaculated. I asked her: "Did such and such happen?" she answered in the affirmative. Then I said: "Break your Sawm for it has been broken." What is the ruling on such a case? May Allah reward you with the best!

A: Your wife has to make up for that day again and should offer Tawbah (repentance to Allah) and Istighfar (seeking forgiveness from Allah).

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Fatwa No. 20009

Q: I did not observe Sawm (Fast) on one of the days of Ramadan because of an illness. Afterwards, I made up for that day but at ten o'clock in the morning on that day, some guests visited me at home and I broke my Sawm as I thought that my Sawm was under the ruling of a voluntary Sawm. Then, in a religious session I heard that I was mistaken for doing so, and the preacher told me to ask Your Eminence. I hope to know the ruling on what I have done, and what I should do?

A: Whoever commences an obligatory Sawm like making up for a missed day of Ramadan or any other obligatory Sawm like that for vowing or for an oath, is forbidden to break their Sawm without a Shar`y (Islamically lawful) excuse because when one commences an obligatory Sawm he has to complete it unless he has a Shar`y excuse. However, if one breaks that type of Sawm without a Shar`y excuse they will not have to offer a Kaffarah but will have to make up for the days they broke whether they did so with or without a Shar`y excuse. Nevertheless, they are sinful for breaking the obligatory Sawm without a Shar`y excuse, and thus have to offer Tawbah (repentance to Allah) and Istighfar (seeking forgiveness from Allah) and resolve not to do so any more.

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The first, second and third questions of Fatwa no. 20236

Q 1: Is it permissible for a person to intentionally break their Sawm (Fast) which is a make-up for a missed day of Ramadan? And should a person offer a Kaffarah (expiation) if they intentionally break their Sawm by having intercourse with their wife?

A 1: It is forbidden to break the Sawm which is due as a make-up for Sawm or for vowing or as Kaffarah without a Shar`y (Islamically lawful) excuse. Allah (Glorified and Exalted be He) says: **(and render not vain your deeds.)** From this verse scholars deduced the rule that reads: "Whoever engages himself in a Fard (obligatory, based on a definitive text) act is not allowed to break it". Therefore, if one's Sawm is broken by sexual intercourse they will be sinful but no Kaffarah is due on them, for Kaffarah belongs to having sexual intercourse only during the days of Ramadan.

Q 2: A man who is used to offering a voluntary Sawm has been advised by doctors that Sawm will harm him. Is he forbidden to observe Sawm in such a case?

A 2: It is preferable for patients not to observe Sawm if they find hardship in that. This is the Rukhsah (concession) for patients. However, they are permitted to observe Sawm and in such a case this will suffice for the obligatory Sawm.

Q 3: A fasting man's mouth bled but he did not swallow the blood and did not wash his mouth. Was his Sawm broken by swallowing his impure saliva?

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A 3: If anything goes into the fasting person's mouth like blood or any other object, he/she has to spit it out because it is forbidden to swallow the same. If they swallow it intentionally, they will have their Sawm broken. However, if they do so unintentionally, their Sawm will not be broken.

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Fatwa no. 14335

Q: I broke my Sawm (Fast) during Ramadan for a Shar`y (Islamically lawful) excuse. When I was making up for that day, I broke my Sawm again before the Zhuhr (noon) Prayer as I was ignorant about the ruling. What should I do in such a case? And is there any Kaffarah (expiation) due?

A: You have to make up for that day which you failed to complete while observing Sawm. If you delay making it up until the next Ramadan without a Shar`y excuse, you have to, along with making up, feed a needy person an amount of half a Sa` (1 Sa` = 3 kg. approx.) of your town's staple food.

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Fatwa no. 14145

Q: What is the ruling on a person who was forced to break his Sawm (Fast) during Ramadan and forgot

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to make up for that day, but remembered after about four years? What should he do in such a case?

A: Whoever breaks their Sawm during Ramadan for a Shar`y (Islamically lawful) excuse has to make up for the days missed even if many years have passed. If this delay was not for a Shar`y, the person in question has to feed a needy person for each day missed an amount of half a Sa` (1 Sa` = 3 kg. approx.) of wheat or rice or any of the town's staple food.

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The first Question of Fatwa no. 20023

Q: It is claimed, and only Allah knows the truth, that if a woman is duty-bound to make up for a number of Ramadan missed fasts, it is permissible for her on embarking upon the recommended fast of the six days of Shawwal to say: "O Allah, I intend both obligatory and supererogatory fasts". What is the Shari`ah (Islamic law) ruling on this?

A: Making up for some Ramadan days only discharges the obligation of missed Ramadan fasts and it is thus impermissible to combine another kind of fast with it through one intention. However, it is Mustahab (desirable) and an abundantly deserving reward to fast the supererogatory six days of Shawwal after making up for the missed fasts of Ramadan. Anyway, the above-quoted saying has no basis in Shari`ah.

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The third Question of Fatwa no. 20760

Q 3: A woman missed the fasts of three months of Ramadan during which she gave birth to children. However, she has not made up for them yet in spite of the passage of 19 or 20 years. Nevertheless, she still remembers her obligation and is willing to discharge it but cannot do so, because she is ill. Bearing in mind that she is unable to fast, what should she do?

A: If this woman's illness is contingently curable, she should wait until she is cured and then make up for the missed Ramadan fasts. If she delayed making up fasting until a subsequent Ramadan came, without a valid excuse, she should, in addition to making up for the missed days, feed a poor person for each day she missed some 1.5 kg of wheat, rice or the like. However, if the delay was for an excuse such as illness, travel or the like, she will be duty-bound only to make up the fasts. If the woman is incurably ill, making up for missed fasts will be waived and she will be liable to feeding a poor person for each day she missed in the manner explained above.

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The second Question of Fatwa no. 20554

Q 2: A woman made up for previous missed Ramadan fasts. However, instead of paying the Kaffarah (expiation) individually per each day, she paid its total amount at once after finishing making up for all missed days. Is it permissible to do so?

A: There is nothing wrong with calculating the total amount of food due from days when making up was delayed without excuse, and giving it to the poor all at once.

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Fatwa no. 14056

Q: When I first began menstruating, I did not observe Sawm (Fast) during Ramadan because I was so young. However, I made up for the missed Ramadan fasts intermittently in order not to be noticed by anyone. Is it permissible for me to re-observe Sawm consecutively? Am I liable for Kaffarah (expiation)? If yes, what is the amount to be paid as Kaffarah? As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!) May Allah preserve you!

A: It is sufficient for you to make up for the days of fasting you missed when you was young, even if inter mittently. However, you are liable for Kaffarah if you delayed making them up till a subsequent Ramadan. In this case you should feed a poor person for each day you delayed making up an amount of half a Sa` (1 Sa` = 2.172 kg) of a basic foodstuff.

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Fatwa no. 14316

Q: What is the ruling on making up for missed Ramadan fasts during winter when daytime is short as you know?

A: It is obligatory on whoever missed some days of Ramadan fasts to make up for them before the subsequent Ramadan whether in winter or others. In this regard, Allah (Exalted be He) stated: [﴿but if any of you is ill or on a journey, the same number \(should be made up\) from other days.﴾](#) Moreover, it is authentically reported that `Aishah (may Allah be pleased with her) used to delay making up for missed Ramadan fasts till the month of Sha`ban as she was busy throughout the year taking care of the Prophet's (peace be upon him) affairs.

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Fatwa no. (16625)

Q: Please tell me which months we may fast to make up for the missed days in Ramadan. What are the pillars of faith? How can a Muslim be sinless? I have a brother who did not fast the last few days of Ramadan (namely 25, 26, 27, 28, 29 and 30). He wanted to make up for them in the month of Rajab. What is your opinion about this?

A: Your brother must make up for the days in which he broke his fast during Ramadan. It is a priority that he starts to make them up after the end of Ramadan unless there is a valid excuse. It is permissible for your brother to make up for his missed days of fasting during the month of Rajab.

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Fatwa no. (16533)

Q: My seventy-five-year-old mother broke her fast and has 75 missed days of fasting. Please advise us about what she should do. Is it sufficient for her to make up for these missed days, feed the poor or do both?

A: Your mother must make up for her missed days of fasting if she is able to fast. She must give 1.5 kg of food to a poor person for each day she missed, because she delayed performing her missed days of fasting. If she cannot make up for

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the missed days of fasting because of her old age or an incurable illness, then it is sufficient for her to feed a poor person as mentioned above.

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Fatwa no. (16464)

Q: My mother is around 60 years old. She got married when she was 17 years old. She broke her fast during the first four years after fasting had become obligatory for her, mainly when she was 16, 17, 18 and 19 years old. She is sure that she broke her fast for two days when she was 16 years old but is unsure whether she fasted the rest of the month. However, she is certain that she broke her fast on some days of the month. When she was 17 years old, she broke her fast for the entire month of Ramadan; when she was 18 years old, she broke her fast for 24 days and only fasted the first six days of the month because she was breast-feeding. When she was 19 years old, she broke her fast for an entire month.

My question is: What must she do now? Please note that she started to make up the missed Ramadan fasts when she was 19 years old only 17 days ago. If there is a Sadaqah (voluntary charity) that she can pay, is it permissible that she pay it to her orphaned children? May Allah reward you with the best.

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A: If your mother is able to, she must make up for the number of days on which she broke her fast during the months of Ramadan and feed a Miskin (poor person) half a Sa` (1 Sa` = 2.172 kg) of the staple food of the country such as rice, dates, or wheat for each missed day of fasting if she has the means. If she delayed making up the missed days due to a valid excuse, she has not to feed the poor, but only make up her missed days of fasting.

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Fatwa no. (15406)

Q: I started my menses when I was 12 years old and did not know at the time that I had to make up the number of fasting days on which I had my period. But even on the days on which I did not have my period, I did not fast, since I did not know that fasting was obligatory for me. What is your advice for me? I want to rest my conscience as I always feel that I neglected a duty.

A: You must make Tawbah (repentance to Allah) and make up the missed days of fasting since you started your menses which is a sign of puberty. Moreover, you must feed a Miskin (a needy person) with half a Sa` (1 Sa` = 2.172 kg) which is the equivalent of 1.5 kg for each delayed missed day of fasting.

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Fatwa no. (15362)

Q: My mother is around 65 years old. Since she started her menses until she reached menopause, she did not know the ruling on making up for missed days of fasting for the days on which she had the period and so on until she reached menopause. She has not made up her missed days of fasting. The average duration of her period was four days. After she learnt that she must make up for her missed days of fasting approximately two years ago, she started to fast three days every month. Therefore, we ask Allah (Exalted be He) first and then Your Eminence to give us a detailed answer to this question.

A: Your mother must make up for her missed days of fasting in Ramadan starting from the time she reached puberty. In addition, she must also feed a Miskin (a needy person) for each day she missed which she delayed from one Ramadan to another if she is able to do this. If by fasting three days each month, her intention is to make up for the missed days of fasting, then these days are counted from among her missed days based on the Hadith of the Prophet (peace be upon him): [\(The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended.\)](#)

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The first question of fatwa no. (16744)

Q 1: Someone did not fast a day in Ramadan and then made it up on 20th of Shawwal. However, this day coincided with a Friday. Many people said that it is impermissible to devote Friday to fasting. Do I have to repeat this fast?

A 1: It is established in the Prophetic Sunnah (acts, sayings, or approvals of the Prophet) that it is prohibited to single out Friday for a voluntary fast unless one fasts a day before or after it or if it coincides with a day that someone usually fasts. This is based on the Hadith narrated by Abu Hurayrah (may Allah be pleased with him) who said: The Messenger of Allah (peace be upon him) said: **«Do not single out the night (preceding) Friday among the nights for prayer and do not single out Friday among the other days for fasting except if it coincides with a day on which you habitually fast.»** (Reported by Muslim and Al-Nasa'y).

The Prophet (peace be upon him) said in an authenticated Hadith: **«None of you should fast on Friday unless he fasts a day before it or a day after it.»** However, if fasting on this day is not because it is a Friday but with the intention of making up a missed day of fasting or because it coincides with the Day of `Arafah (9th of Dhul-Hijjah), then there is nothing wrong with this In sha'a-Allah (if Allah wills).

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The third question of fatwa no. (18252)

Q 3: What is the ruling on a woman that broke her fast in Ramadan for a Shar`y (Islamically lawful) excuse but could not make it up before the following Ramadan? She broke her fast the next Ramadan due to severe illness and recovered afterward. Then she started to make up the missed days of fasting of the first Ramadan, bought bread, and distributed it among her neighbors. Does this suffice the missed days of fasting?

A 3: If her delay in making up the fast days until the next Ramadan was due to a valid excuse, then she must only make up the missed days and does not have to give out food. But if the delay was due to an invalid excuse (not Islamically lawful), she has to make up the missed days of fasting and give out food for each day: half a Sa` (1 Sa` = 2.172 kg) of the staple food of the country, which is the equivalent of 1.5 kg. She should also make Tawbah (repentance to Allah, Glorified be He).

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The first and second questions of fatwa no. (19600)

Q 1: An old woman broke her fast during the daytime in Ramadan four years prior to her death due to an illness. She had intended to make up the missed days of fasting for this period by giving woolen rugs worth 3000 dirhams to the Masjid (mosque). She has also given out in charity some 4000 dirhams but we do not know her intention toward the Masjid concerning that sum. She passed away in 1993 (may Allah have mercy on her). Is this sum sufficient to compensate for the missed days of fasting or must we, i.e. her relatives, do this on her behalf? We need a detailed answer.

A 1: If this woman broke her fast due to an illness that continued until she passed away or recovered but could not make up the missed days of fasting due to a Shar`y excuse (Islamically lawful), then there is nothing due upon her or upon her heirs, whether making up the missed days of fasting or giving out food. This is because fasting was not obligatory upon her. Therefore, she is absolved of any fasts or compensation.

However, if she recovered from her illness and was able to make up the missed days of fasting but was negligent in this regard until she passed away without making them up, then her relatives are to make up the number of unperformed fasting days on her behalf. This is based on an authenticated report narrated by `Aishah (may Allah be pleased her) who said that the Messenger of Allah (peace be upon him) said: [\(If anyone dies in a state \(that he had to complete\) some missed days of fasting, his heir must fast on his behalf.\)](#) The term "heir" in the Hadith means a relative. If none of her relatives makes up her missed fast days on her behalf, then they are to feed a Miskin (needy person) half a Sa` (1 Sa` = 2.172 kg) of the staple food of the country for each missed day of fasting. This is to be paid from her estate.

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The fact that this woman gave money in Sadaqah (voluntary charity) during her lifetime, or her intention to compensate her missed days of fasting by giving woolen rugs to the Masjid, neither fulfills her obligation to make up the missed days of fasting nor equals the Kaffarah (expiation) of feeding the poor, which becomes obligatory in this case if none of her heirs volunteers to make them up on her behalf.

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Q 2: A woman says: I gave birth to a daughter in Ramadan after only four days of fasting. I broke the fast for the rest of that month but I cannot remember how many days I made up because I did not make them up consecutively. I am almost certain that I did make them all up. What is the ruling in this case? Please give me a detailed answer. May Allah grant you success.

A 2: If a woman is not certain how many obligatory unperformed days of fasting she made up, must resolve this problem by trying to find out how many missed days of fasting remain unperformed and then make them up. If she delayed making up for the missed days of fasting until the following Ramadan without having a valid excuse, she is to make them up as well as give out food to a Miskin (a needy person) for each delayed unperformed missed day of fasting the equivalent of half a Sa' (1 Sa' = 2.172 kg) of the staple food of the country, such as dates, wheat, or rice. This is equivalent to approximately 1.5 kg.

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Fatwa no. (17516)

Q: I was in the army that participated in the Palestine War

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in 1368 A.H. I spent a long time in Palestine including the blessed month of Ramadan. Currently, I do not remember whether I fasted, made up the days or broke the fast during that month. After a long time, I met one of the people who had been with me in Palestine during the war and he told me that we did not fast that month and I found out that he made up the missed days of fasting of that month. As I previously mentioned, I do not remember whether I fasted that month or made up for the missed days of fasting of the month.

My question is: What am I to do concerning the fast of this month and how can I make up for the missed days? I am now a diabetic, old man and fast the unperformed days of fasting. I repeat that I do not know whether I made up for these missed days of fasting. I ask Your Eminence to tell me the ruling on this and what I must do.

A: It is a duty upon you to make up for Sawm (fast) since you are not certain that you fasted. The principle is that you must still make up for the unperformed days of fasting, especially since your colleague informed you that neither of you fasted that month of Ramadan. In addition to making up the missed days of fasting, you must feed a Miskin (a needy person) for each delayed missed day of fasting the equivalent of 1.5 kg of the staple food. If you are unable to make up the missed days of fasting due to a chronic illness, then you have to feed a poor person for each missed day of fasting the amount of food we mentioned above.

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Fatwa no. (14736)

Q 1: It was the ninth month, which coincided with the month of Ramadan and I was ill and therefore could not fast, so I only fasted twelve days from the entire month. My father gave Sadaqah (voluntary charity) for the days I did not fast. My question is: Was it permissible for my father to give Sadaqah for the days I did not fast or must I make up for these days?

A 1: You must make up for the days of Ramadan on which you did not fast due to your illness. The Sadaqah your father gave does not suffice for making up for these days.

Q 2: I am a woman. I intended to make up for the missed days of fasting in Ramadan. When I started to make up the missed days I did not wake up until after Fajr (dawn) Prayer. I ate my Suhur (pre-dawn meal before the Fast) and refrained from eating. I did not notice this until I had abstained from eating and made the intention to fast; I had made the intention to make up for the days of Ramadan before I went to sleep. May Allah reward you well.

A 2: If you ate your Suhur after dawn and did not notice until after you had stopped eating, then you must make up for this day.

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Fatwa no. (15764)

Q: Is it obligatory on me to make up for the missed days of fasting in Ramadan, especially as I did not know that it is obligatory to make them up? This occurred at a time when I was helping my family out with many chores outside the house. For this reason, my father used to tell me not to fast because I was young. Now I suspect that there are some days of fasting which I did not perform. Must I make them up consecutively? Must I give food to the poor in compensation? How do I do this and from what kind of food?

A: Whoever is alive during Ramadan and is eligible to fast must perform the fast except if he has a Shar`y (Islamically lawful) excuse, such as traveling or illness during which it is difficult to fast. If the case is as you mentioned that you were eligible to fast, then it is obligatory for you to make up for the days you did not fast and make Tawbah (repentance to Allah) and Istighfar (seeking forgiveness from Allah). It is not necessary to make up the missed fast days consecutively but it is better than making them up separately. You are to make Kaffarah (expiation) for each missed day of fasting that you have delayed until the following Ramadan by feeding a Miskin (a needy person) half a Sa` (1 Sa` = 2.172 kg) of rice, wheat, or the like of the staple food of the country.

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Fatwa no. (15678)

Q: My wife broke her fast on two consecutive months of Ramadan due to a gynecological illness and childbirth. Moreover, she vowed to fast for a month if one of her children, who was suffering from meningitis, recovered. However, she has not been able to fulfill her vow, because she is ill and busy raising seven children. For this reason, I hope Your Eminence will tell me whether she must feed the poor instead of fasting due to her poor health and raising up her children?

A: Raising children is not an excuse for failing to make up for the missed fays of fasting in Ramadan and feeding the poor instead. She is to delay making up her missed fast days until she can perform them. This is based on the Ayah (Qur'anic verse): [\(but if any of you is ill or on a journey, the same number \(should be made up\) from other days.\)](#) If her illness is chronic and there is no hope of recovering from it then it is a valid excuse for not making up the missed days of fasting and feeding the poor instead. Allah (Exalted be He): [\(And as for those who can fast with difficulty, \(e.g. an old man\), they have \(a choice either to fast or\) to feed a Miskîn \(poor person\) \(for every day\).\)](#), i.e. those who cannot make up for the missed days of fasting due to old age or an illness where there is no possibility of recovery. She has to fulfill her vow to fast a month, based on the words of the Prophet (peace be upon him) who said: [\(Whoever makes a vow to obey Allah should obey Him.\)](#) If she is unable to start fasting in fulfillment of her vow, then she is to delay fulfilling it until

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she is able to, since this is a debt.

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Voluntary fasting

The seventh question of fatwa no. (20834)

Q 7: Where we live, it is said that if a person wants Allah (Exalted be He) to fulfill his needs, he should fast. What is the manner of such fasts?

A 7: Fasting for the sake of fulfilling something you need is Bid`ah (innovation in religion). Instead, a person can draw closer to Allah (Exalted be He) with supererogatory deeds.

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The second question of Fatwa no. 16875

Q 2: What are the days on which it is prohibited to observe Sawm (Fast)?

A: The days on which it is prohibited to observe Sawm include: the day of doubt which is the thirtieth day of the month of Sha`ban if the new moon of Ramadan has not been sighted; the two Eids, `Eid-ul-Fitr (the Festival of Breaking the Fast) and `Eid-ul-Adha (the Festival of the Sacrifice); and the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah),

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except for a Mutamatti` (pilgrim performing `Umrah during the months of Hajj, followed by Hajj in the same year with a break in between) or Qarin (pilgrim combining Hajj and `Umrah without a break in between) who cannot slaughter a Hady (sacrificial animal offered by pilgrims). This is because it was authentically reported from `Aishah and Ibn `Umar (may Allah be pleased with them both) that they said: It is not permissible to observe Sawm on the Days of Tashriq except for one who cannot find a Hady. (Related by Al-Bukhari in his Sahih [Authentic Book of Hadith]) In addition, it is forbidden to single out Fridays for observing Sawm because it was authentically reported that the Prophet (peace be upon him) has prohibited this except if one fasts a day before or after it.

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The second question of Fatwa no. 18489

Q 2: It is known that women must make up for their missed days of Sawm (Fast). It is also known that performing the Faridah (obligatory act) first is better than performing a voluntary act of worship. Is it permissible for a woman to observe voluntary Sawm, such as the six days from Shawwal and the Day of `Arafah (9th of Dhul-Hijjah), then make up for the missed days of Ramadan afterwards? `Aishah (may Allah be pleased with her) used to observe all voluntary Sawm and only make up for her missed days of Ramadan in Sha`ban. Is this correct? What is the ruling on the

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voluntary Sawm I observed on six days from Shawwal and the Day of `Arafah? I still have not made up for the days I missed during Ramadan.

A: To be on the safe side, it is preferable for a woman to start making up for her missed days of Sawm before observing any voluntary Sawm. This is because the Prophet (peace be upon him) said: [\(Anyone who observes Sawm in Ramadan and then follows it with \(fasting on\) six days of Shawwal, it would be as if they have observed Sawm perpetually.\)](#) A person who has missed days of Sawm cannot be said to have fasted the month of Ramadan until they make up for those missed days. Since observing compensatory Sawm is an obligation one must fulfill, it takes precedence over observing any other voluntary Sawm.

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The first question of Fatwa no. 13935

Q 1: If the month of Shawwal starts and a woman has five missed days of Sawm (Fast) and she wants to fast the six days from Shawwal, what is the better course of action: to make up for her missed days of Sawm and if there are enough days left to fast the six days of Shawwal, or to fast the six days of Shawwal and afterwards make up for her missed days of Sawm over the course of the other months? Is it true that `Aishah (may Allah be pleased with her) used to delay making up for her missed days of Sawm in Ramadan until the next Sha`ban? Is it permissible to delay observing compensatory Sawm for this long period when a person does not know how long they will live?

A: It is permissible for a person to start observing compensatory Sawm

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even if they miss fasting the six days from Shawwal.

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The third question of Fatwa no. 19307

Q 3: Is it permissible for a woman to observe voluntary Sawm (Fast) without her husband's permission?

A: It is not permissible for a woman to observe voluntary Sawm except with her husband's permission. This is based on the following Hadith narrated on the authority of Abu Hurayrah (may Allah be pleased with him) that Allah's Messenger (peace be upon him) said: [\(No woman should observe Sawm while her husband is present except with his permission.\)](#) (Related by Al-Bukhari in his Sahih [Authentic Book of Hadith], refer to Fath-ul-Bary (9/293)) Also, Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said: [\(A woman is not to observe Sawm on a day while her husband is present without his permission except in Ramadan.\)](#) (Related by Abu Dawud in his Sunan [Hadith compilations classified by jurisprudential themes], refer to `Awn-ul-Ma`bud, (vol. 7, p. 128), and Ibn Majah in his Sunan, vol. 1, p. 56) Based on this, it is not permissible for a woman to observe voluntary Sawm except with her husband's permission, since observing voluntary Sawm is a Sunnah (supererogatory act of worship following the example of the Prophet) while fulfilling the husband's rights is Wajib (obligatory) and because Sawm prevents a woman from fulfilling some of her obligatory duties towards her husband.

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Fatwa no. 16979

Q 1: What is the ruling on someone who observed Sawm (Fast) on the Two `Eids?

A: It is not permissible to observe Sawm on the Two `Eids and anyone who does so is blameworthy and it is obligatory for them to make Tawbah (repentance to Allah) from this sin. This is because Allah (Exalted be He) has made these days for eating and drinking and for observing Dhikr (Remembrance of Allah). Therefore, whoever observes Sawm on these days disobeys Allah (Exalted be He) and His Messenger (peace be upon him).

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Q 2: What is the ruling on someone who intentionally violated the sanctity of Ramadan?

A: If you mean that he broke his Sawm (Fast) on one or more days during Ramadan without a valid excuse and without engaging in sexual intercourse, then he has committed a major sin and it is obligatory for him to make sincere Tawbah (repentance to Allah) and make up for the day on which he has broken his Sawm. However, if he broke his Sawm by engaging in sexual intercourse, it is obligatory for him to do what was mentioned above in addition to offering Kaffarah (expiation), which is to emancipate a believing slave. If this is not possible, he is to observe Sawm for two months consecutively. If he cannot do this, he must feed sixty Miskin (needy persons) each with half a Sa` (1 Sa` = 3 kg. approx.) of the staple food of the country.

If you mean that he violated the sanctity of Ramadan by an act other than breaking his Sawm, such as by Ghibah (backbiting) or Namimah (tale-bearing), then he is to make Tawbah and Istighfar (seeking forgiveness from Allah) and his Sawm will be valid.

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Fatwa no. 16627

Q: We hope that Your Eminence will tell us the ruling on observing voluntary Sawm (Fast) on behalf of a deceased parent or relative.

A: Voluntary Sawm is not to be observed on behalf of a dead person, rather one can make Du`a' (supplication), give Sadaqah (voluntary charity), offer Ud-hiyah (sacrificial animal offered by non-pilgrims), or perform Hajj or `Umrah on their behalf. These matters are mentioned in Allah's Purified Shar` (Law) and they benefit the deceased if Allah (Exalted be He) accepts them. There is no evidence on observing voluntary Sawm or anything else - except what was mentioned above - on behalf of the dead. Therefore, it is not permissible to observe it.

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Fatwa no. 19101

Q: It was authentically reported that the Prophet (peace be upon him) said to some young men: [\(And anyone who cannot afford it \(i.e. marriage\) should observe Sawm \(Fast\).\)](#) Does "Sawm" in the Hadith mean observing Sawm, like that of Ramadan, throughout the year or just abstaining from prohibited acts and not from food and drink? Are there any authentic reports from the Prophet (peace be upon him) about observing Sawm in Rajab, Sha`ban, the first ten days of Dhul-Hijjah, and the first of Muharram? May Allah benefit you!

A: First: "Sawm" in the above Hadith refers to

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the prescribed Sawm, which is abstention from all that breaks Sawm from the break of dawn until sunset.

Second: It was authentically reported that the Prophet (peace be upon him) used to observe Sawm in Sha`ban. `Aishah (may Allah be pleased with her) said: [\(The Prophet \(peace be upon him\) never observed Sawm in any month more than in Sha`ban. He used to fast the entire month.\)](#) Another wording of the Hadith reads: [\(He never observed Sawm in any month more than he observed Sawm in Sha`ban. He used to fast the entire month except for a few days; rather, he used to fast all of Sha`ban.\)](#) (Agreed upon by Al-Bukhari and Muslim)

Third: There is no Hadith Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish), as far as we know, proving that the Prophet (peace be upon him) observed Sawm on the first ten days of Dhul-Hijjah. However it is desirable to observe Sawm on these days since they are included in the general meaning of the Hadith in which the Prophet (peace be upon him) said: [\(There are no days during which the righteous action is so pleasing to Allah than these ten days \(i.e., the first ten days of Dhul-Hijjah\).\)](#) (Related by Al-Bukhari and Ahl-ul-Sunan [authors of Hadith compilations classified by jurisprudential themes]) The merit of observing Sawm on the Day of `Arafah (9th of Dhul-Hijjah) was established by the following Hadith narrated on the authority of Abu Qatadah (may Allah be pleased with him) who said that the Prophet (peace be upon him) said: [\(Observing Sawm on the Day of `Arafah is an expiation for two years, a past year and a next one. And observing Sawm on the Day of](#)

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[`Ashura' \(10th of Muharram\) is an expiation for a past year.\)](#) (Related by the Six Hadith Compilers except Al-Bukhari and Al-Tirmidhy [i.e. Muslim, Abu Dawud, Al-Nasa'y, and Ibn Majah])

Fourth: As for observing Sawm in Muharram, the Prophet (peace be upon him) was asked: [\(Which Sawm is best after Ramadan? He said: Allah's month of Muharram.\)](#) (Related by the Six Hadith Compilers except Al-Bukhari)

Since `Ashura' is one of the days of Muharram, its virtue was mentioned above in the Hadith narrated on the authority of Abu Qatadah.

Fifth: There is no Hadith Sahih that recommends observing Sawm in Rajab. Accordingly, it is not permissible to single out this month for Sawm.

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The eighth question of Fatwa no. 19773

Q 8: If one is observing voluntary Sawm (Fast) and finds it difficult to continue until sunset, is it preferable to continue despite difficulty or to break the Sawm?

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A: The one observing voluntary Sawm is free to choose whether to continue the Sawm or break it. However, it is better to continue the Sawm unless this entails hardship, in which case it is better to break it out of facilitation.

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Fatwa no. 16785

Q: What are the days, apart from Ramadan, on which it is Mustahab (desirable) to observe Sawm (Fast)? What are the days on which it is not Mustahab to observe Sawm? Does it suffice a person to fast the month of Ramadan only? Is observing Sawm in Ramadan a Faridah (obligatory act) or a Sunnah (supererogatory act of worship following the example of the Prophet)? Please clarify this with evidence from the Qur'an and Sunnah (whatever is reported from the Prophet).

A: Observing Sawm in Ramadan is one of the five pillars of Islam. The textual proof of its obligation is the Qur'an, Sunnah, and Ijma' (consensus of scholars).

In the Qur'an, Allah (Exalted be He) says: ﴿O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqun (the pious - see V.2:2)...﴾ And: ﴿The month of Ramadan in which was revealed the Qur'ân, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days.﴾

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In the Sunnah, the Prophet (peace be upon him) said: ﴿Islam is based on five (pillars)...﴾ and he mentioned Sawm of Ramadan as one of them. Also, on the authority of Talhah Ibn `Ubaydullah (who narrated: A Bedouin with unkempt hair came to the Prophet (peace be upon him) and said: "O Messenger of Allah! Tell me what Allah has enjoined on me as regards Sawm." The Prophet (peace be upon him) said, "The month of Ramadan." He asked: "Do I have to do more than that?" He (peace be upon him) said: "No, unless you wish to perform voluntary (Sawm).") (Agreed upon by Al-Bukhari and Muslim)

There is consensus among Muslims that observing Sawm in Ramadan is obligatory and is one of the pillars of Islam. The days on which it is Mustahab to observe Sawm include the six days of Shawwal for those who completed their Sawm of Ramadan; the Day of `Ashura' (10th of Muharram) and one day before or after it; the Day of `Arafah (9th of Dhul-Hijjah) for non-pilgrims; three days each month and it is better to observe them on the White Days (13th, 14th, and 15th of every Hijri month); Mondays and Thursdays; every other day; and during Muharram.

The days on which it is prohibited to observe Sawm include the two `Eids; the Days of Tashriq (the 11th, 12th, 13th of Dhul-Hijjah) except for a Mutamatti' (pilgrim performing `Umrah during the months of Hajj, followed by Hajj in the same year with a break in between) or Qarin (pilgrim combining Hajj and `Umrah without a break in between) if they cannot find a Hady (sacrificial animal offered by pilgrims); and Friday if it is singled out for voluntary Sawm

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but there is no harm if one fasts a day before or after it.



Fatwa no. 15770

Q: What is the ruling on observing Sawm on the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) for pilgrims and non-pilgrims? The thirteenth day of Dhul-Hijjah is the last day of the Days of Tashriq and the first day of the White Days (13th, 14th, and 15th of every Hijri month). Is it permissible for someone who habitually fasts the White Days to fast the Days of Tashriq? I hope Your Eminence would give me a written Fatwa (legal opinion issued by a qualified Muslim scholar) which I can distribute among those who ask about this matter.

A: It is forbidden by Shari'ah (Islamic law) to observe voluntary Sawm on the Days of Tashriq, whether or not one is a pilgrim. As for non-pilgrims, Muslim related from Nubayshah Al-Hudhaly that he said: The Messenger of Allah (peace be upon him) said: [\(The Days of Tashriq are days for eating, drinking and making remembrance of Allah \(may He be Glorified and Exalted\).\)](#) Also, Abu Dawud related in his Sunan (Hadith compilations classified by jurisprudential themes) from `Amr Ibn Al-`As (may Allah be pleased with him) that he said: [\(These are the days on which the Messenger of Allah \(peace be upon him\) has ordered us to break Sawm and forbade us from observing Sawm.\)](#) Malik said in Al-Muwatta': These are the Days of Tashriq.

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Moreover, Abu Murrâh, the freed slave of Umm Hany, narrated that: [\(He went with `Abdullah ibn `Amr to the latter's father `Amr ibn Al-`As. The latter pushed the food nearer to them and said: 'Eat.' His son said: 'I am observing Sawm.' `Amr then said: 'Eat, for these are the days on which the Messenger of Allah \(peace be upon him\) ordered us not to observe Sawm and forbade us from observing Sawm.\)](#) A Mutamatti` (pilgrim performing `Umrah during the months of Hajj, followed by Hajj in the same year with a break in between) and Qarin (pilgrim combining Hajj and `Umrah without a break in between), who cannot find a Hady (sacrificial animal offered by pilgrims) to slaughter, is to observe Sawm on these days due to the Hadith related by Al-Bukhari (may Allah be merciful to him) from Ibn `Umar and `Aishah (may Allah be pleased with them both) who said: [\(No one was permitted to observe Sawm on the Days of Tashriq except for one who cannot find \(or afford\) Hady.\)](#)

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The fourth question of Fatwa no. 16374

Q 4: What is the ruling on someone who believes that Sawm (Fast) of the six days of Shawwal must be observed starting from the second day of the month, especially for the elderly?

A: One can observe Sawm of the six days of Shawwal throughout the entire month; whether at its beginning, middle, or end and whether consecutively or separately. This is based on the following Hadith in which the Prophet (peace be upon him) said: [\(Anyone who observes Sawm of Ramadan and then follows it with six days \(of Sawm \) in Shawwal...\)](#) The words of the Prophet (peace be upon him) are general, denoting the permissibility of observing Sawm on any day of the month. And Allah knows best!

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The second question of Fatwa no. 16730

Q 2: Should we slaughter animals after fasting the six days of Shawwal or celebrate `Eid (Festival)? I heard from some people that it is obligatory to offer slaughtered animals.

A: It is Mustahab (desirable) to observe Sawm (Fast) for six days during Shawwal and it is not prescribed to slaughter animals or do any such thing after these days.

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The fifth question of Fatwa no. 17705

Q 5: What is the ruling on a woman who observed Sawm (Fast) for the six days of Shawwal when she had not yet made up for her missed days of Sawm during Ramadan?

A: It is a priority to make up for the missed days of Sawm of Ramadan before fasting the six days from Shawwal, because a Faridah (obligatory act) takes precedence over a Nafilah (supererogatory act). Hence, it was preferable for the woman mentioned in the question not to do so, and she must make up for her missed days of Ramadan.

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The first question of Fatwa no. 18020

Q 1: We know that there is a great reward for observing Sawm (Fast) on six days during Shawwal. A woman broke her Sawm during Ramadan for six days for a Shar`y (Islamically lawful) reason, and she wants to make up for them during Shawwal. Is it permissible for her to combine the two intentions, that is, the intention of observing compensatory Sawm for the days she missed during Ramadan and the intention of observing the six-day supererogatory Sawm of Shawwal? In other words, is it permissible for her to observe Sawm for only six days during Shawwal with the intention of being compensatory Sawm and at the same time seeking the reward of observing Sawm for the six days of Shawwal? Is it permissible to combine the intention for the two Sawm like Qiran Hajj (combining Hajj and `Umrah without a break in between)?

A: Observing compensatory Sawm for six days during Shawwal is not counted as the six-day supererogatory Sawm of Shawwal. This is because one should not begin observing the six-day supererogatory Sawm of Shawwal unless one has already made up for the days they missed during Ramadan. This is based on the following Hadith in which the Prophet (peace be upon him) said: [\(Anyone who observes Sawm of Ramadan and then follows it with six days \(of Sawm\) in Shawwal, it would be as if they had fasted permanently.\)](#) Accordingly, it is obligatory for a person who still has some missed days of Sawm from Ramadan to start compensatory Sawm before observing the six-day supererogatory Sawm of Shawwal.

It is permissible to combine the intention for performing `Umrah and Hajj at the same time, since the rites of `Umrah are part of Hajj which is more inclusive than `Umrah. The Prophet (peace be upon him) said: [\(The \(rites of\) `Umrah will remain part of Hajj](#)

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[until the day of Resurrection.\)](#)

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Fatwa no. 14562

Q: It is known that the Day of `Arafah (9th of Dhul-Hijjah) coincided with a Friday. We observed Sawm (Fast) on that day based on the Hadith in which the Prophet (peace be upon him) said: [\(Observing Sawm on the Day of `Arafah expiates for the previous year and the coming one.\)](#) (Related by Muslim) The Imam (the one who leads congregational Prayer) of our Masjid (mosque) told us that it is not permissible to observe Sawm on a Friday unless one observes Sawm a day before or after it. Therefore, most of us broke our Sawm, while the others continued their Sawm even though they were confused. Please note that our Sawm was in reverence for the Day of `Arafah, seeking its reward, and not out of preference for Friday. Please give us a Fatwa (legal opinion issued by a qualified Muslim scholar), may Allah benefit you. Who is right: the Imam of our Masjid and those who broke their Sawm on that day, or those who continued their Sawm? What should we do if the Day of `Arafah or `Ashura' (10th of Muharram) coincides with a Friday?

A: It was authentically reported that the Prophet (peace be upon him) forbade singling out Friday for observing Sawm and he ordered that one is to observe Sawm one day before or after it. However, if the Day of `Arafah or `Ashura' coincides with a Friday, it is permissible to observe Sawm on it due to the significance of the day. Imam Muslim related on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: [\(Do not single out the night of Friday \(i.e. Thursday night, as in the Hijri calendar the night precedes the day\) for observing Qiyam \(standing for optional Prayer at night\) and do not single out its daytime](#)

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[for observing Sawm except if it coincides with a day one normally fasts.\)](#) About the virtue of observing Sawm on these days (i.e., the Day of `Arafah and `Ashura'), it has been mentioned that they expiate for a past year, while observing Sawm on the Day of `Arafah expiates for the coming year as well. Therefore, a person is to observe Sawm during these two days for this reason and this is permissible. It was related in the Sahih (authentic) Book of Hadith of Imam Muslim on the authority of Abu Qatadah that the Prophet (peace be upon him) said: [\(I seek a favor from Allah that observing Sawm on the Day of `Arafah will expiate for the year preceding it and the one after it.\)](#) About observing Sawm on the Day of `Ashura', he (peace be upon him) said: [\(I seek a favor from Allah that it may expiate for the year preceding it.\)](#)

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Fatwa no. 20247

Q: Kindly find an attached book titled "Min Akhta'ina Fi Al-`Ashr" (Some of Our Mistakes on the First Ten Days of Dhul-Hijjah) by Muhammad Al-Ghufayly! We would like you to read it and review the included Fatwa to see whether it is correct? On page no. 13, paragraph no. 5, it states, "Most people's observation of Sawm (Fast) of the whole ten days is a mistake..." Consequently, most of the people of Al-Rass abandoned Sawm of the first ten days of Dhul-Hijjah, because of this book and this Fatwa. For decades, people used to observe Sawm of such days believing this act to be Sunnah (supererogatory act of worship following the example of the Prophet). However, after reading this book, they have been disapproving of those who observe Sawm of these days. I ask Your Eminence to issue a Fatwa (legal opinion issued by qualified Muslim scholar) on this regard and clarify it in

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local newspapers, so that Al-Haqq (the Truth) will become evident before the public.

A: Sawm of the first nine days of Dhul-Hijjah is not a mistake as is claimed by some people. Rather, according to the Jumhur (majority of scholars) of scholars it is Sunnah. Shaykh `Abdul-Rahman ibn Qasim said in his commentary on Al-Zad book, "Sawm of the first nine days of Dhul-Hijjah is (an act of Sunnah, based on) the opinion of the Jumhur of scholars. In Al-Insaf book, it is stated that there is no difference in this regard." It is included in the general meaning of the Hadith in which the Prophet (peace be upon him) stated: [«There are no days in which good deeds are more beloved to Allah than during these ten days.»](#) (Related by Al-Bukhari, Ahl-ul-Sunan [authors of Hadith compilations classified by jurisprudential themes], and others). Musaddad narrated that Abu `Awanah narrated on the authority of Al-Hurr ibn Al-Sabah who narrated on the authority of Hunaydah ibn Khalid on the authority of his wife on the authority of a wife of the Prophet (peace be upon him) who said: [«The Messenger of Allah \(peace be upon him\) used to fast the first nine days of Dhul-Hijjah, Day of `Ashura' \(10th of Muharram\) and three days of every month - that is, the first Monday \(of the month\) and Thursday.»](#) (Related by Abu Dawud. It is also stated in Al-Muntaqa that it is related by Ahmad and Al-Nasa'y). Al-Shawkany said in his book Nayl Al-Awtar: "We previously mentioned Hadiths in 'Kitab Al-`Eidayn (Book of the Two `Eids)' indicating the virtue of performing good deeds on the first ten days of Dhul-Hijjah in general. Sawm is included among these deeds. The opinion of those who claim that the term Tis` (nine) (that is mentioned in the Hadith) of Dhul-Hijjah refers to the ninth day of Dhul-Hijjah is an untenable interpretation and an evident mistake due to the difference between the nine and the ninth."

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The first question of Fatwa no. 17635

Q 1: What is the story of and truth regarding Day of `Ashura' (10th of Muharram)?

A 1: When the Prophet (peace be upon him) arrived in Madinah after his Hijrah (the Prophet's migration to Madinah), he found the Jews observing Sawm (Fast) of the Day of `Ashura'. When the Prophet (peace be upon him) asked them about such Sawm, they said, "This is a day where Allah saved Musa (Moses, peace be upon him) and his people and drowned Fir`awn (Pharaoh) and his people. Consequently, Musa observed its Sawm giving thanks to Allah. So, we observe Sawm during it." The Prophet (peace be upon him) then said: [\("We have more right to Musa \(Moses peace be upon him\) than you," so he fasted on `Ashura' and ordered us to fast on it.\)](#)

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The second question of Fatwa no. 18547

Q 2: Should the ninth and tenth or the tenth and eleventh of Muharram or all these three days be fasted upon the occasion of `Ashura' (10th of Muharram)?

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A 2: Sawm (Fast) of Day of `Ashura' is a stressed Sunnah. It is best to observe Sawm on the previous or the following day after it according to the guidance of the Prophet (peace be upon him) in order not to coincide with the practice of the Jews. If Sawm is observed on the three days, this would be more perfect, according to Ibn Al-Qayyim's Zad Al-Ma`ad.

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Fatwa no. 20746

Q: It is narrated in a Hadith that (When the Prophet (peace be upon him) came to Madinah, he found **the Jews** observing Sawm (Fast) on 'Ashura' (10th of Muharram). So, he observed Sawm during it and ordered that Sawm should be observed in it.) **How can this be reconciled with his order to act differently from the way of People of the Book in many matters?**

A: Upon arriving in Madinah, the Prophet (peace be upon him) used to act like the People of the Book in matters where there was no revelation. Then, Allah legislated for him to act differently from the way of the People of the Book. Consequently, the Prophet ordered the Ummah (community based on one creed) to do so. One of these practices was the Sawm of the Day of 'Ashura'. It was authentically reported that the Prophet (peace be upon him) stated: (If I live till next year I will fast the ninth,) i.e. along with the tenth day. The Prophet (peace be upon him) stated: (Be different from the Jews; fast a day before or after it.)

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Fatwa no. 14331

Q: Is it permissible to observe Sawm (Fast) of the White Days (13th, 14th, and 15th of every Hijri month) on days other than their fixed days during the same month?

A: The voluntary Sawm of three days in every month is one of the best acts of `Ibadah (worship). The Prophet (peace be upon him) advised Abu Hurayrah and Abu Dhar (may Allah be pleased with them) to do so. He said to Abu Dhar: [﴿If you want to observe Sawm on three days in the \(Hijri\) month then let it be on the thirteenth, fourteenth and fifteenth.﴾](#) (Related by an-Nasa'i and at-Tirmidhi) At-Tirmidhi ranked the Hadith as Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish). These are the white days. However, if the person observes Sawm on three days at the beginning, end, or middle of the month, it is valid to do so.

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The second question of Fatwa no. 14167

Q 2: I heard knowledge seekers saying that it is not valid to combine

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observe Sawm (Fast) on Monday and Thursday and the White Days (13th, 14th, and 15th of every Hijri month). Rather, one should observe Sawm of either one of them. Is this correct? If so, why?

A 2: What you heard regarding the invalidity of combining the Sawm of Monday and Thursday and the White Days is incorrect. It is Mustahab (desirable) to observe Sawm of these days because there are proofs urging the observation of their Sawm.

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The first question of Fatwa no. 14241

Q 1: I like to observe Sawm (Fast) on Mondays and Thursdays because our deeds are presented to Allah (Glorified be He) on these two days. The Prophet (peace be upon him) stated: [﴿These \(Monday and Thursday\) are two days on which people's deeds are presented to the Lord of the Worlds, and I want my deeds to be presented when I am observing Sawm.﴾](#) Is it permissible to observe Sawm of Monday and Thursday of every month? In summer, it is too hot for me to observe Sawm of these two days every week. Should I observe Sawm on them every week in winter? Please advise; may Allah reward you with the best.

A 1: When the Prophet (peace be upon him) performed any deed, he would do so consistently. However, if there is hardship in observing Sawm on these days, it is permissible for you not to observe their Sawm

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during summer and to observe their Sawm in winter because observing Sawm on Monday and Thursday is Nafilah (supererogatory) and not Wajib (obligatory). Whoever observes Sawm during this time will be rewarded. However, there is no sin upon the one who does not.

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The first question of Fatwa no. 17600

Q 1: I am a young man and I used to observe Sawm (Fast) similar to the Sawm of Dawud (David, peace be upon him). However, someone told me that if the day to observe Sawm falls on a Saturday or Friday, it should not be observed without a day before or after. He said that this is the opinion of Shaykh Al-Albani (may Allah have mercy on him). I have continued observing Sawm although I am still confused. Please advise me on the ruling of observing Sawm on Saturday or Friday without observing the Sawm of a day before or after or if it happens to coincide with the Day of `Arafah (9th of Dhul-Hijjah) or the Day of `Ashura' (10th of Muharram)?

A 1: It is permissible for one who observes the Sawm of Dawud (peace be upon him) to observe Sawm on Friday or Saturday alone without a day before or after. This ruling also applies to the Day of `Arafah and `Ashura'. It should be known that the Hadith which states that Sawm on Saturday is forbidden except in case of obligatory Sawm is not Sahih (authentic).

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Fatwa no. 17238

Q: I was circumcised twenty-three years ago. There was a belief when I ignored Shari`ah (Islamic law) rulings that a man should not observe Sawm (Fast) until he is circumcised and that a girl should not observe Sawm until she have menses. During that period, Ramadan came once when I was more than fifteen years. However, I had been circumcised and was still recovering from the surgery so I could not observe Sawm the entire Ramadan. I should mention that I did not observe Sawm of Ramadan before that time. Your Eminence Shaykh, have I to make up for the previous missed days of Sawm or feed the poor? It should be known that I was ignorant of Shari`ah rulings

A: If the case is as you mentioned that you had reached the age of fifteen and had not observed Sawm because of the prevalent ignorance of Shari`ah rulings thinking that a man should not observe Sawm until he is circumcised and that after your circumcision you were recovering from surgery and did not complete the Sawm of Ramadan, it is Wajib (obligatory) on you to make up for the missed days in Ramadan after reached puberty. If you do not know the exact number of these days, you should base their number on the most likely estimation. Ignorance is not an excuse for the one who lives in an Islamic country. Since you delayed the making up for breaking Sawm of these days until you the following Ramadan, you should make up for them in addition to feeding a Miskin (needy) for each

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missed day. The amount of food to be given is approximately one kilo and half of the staple food of the country.

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Laylat-ul-Qadr

The first question of Fatwa no. 18376

Q 1: Can Laylat-ul-Qadr (the Night of Decree) be seen in a dream or while one is awake? Is it special or general? What are its signs? I heard that following Laylat-ul-Qadr, the sun on the next day will be red and the sky will be cloudy. If this occurs, this means that its blessings embraced both worshippers and Kafirs (disbelievers).

A 1: It is stated in the Sahih (authentic) Hadiths of the Prophet (peace be upon him) that the sun on the next morning of Laylat-ul-Qadr will have no rays. It is also stated that Laylat-ul-Qadr was shown to the Prophet (peace be upon him) in a vision and then was caused to forget (by Allah).

Scholars differed on specifying its exact night. According to the correct opinion maintained by scholars, its timing remains unknown. Allah (Glorified and Exalted be He) made it unknown for worshippers to do their best in performing acts of `Ibadah (worship) hoping they will coincide with it. It should be sought in the last ten days of Ramadan, most likely during the odd nights. The Prophet (peace be upon him) stated: [Seek it in the last ten nights of Ramadan; seek it in the last nine, seven, five, three or last night.](#)

With regard to a Muslim's seeing it, it may be shown to a Muslim in a dream. It is narrated in the Sahih that `Abdullah ibn `Umar (may Allah be pleased with them both) said that some of the Sahabah (Companions of the Prophet) were shown in their dreams that Laylat-ul-Qadr was in the last seven nights of Ramadan. Allah's Messenger (peace be upon him) stated: [It seems that all your dreams agree that \(Laylat-ul-Qadr\) is in the last seven nights.](#)

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[Whoever wants to seek it \(Laylat-ul-Qadr\) should do so in the last seven \(nights of Ramadan\).](#)

However, if it is shown to the Muslim in a dream, they should not act according to such a dream because it may be from the devil. Legislation and rulings of Shari`ah (Islamic law) are not based on dreams or Ru'yas (true dreams). The Prophet (peace be upon him) held that opinion about the Ru'ya of the Sahabah because they had the same dream.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 21787

Q 1: Is it one of the signs of Laylat-ul-Qadr (the Night of Decree) to that only the righteous see a light coming from the sky? It is attributed to some righteous people that they saw this light and this sign is widely common among people. I know some righteous people (although none can verify this but Allah) who saw this sign. What is the veracity of this sign? Does it have a basis in Allah's Purified Shar` (Law)?

A 1: We do not know a basis in Allah's Purified Shar` that indicates that this is

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one of the signs of Laylat-ul-Qadr.

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I`tikaf

Fatwa no. 16526

Q: We often hear people say that it is impermissible to observe I`tikaf (seclusion for worship in a Masjid) in any Masjid (mosque) other than the three Masjids: Al-Masjid Al-Haram (the Sacred Mosque in Makkah), Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah), and Al-Masjid Al-Aqsa (the Aqsa Mosque in Jerusalem). They support their opinion with the Hadith in which the Prophet (peace be upon him) stated: "No I`tikaf (should be observed) except in the three Masjids." They say that the Hadith is specific whereas the Ayah (Qur'anic verse) is general and that the specific should have precedence over the general. However, I heard that our honored Shaykh `Abdul-`Aziz ibn Baz had a different opinion. I would like you to inform me of his evidence hoping that Allah will open our hearts to accept the truth. May Allah reward you with the best!

A: I`tikaf is not limited to the three Masjids. Rather, the Jumhur (dominant majority of scholars) is of the opinion that it is Mashru` (Islamically permissible) to observe I`tikaf at any Masjid, preferably Al-Masjid Al-Jami` (the large mosque where Jumu`ah [Friday] Prayers are held). Muslims have been observing I`tikaf at every Masjid without specifying because Allah (Glorified and Exalted be He) says: **(And do not have sexual relations with them (your wives) while you are in I'tikâf (i.e. confining oneself in a mosque for prayers and invocations leaving the worldly activities) in the mosques.)** With regard to the Hadith narrated by Hudhayfah (may Allah be pleased with him): "No I`tikaf (should be observed) except in the three Masjids" it is not Sahih (authentic).

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Fatwa no. 20048

Q: If the one observing I`tikaf (seclusion for worship in a Masjid) leaves the Masjid (mosque) for a certain reason, such as going home to wake his family up for Suhur (pre-dawn meal before the Fast) because there is no one at home to do so, does this violate the conditions of I`tikaf ?

A: Whoever enters I`tikaf should not go out unless there is a need to conduct his necessary requirements such as fetching food and drink if there is no one to do so; or to relieve oneself if there is no toilet annexed to the Masjid. He may leave the Masjid during the time of Suhur to wake up his family to prepare Suhur meal and to be ready for Fajr (Dawn) Prayer if they cannot wake up on their own or if there is no one else to do so because this act is one of the aspects of cooperation in doing good deeds and enjoining Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect). Whatever is needed to perform a Wajib (obligatory) matter becomes itself a Wajib. However, such a person should not sit at home after waking his family up. He should return to his place of I`tikaf at the Masjid.

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Fatwa no. 18979

Q: We work at a shop that sells clothes. On the last ten days of Ramadan

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we cannot observe I`tikaf (seclusion for worship in a Masjid) during the day because of work conditions. Is it valid to observe I`tikaf only at night and work during the day at the shop?

A: It is permissible to observe I`tikaf even for an hour at a Masjid (mosque) where congregational Salah (Prayer) is offered. It is valid to observe I`tikaf without observing Sawm (Fast) during the time of I`tikaf according to the most correct opinion maintained by scholars. `Abdullah ibn `Umar (may Allah be pleased with both of them) narrated on the authority of `Umar ibn Al-Khattab that the latter said, "O Allah's Messenger, I vowed in Jahiliyyah (pre-Islamic era of ignorance) to observe I`tikaf for a night at Al-Masjid Al-Haram (the Sacred Mosque in Makkah)." Consequently, the Prophet (peace be upon him) said to him: **'Fulfill your vow.' Therefore, he performed I`tikaf for one night.** (Related by Al-Bukhari and Muslim. This is the wording of Al-Bukhari vol. 2, p. 260 in Arabic version) Had Sawm been a condition for the validity of I`tikaf, the Prophet (peace be upon him) would not have approved the I`tikaf of just one night without its day. Hence, it is permissible for you to have the intention of observing I`tikaf only at a night without observing it on the day because of the reason you mentioned. In sha'a-Allah (if Allah wills), you will be rewarded according to your deed.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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All praise is due to Allah, the ninth volume of the second set of

Fatwas (legal opinions issued by a qualified Muslim scholar) of the Permanent Committee has been completed. It will be followed, In sha'a-Allah (if Allah wills), by

the tenth volume which will start with (Hajj)



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In the Name of Allah, the Compassionate, the Merciful

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(Part No. 10; Page No. 5)

The Book of Hajj and `Umrah

(Part No. 10; Page No. 6)

The fourteenth question of Fatwa no. 19773

Q 14: Is the reward for good deeds multiplied in Al-Masha`ir (Sacred sites where the rites of Hajj are performed: Mina, `Arafah and Muzdalifah). Does the same apply to misdeeds?

A: The reward for good deeds is multiplied in the Haram (the Sacred Mosque in Makkah) due to the honor of this place. Offering Salah (Prayer) at Al-Masjid Al-Haram equals one hundred thousand Salahs at any other Masjid (mosque). According to the most correct opinion maintained by scholars, this applies to the whole area of the Haram (all areas within the Sacred Sanctuary of Makkah) and, therefore, the misdeeds committed inside the Haram, are considered severe misdeeds. Allah (Exalted be He) says: [\(and whoever inclines to evil actions therein or to do wrong \(i.e. practise polytheism and leave Islâmic Monotheism\), him We shall cause to taste from a painful torment.\)](#) However, these misdeeds are not multiplied. Allah (Exalted be He) says: [\(and whoever brings an evil deed \(polytheism, disbelief, hypocrisy, and deeds of disobedience to Allah and His Messenger SAW\) shall have only the recompense of the like thereof.\)](#)

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no 19468

Q: I am sometimes deputized to deport prisoners from Bishah to Jeddah and then to their original countries.

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Some deported workers may be Christians or Hindus. When we approach Makkah, two roads lie ahead of us: one is designated for Muslims and the other for non-Muslims. Because the non-Muslim road is very long and tiring, we take the Muslim road and, therefore, we pass by the sacred Masha`ir (Sacred sites where the rites of Hajj are performed: Mina, `Arafah and Muzdalifah). We do not stop at these places but we just use them as a shortcut. Is this permissible?

When I asked some of my colleagues, they said that they have asked one of the judges at Bishah governorate who said it was lawful to do that. Please give us your Fatwa (legal opinion issued by a qualified Muslim scholar). May Allah reward you.

A: As long as there are Christians, Hindus, and other non-Muslims among the deported workers, then you must take the road designated for non-Muslims, even though it is more tiring. It is unlawful to deport them via the Muslim road since this will lead them to enter the precincts of the Haram (all areas within the Sacred Sanctuary of Makkah), which is prohibited. Allah (Exalted be He) says: ﴿O you who believe (in Allāh's Oneness and in His Messenger Muhammad صلى الله عليه وسلم)! Verily, the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allāh, and in the Message of Muhammad صلى الله عليه وسلم) are Najasun (impure). So let them not come near Al-Masjid al-Harâm (at Makkah) after this year.﴾

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The third question of Fatwa no. 20353

Q 3: I am thirty-three years old and I would like to accompany my aged father to perform Hajj. He does not know how to read or write. I am also ignorant of many rulings related to Hajj. What do you advise me to do?

A: We advise you to choose a company of righteous people to travel with, who can assist you in doing good and warn you against doing evil. We also advise you to have Taqwa (fear/wary of offending Allah) while performing Hajj and in all your affairs. You should avoid lying, bad language, sins and ill manners. You should also try to understand well the rulings pertaining to Hajj by reading the books of trusted and reliable scholars.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 16245

Q: I am a woman and I failed to make up for some days of the fast of Ramadan that I missed last year. I intend to make Hajj this year 1413 A.H., which is my first time to make Hajj. Should I first make up for the days of fasting that I missed for a Shar`y (Islamically lawful) excuse, or should I

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set out for Hajj and then after returning make up for the days of fasting that I missed?

A: Making up for days missed of Ramadan does not prevent the Mukallaf (person meeting the conditions to be held legally accountable for their actions) from performing the obligation of Hajj. This is because the compensatory Sawm (Fast) is an obligation that can be fulfilled at any time of the year until the start of the next Ramadan.

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Fatwa no. 21259

Q: I intend to perform Hajj this year, In sha'a-Allah (if Allah wills). My question is: Do I have to perform `Umrah before I can perform Hajj, given the fact that I have not performed `Umrah this year?

A: You are permitted to enter Ihram (ritual state for Hajj or `Umrah) to perform any of the three types of Hajj: Tamattu`, Qiran or Ifrad Hajj.

**Tamattu` Hajj:** In this type of Hajj, which is the best type, a pilgrim performs `Umrah during the months of Hajj followed by Hajj in the same year with a break in between. It is required in this type of Hajj to offer a Fidyah (ransom, i.e., sacrificial animal) for Tamattu`, if the pilgrim is a non-resident of Al-Masjid Al-Haram.

Qiran Hajj: In this type of Hajj, a pilgrim combines between Hajj and `Umrah without a break in between. The pilgrim must remain in the state of Ihram until the rituals of throwing the pebbles at the Jamarat (stone pillars marking the pebble-throwing areas) and shaving or shortening the hair on the day of `Eid are completed. Having fulfilled this, all the acts prohibited during Ihram become permissible for the pilgrim except having intercourse with one's spouse. After that, the pilgrim has to perform Tawaf (circumambulation of the Ka`bah) and Sa`y (going between Safa and Marwah during Hajj and `Umrah) for both Hajj and `Umrah. Major Tahallul (final removal of the ritual state for Hajj and `Umrah) can then be performed.

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This type also requires the pilgrim to offer a Fidyah like a Mutamatti` (pilgrim performing `Umrah during the months of Hajj, followed by Hajj in the same year with a break in between).

Ifrad Hajj: In this type of Hajj, a pilgrim performs Hajj only. The pilgrim must remain in the state of Ihram until they finish all the rituals of Hajj, as clarified earlier. It is not required in this type of Hajj to offer a Fidyah. Also, it is not required to perform `Umrah unless the pilgrim has never performed `Umrah before.

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Fatwa no. 19669

Q: Do I receive a better reward if, during Ramadan, I travel to Makkah Al-Mukarramah (Makkah, the Honored) where I stay for a few days to perform `Umrah (lesser pilgrimage), Salah (Prayer) and other acts of `Ibadah (worship)? Or should I give in charity the expenses of `Umrah? I live in the city of Riyadh. May Allah safeguard and preserve you.

A: If you can combine between the two deeds mentioned in the question, it would be better and greater in reward. This is because you will be doing many good deeds. You will be drawing closer to Allah by doing voluntary acts of `Ibadah. If you fail to combine between the two deeds, you may give the money in charity to the poor. You may do so if you have performed Hajj and `Umrah. This is based on the Ayah (Qur'anic verse) in which Allah (Glorified and Exalted be He)

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says: ﴿But he has not attempted to pass on the path that is steep (i.e. the path which will lead to goodness and success).﴾ ﴿And what will make you know the path that is steep?﴾ ﴿(It is) freeing a neck (slave)﴾ ﴿Or giving food in a day of hunger (famine),﴾ ﴿To an orphan near of kin.﴾ ﴿Or to a Miskîn (poor) cleaving to dust (out of misery).﴾ The poor will benefit from the Sadaqah (voluntary charity) and you will receive a great reward. Sadaqah strengthens bonds of solidarity and cohesion among Muslims. It also helps in fulfilling the needs of the needy and assisting them to observe their religious duties and attain their worldly gains.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18384

Q: A Fatwa (legal opinion issued by a qualified Muslim scholar) has been recently circulating throughout Jeddah and neighboring villages. The Fatwa states that it is not permissible to perform `Umrah (lesser Pilgrimage) during the months of Hajj as a voluntary act of `Ibadah (worship); and that whoever does this will be required to perform Hajj in the same year. On 8/11/1416 AH, His Eminence Shaykh Muhammad ibn Salih Al-`Uthaymin delivered a lecture in Jeddah. A lot of inquiries regarding this Fatwa were presented to him during the lecture. He answered and said that

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this Fatwa was invalid. He asked me to send Your Eminence a letter of inquiry about this Fatwa so that you will issue a written reply to it. This is being done in the hope that everyone will benefit from it. What is the opinion of Your Eminence?

A: `Umrah may be performed in any month of the year. Allah has appointed certain months during which Hajj is to be performed. This is indicated by the Ayah (Qur'anic verse) in which Allah (Glorified and Exalted be He) says: [\(The Hajj \(pilgrimage\) is \(in\) the well-known \(lunar year\) months \(i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islâmic calendar, i.e. two months and ten days\).\)](#) Whoever performs `Umrah during the months of Hajj is not obligated to perform Hajj. This is simply because there is no evidence to put him under this obligation. The Prophet (peace be upon him) is reported to have performed `Umrah during the eighth year of Hijrah (the Prophet's migration to Madinah) following the Battle of Hunayn. He started Ihram (ritual state for Hajj or `Umrah) from Al-Ji`ranah in Shawwal and did not perform Hajj that year.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 19104

Q: My mother and I went to Saudi Arabia to perform Hajj in 1413 A.H. She was almost sixty five years old. My paternal uncle and my father-in-law accompanied us, and neither of them is relative to the other. The husband of my wife's sister also accompanied us. We stayed in one tent. Neither my mother nor my wife's sister wears Hijab (veil)

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due to their ignorance of the relevant ruling.

The question is: Was my mother's Hajj valid or not?

Appreciate your guidance, may Allah reward you with the best! Was the Hajj of my wife's sister valid or not?

A: A woman should wear Hijab in front of Ajanib (men lawful for the woman to marry), not to stay alone with them, and behaves with proper decorum and modesty, whether she happens to be performing Hajj or anything else. Hajj is not invalidated if the woman displays her face in front of Ajanib out of her belief that a woman in a state of Ihram (ritual state for Hajj or `Umrah) should not cover her face. However, she will be considered as having committed a prohibited act by displaying her face in front of Ajanib. She will be held sinful for doing so. She must turn to Allah in sincere repentance and offer many voluntary acts of `Ibadah (worship) while humbling herself before Allah, asking for His forgiveness that He may accept her Tawbah (repentance) and pardon her sin.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 19439

Q: I live with my family which consists of my wife, my daughter and I. I practice Islam to the best of my ability; however, my brothers and sisters are not practicing Muslims. Only a few of them offer Salah (Prayer).

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They also listen to music, seek the help of the dead and slaughter animals for their sake. They commit other acts violative of Shari`ah (Islamic law). I want to move out that house. I receive a monthly salary of 4000 Moroccan Dirhams and I have also saved 30,000 Dirhams. Should I purchase a piece of land or perform Hajj? The price of the land I want is 35,000 Dirhams. Its total area is 60 km2. The price of land increases day after day and I cannot afford to rent a house due to increasing rent prices which exceed 700 Dirhams. The living conditions are also costly. I have never performed Hajj. If your answer obligates me to perform Hajj, do I have to perform Hajj before my father who also has never performed Hajj? May Allah reward you with the best.

A: You are not required to perform Hajj unless you possess the financial means which exceed your needs and those of the family which you support in terms of food, clothing and housing. This is based on the Saying of Allah (Exalted be He): [\(And Hajj to the House \(Ka`bah\) is a duty that mankind owes to Allah, for those who are able to undertake the journey.\)](#) The ability to undertake the journey means: sufficient provision and a means of transportation as available in one's time. Your father is not required to perform Hajj if he falls short of possessing the necessary financial means. All praise be to Allah.

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Twelfth question of Fatwa no. 20308

Q 12: I have performed Hajj more than five times for myself and on behalf of my father before adopting the creed of the Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body). Is my Hajj acceptable?

A 12: You have to perform Hajj for yourself after Allah (Exalted be He) guided you when it is possible for you.

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The second question of Fatwa no. 14945

Q 2: Some say that it is impermissible for a girl to perform Hajj when she grows up if she ever happens to have her hair cut at birth. Is that true, and why?

A: It is an act of Sunnah (commendable act) to cut the hair of the newborn on the seventh day of his or her birth. It is also an act of Sunnah to make `Aqiqah (sacrifice for a newborn) and give Sadaqah (voluntary charity) equal to its hair's weight in gold. It is not a requirement to shave all the hair of the baby. As for the invalidity of the Hajj performed by a woman who had her hair cut at birth, it is a groundless superstition.

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Fourth question of Fatwa no. 20169

Q 4: I am the eldest of my orphaned siblings. My mother wants to perform Hajj but I cannot afford the costs of her Hajj and travel. Am I to blame if I disobey her in this? Appreciate your guidance, may Allah reward you with the best!

A 4: If your mother asked you to help her perform Hajj and you cannot afford the costs of Hajj due to your financial inability, you are not to blame because you cannot fulfill her request. Allah (Glorified and Exalted be He) states: [\(Allâh burdens not a person beyond his scope.\)](#) and: [\(and has not laid upon you in religion any hardship\)](#) Allah (Glorified and Exalted be He) also states: [\(So keep your duty to Allâh and fear Him as much as you can\)](#) Furthermore, Hajj is not mandatory on her in this case so long as she cannot afford the costs of Hajj herself. You should speak kindly and gently to her and treat her in the best manner. You may promise her to help her perform Hajj in the future whenever it is possible for you.

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Second question of Fatwa no. 20174

Q 2: What is the ruling on a person, who wants to perform Hajj but has a brother or a neighbor who is suffering from dangerous disease and cannot afford the necessary treatment and medical care? Should the person in question perform Hajj or help the sick brother?

A 2: If the person has not performed the obligatory Hajj, he should perform the Hajj whenever he has the prerequisites of obligation. But if it is a voluntary Hajj, he should help the ill person who is in dire need of help, as this is better than performing voluntary Hajj.

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Second question of Fatwa no. 16112

Q 2: What is the ruling on someone, who wants to enter Makkah to take their luggage and belongings to travel to another country? Note that they have performed `Umrah (lesser pilgrimage) recently in Rajab (the seventh month of the Islamic calendar). Should they assume Ihram (ceremonial state for Hajj and `Umrah) and perform `Umrah or not?

A 2: Whoever passes by one of the Miqats (sites for entering the ceremonial state for Hajj and `Umrah) that have been authentically set by the

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Messenger of Allah (peace be upon him) while they intend to perform Hajj or `Umrah, should assume Ihram regardless whether they pass on air or land. However, if they do not wish to perform Hajj or `Umrah, then Ihram is not required. If someone passes the Miqats without intention to perform Hajj or `Umrah then intends to perform Hajj and `Umrah from Makkah or Jeddah, they may enter the state of Ihram from the place of their intention in Makkah or Jeddah. As for intending to perform `Umrah by someone who is outside the Haram (all areas within the Sacred Sanctuary of Makkah), they should assume Ihram from the place where they intend to make `Umrah. However, if someone intends to perform `Umrah after entering into the Haram, they must go out to the nearest point of Al-Hil (all areas outside the Sacred Sanctuary of Makkah) and assume the state of Ihram for `Umrah from it. Leaving an interval between one `Umrah and the next of a period of forty days, a week or the like is not lawfully established. Therefore, a person can repeat `Umrah several times in the year without having an interval between a `Umrah and the next.

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Thirteenth question of Fatwa no. 19773

Q 13: Is it obligatory to perform `Umrah (lesser pilgrimage) upon entering Makkah in an errand to serve the guests of The Most-Merciful? If `Umrah is obligatory and the intention is determined, should Ihram (ritual state for Hajj and `Umrah) be assumed from the Miqat (site for entering the ritual state for Hajj and `Umrah)?

A 13: Whoever goes to Makkah and has never performed the `Umrah of Islam, should assume Ihram for `Umrah from the Miqat that they pass by on their way and

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they should perform the rituals of `Umrah. As for a person who has performed `Umrah previously, it is not obligatory on them. However, if they intend to perform `Umrah during their travel, they should assume Ihram for `Umrah from the Miqat and it is impermissible for them to pass it without Ihram. But if they intended to perform `Umrah after they had passed the Miqat, they should assume Ihram from the place where they intended to perform `Umrah, i.e. outside the Haram (all areas within the Sacred Sanctuary of Makkah). And if they intend to perform `Umrah while they are inside the Haram, they have to go outside the Al-Hil (all areas outside the Sacred Sanctuary of Makkah) and assume the state of Ihram for `Umrah from it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 19672

Q 1: Allah (Blessed and Exalted be He) says: ﴿The Hajj (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islâmic calendar, i.e. two months and ten days).﴾ **It is known that the rituals of Hajj start on the eighth of Dhul-Hijjah and continue for some days. We would like Your Eminence to highlight the meaning of this Ayah (Qur'anic verse) so that we can understand it properly.**

A: According to the more correct of the two scholarly opinions: the months prescribed for one who wants to enter Ihram (ritual state for Hajj or `Umrah) to perform Hajj, referred to in the Ayah: ﴿The Hajj (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islâmic calendar, i.e. two months and ten days).﴾ are Shawwal, Dhul-Qa`dah, and the first ten days of Dhul-Hijjah.

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This is the view of Ibn `Abbas, Ibn `Umar and Ibn Al-Zubayr (may Allah be pleased with them). The same view is held by Al-Suddy, Al-Shu`by, Al-Nakh`y, Imam Al-Shafi`y and others. Accordingly, it is Mustahab (desirable) for a person who wants to perform Hajj to enter Ihram during these months. Though it is Makruh (reprehensible) to enter Ihram in other months, it will still be considered as a valid Ihram, and must be continued until the pilgrim finishes the rituals of Hajj.

Allah (Glorified be He) has facilitated the way of `Ibadah (worship) for His Servants; thus, whoever wants to perform Hajj must make intention for Ihram during these appointed months of Hajj, whether it is Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between), Qiran Hajj (combining Hajj and `Umrah without a break in between) or Ifrad Hajj (performing Hajj only). It is Mustahab on the eighth day of Dhul-Hijjah, known as the Day of Tarwiyah, for those present in Makkah, who want to perform Hajj, as well as Mutamatti` pilgrims (performing Tamattu` Hajj) who end Ihram following `Umrah, to enter Ihram for Hajj before Zhuhr Prayer from Makkah, Haram (all areas within the Sacred Sanctuary of Makkah), or their place. This is based on the command of the Prophet (peace be upon him), because most rituals of Hajj begin after the Day of Tarwiyah.

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Fourth question of Fatwa no. 16825

Q 4: Is it true that whoever stays away from Makkah for forty days should make `Umrah (lesser pilgrimage) upon entering Makkah even if he performed `Umrah several times before?

A 4: `Umrah is obligatory on a Mukallaf (person meeting the conditions to be held legally accountable for their actions) only once in one's lifetime when a person is

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physically and financially able. Any other performance of `Umrah is only Sunnah (a commendable act). Moreover, performance of `Umrah is permissible at any time of the year, as no specific time is prescribed exclusively for doing it.

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First and second questions of Fatwa no. 21515

Q 1: What is the ruling on entering into Makkah Al-Mukarramah (Makkah, the Honored) without assuming the state of Ihram (ritual state for Hajj and `Umrah) after staying away from it for forty days? What is the authenticity of the Hadith related in this regard to the effect that whoever enters Makkah after staying away for forty days without assuming Ihram is disobeying Allah (Exalted be He) and disobeying His Messenger (peace be upon him)?

A 1: There is nothing wrong with entering Makkah without assuming the state of Ihram for a person who does not intend to perform Hajj or `Umrah (lesser pilgrimage), because the Prophet (peace be upon him) said after specifying the Miqats (sites for entering the ritual state for Hajj or `Umrah): *«And these Miqats are for the people at those very places, and besides them for those who come through those places with the intention of performing Hajj and `Umrah.»* This indicates that a person who does not intend to perform Hajj or `Umrah may pass them without assuming the state of Ihram.

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Q 2: What is the ruling on kissing Al-Hajar Al-Aswad (the Black Stone in a corner of the Ka`bah) in case one is not performing Hajj or `Umrah (lesser pilgrimage). We heard that this is impermissible?

A: It is impermissible to kiss Al-Hajar Al-Aswad unless one is performing Tawaf (circumambulation around the Ka`bah). This is based on the fact that the Prophet (peace be upon him) only kissed it while in Tawaf.

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First question of Fatwa no. 17778

Q 1: What is the ruling on a Muslim whom Allah grants reasonable fortune that enables him to perform Hajj but his father has not performed Hajj yet and the available money does not suffice them both; should the son only perform Hajj or should he let his father perform Hajj first?

A 1: If a person has the money that enables him to perform Hajj, he must perform the obligatory Hajj of Islam and it is impermissible for him to let his father perform Hajj first, because his help to his father is only a recommendable act but his performance of Hajj is obligatory on him in this case. If his father has his own fortune, he must perform the obligatory Hajj and if he does not have enough money to perform Hajj, it is not obligatory on him in this case.

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The thirty-fourth question of Fatwa no. 18612

Q 34: Am I allowed to perform Hajj or `Umrah (lesser pilgrimage) if I happen to be indebted?

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I plan to pay my debts back after I return. Do I have to buy Ihram (clothing worn during the ritual state for Hajj and `Umrah) from my own money or is it permissible to take it as a gift from a fellow Muslim?

A: First: Financial capability is an essential requirement for Hajj. Once a Muslim is financially capable, Hajj becomes obligatory for them. In case of debt, the debtor may perform Hajj if Hajj does not prevent them from fulfilling their debts or if the creditor satisfactorily permits the debtor to perform it. Otherwise, just to be on the safe side, one may delay performing Hajj until after they repay their debt. However, their Hajj will be valid if they perform it.

Second: You are permitted to accept the gift as long as you know it was earned lawfully.

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The third question of Fatwa no. 20399

Q 3: I did not perform Hajj because I am not financially capable of performing it. However, I would like to perform `Umrah (lesser pilgrimage) because it is not as costly as Hajj. Is it permissible for me to perform `Umrah before I can perform Hajj?

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A: If the situation is as you mentioned in the question. You are not required to perform Hajj under the circumstances mentioned in the question because you are not financially capable. However, if you are financially capable of performing `Umrah, then you are obliged to perform it. This is based on the Ayah (Qur'anic verse) in which Allah (Glorified and Exalted be He) says: [﴿So keep your duty to Allâh and fear Him as much as you can﴾](#) Allah (Glorified be He) also says: [﴿And Hajj \(pilgrimage to Makkah\) to the House \(Ka'bah\) is a duty that mankind owes to Allâh, those who can afford the expenses \(for one's conveyance, provision and residence\)﴾](#) Whenever you have the financial means to perform Hajj, then you must perform it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 17680

Q 1: I want to perform Hajj but my low salary, the expenses of my wife, and the requirements of life prevent me and make me always preoccupied. I am trying to collect a sum of money to buy a piece of land. In sha'a-Allah (if Allah wills) I will save money to perform Hajj with my wife.

A: You are not obliged to perform Hajj unless you have money which would be sufficient for performing Hajj.

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You should have enough money to cover your needs and repay your debts. Allah (Exalted be He) says: [﴿And Hajj \(pilgrimage to Makkah\) to the House \(Ka'bah\) is a duty that mankind owes to Allāh, those who can afford the expenses \(for one's conveyance, provision and residence\)﴾](#)

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Fatwa no. 16360

Q 2: Someone wanted to perform Hajj but he did not have enough money. Therefore, he borrowed from a friend and promised to pay back after Hajj when he would have the means. He agreed with his friend to waive his right in case he was unable to pay it back. Is that permissible?

A: Hajj is 'Wajib (obligatory) on a person who is financially capable. This includes people who have the money that cover the expenses of Hajj as well as the expenses of his dependants. He is not required to borrow money for Hajj. As long as he has borrowed money and performed Hajj therewith, his Hajj is valid and there is nothing wrong if the lender waives his right.

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(Part No. 10; Page No. 26)

Fatwa no. 15450

Q: Is it permissible for a person to pay the costs of Hajj in installments from their salary to be able to perform Hajj? In other words, he will pay only 25% of the required cost of Hajj and the remaining sums will be paid in monthly installments from his salary. Appreciate your guidance, may Allah reward you with the best!

A: Performance of Hajj is only obligatory on a person who is physically and financially able to do it by having the means of provision and costs of transport, i.e. the costs of his round trip journey. As for a person who takes a loan on his salary to secure the costs of his travel, his Hajj is acceptable and he will no more be obliged to perform it. However, the act of borrowing money for this purpose is not obligatory on him.

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Fatwa no. 18802

I am a modest employee in a government company. I have two boys and a girl. We live in a small house consisting of one bedroom and a reception. After struggling for five years, I managed to buy a piece of land on which to build a larger house for my children and me, but have been told by some people that I cannot do this unless I perform the obligatory Hajj first. Should I stay with my children in this small house? Or should I sell the land so as to be able to perform Hajj? Or should I build a larger house on the land for my

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children and me? I know that the process of building a house is not easy; it will take at least ten more years of struggling for me to manage to build the house, but I know that I must separate my children while they are sleeping and I currently have only one room for us all to sleep in. What can I do? What is the most preferable and obligatory course of action?

A: The Faridah (obligatory act) of Hajj is only obligatory upon the one who has the financial and physical ability; if someone has the physical, but not the financial, ability to perform Hajj, it is not obligatory upon him, because Allah (Exalted be He) says: [«And Hajj \(pilgrimage to Makkah\) to the House \(Ka'bah\) is a duty that mankind owes to Allāh, those who can afford the expenses \(for one's conveyance, provision and residence\)»](#) Hajj is, therefore, obligatory upon the one who possesses money, on condition that this is excess money that is not used for buying his food, his children's food, or his primary needs. Such primary needs include providing a sufficient residence for himself and his children. Therefore, Hajj is not considered obligatory upon you, and you do not have to sell the land that you bought to build a house for you and your children on. Whenever Allah grants you an extra amount of money that you do not need for your food, your children's food, or the needs of the ones to whom you are responsible for providing financial support, Hajj becomes obligatory upon you.

On the other hand, if a person has the financial ability to perform Hajj or `Umrah (lesser pilgrimage), but is physically not able to perform them because of old age or an illness that he is unlikely to recover from, he must delegate someone to perform Hajj or `Umrah on his behalf from his own money; and if he dies before the obligatory Hajj has been performed, a sufficient sum of money must be taken

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from his legacy and given to someone to perform Hajj and `Umrah on his behalf, because the Prophet (peace be upon him) called this a debt. When a woman asked him about performing Hajj on behalf of her father, he said: [«So pay Allah's debt, as He is the one who deserves to have His debt paid.»](#)

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.



The first question of Fatwa no. 18452

Q 1: I want to perform Hajj and `Umrah (lesser pilgrimage) but I cannot afford them. I hope Your Eminence guide and help me, please?

A: If you are unable to perform Hajj or `Umrah, there is nothing wrong with that for Allah (Exalted be He) has forgiven you. Allah (Exalted be He) says: [﴿And Hajj \(pilgrimage to Makkah\) to the House \(Ka'bah\) is a duty that mankind owes to Allāh, those who can afford the expenses \(for one's conveyance, provision and residence\)﴾](#) Allah (Glorified be He) made the ability to afford them a condition. Therefore, anyone who cannot afford Hajj and `Umrah is free from that obligation until they are able to perform them.

It is impermissible for you to ask anyone to help you to perform them. You should rather ask Allah (Exalted be He) to provide for you and enable you to visit His Sacred House. If Allah (Exalted be He) grants you provision from His Bounty and it becomes feasible for you to perform Hajj or `Umrah, it is Wajib (obligatory) on you to perform them; otherwise, you are not obliged.

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In your case, you are pardoned, Alhamdu lillah (All praise is due to Allah).

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Third question of Fatwa no. 21039

Q 3: We all know, hear and see the wealth that the people of the Gulf have of Allah's great Grace and Bounty. We say Ma sha` Allah la quwwata illa billah, i.e. it is Allah that wills and there is no power but with Allah (an expression said upon seeing the good fortune and prosperity of others to express one's satisfaction and content with Allah's planning). Allah is the Source of sustenance. To be precise and to the point, I thought and hesitated a great deal about my desire to perform Hajj. Motivated by my many thoughts about visiting the Sacred House of Allah, I thought to send a message to any radio broadcast or association and ask them to present my request to whoever may donate some money for my ticket to perform `Umrah (lesser pilgrimage) but I reconsidered and feared lest Allah should not accept that from me, because I beg for money. If I do this, what is the ruling according to your discretion? Is it permissible?

A 3: We advise you not to ask anyone for a donation to perform `Umrah, as `Umrah is only obligatory on a person who is physically and financially able and a woman must have a Mahram (spouse or unmarriageable relative) as well. As you do not have the necessary money to perform `Umrah, you are excused and you should be patient until Allah (Exalted be He) provides for you what you urgently need. May Allah facilitate your affairs in the right way.

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May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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First question of Fatwa no. 19189

Q 1: I'd like to head for the Sacred House of Allah (Exalted and Glorified be He) to perform Hajj or `Umrah (lesser `Umrah) but I do not have a father, a brother, a son, or a paternal or maternal uncle to leave at home to look after my 66-year-old mother and my three adult single sisters - may Allah grant them good husbands.

A 1: If your sisters and mother can live without you until you return from Hajj or `Umrah, you should perform Hajj and `Umrah. However, if they cannot live without you, you have to stay and look after them.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The first question of Fatwa no. 13934

Q 1: I am an Egyptian primary school teacher and I work in the Kingdom of Saudi Arabia. By the Grace of Allah, I was able to

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perform Hajj last year in 1410 A.H. I provide for my six children, my mother, and my wife who do not have anyone except me. Moreover, I have no other source of income except my salary. Your Eminence surely knows that Hajj is expensive these days: a person needs approximately five thousands pounds to perform Hajj and as a middle class man I cannot afford this large sum of money. My seventy year old mother does not have this amount of money and she does not own property to sell to get this sum to perform the obligatory Hajj. Is it permissible for me to perform the obligatory Hajj on her behalf because she cannot afford it? It is worth mentioning that the cost of Hajj will be low since I am living in the Kingdom of Saudi Arabia. Please guide me, may Allah benefit you!

A: Hajj is not obligatory on your mother since she cannot afford it. Moreover, it is impermissible for you to perform Hajj on her behalf as she can physically perform it if she has the money.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 14242

Q: A wife was satisfied with her husband staying abroad for one year. Now as the husband wants to extend his stay to perform Hajj,

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the wife is unsatisfied with that. Is it Haram (prohibited) for him to make an extension of stay?

A: You are allowed to extend your stay so that you can perform Hajj. The wife's consent is not a prerequisite for that.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 21906

Q: My mother is seventy-five years old and she wants to perform Hajj. She is financially capable and she does not have minor children. However, there is something that prevents her from performing Hajj. My eighty-six-year father is suffering from an illness. He has been bedridden for two years. Although he does not complain from pain, he cannot do anything for himself. He relieves himself while in bed. My mother, may Allah help her, takes good care of him all the time along with our help, both sons and daughters. We suggested that one of my elder sisters would take good care of our father while she is performing Hajj. Is my mother's obligation to perform Hajj is waived in this case or do we have to take care of our father in order to allow her to perform it?

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Benefit us may Allah benefit you, respected Shaykh!

A: If there is someone who can take good care of your sick father and a Mahram (spouse or unmarriageable relative) to travel with your mother, then it is Wajib (obligatory) on her to perform Hajj because Hajj is a Rukn (integral pillar) of Islam. Once the conditions of Hajj are fulfilled, it will be impermissible to delay it. Allah (Exalted be He) says: [﴿And Hajj \(pilgrimage to Makkah\) to the House \(Ka'bah\) is a duty that mankind owes to Allāh, those who can afford the expenses \(for one's conveyance, provision and residence\)﴾](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 19977

Q: I am forty-five years old. I have not performed Hajj before as my work conditions did not allow me to do this. I had a car accident and one of my feet was cut off and the other one was badly injured. Ever since, I have been on iron crutches. I can move only for a few steps. I cannot throw Jamrat (stone pillars at which pebbles are thrown during Hajj, Jamrat-ul-`Aqabah being the closest to Makkah). I cannot walk to the Haram (the Sacred Mosque in Makkah) to make Sa`y (going between Safa and Marwah during Hajj and `Umrah) and Tawaf (circumambulation around the Ka`bah).

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I cannot stay three days in Mina. Benefit me, may Allah safeguard you! Is there anything wrong if someone performs Hajj on my behalf?

A: You have to perform Hajj and make Tawaf and Sa`y while using a wheelchair or carried by someone. You should also stay for some time in `Arafah and Muzdalifah. You may ask someone to throw Jamarat on your behalf. Unless you are capable of staying at Mina, nothing will be required of you. However, it is not permissible for you to ask someone to perform the rites of Hajj on your behalf as long as you are physically capable of performing them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 19127

Q: I suffer from a skin disease (psoriasis), which is not infectious. This disease is spread all over my body, especially in the areas of my shoulders, chest, belly, arms and legs. I want to perform the obligatory Hajj or `Umrah but the clothes of Ihram (clothing worn during the ritual state for Hajj and `Umrah) let a large part of the infected areas appear. I myself feel disgusted when I look at myself in the mirror. I fear that people may hate my appearance while I am wearing the clothes of Ihram. Thanks to Allah, I have the necessary costs for Hajj or `Umrah. May Allah reward you with the best for answering my question. Please note that people are averse to be with those who suffer from skin diseases

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when it covers large areas of the body and the arms and they do not know if it is infectious or not.

A: You must perform the obligatory Hajj and `Umrah, as the existence of this skin disease on some parts of your body and your concerns that people may keep away from you do not constitute a legal excuse that permits you to abandon Hajj. You may wear Makhit (clothes sewn to fit body limbs), if the clothes of Ihram harm you. In this case, you must pay a Fidyah (ransom), for wearing Makhit, of either fasting for three days, feeding six poor persons an amount of 1.5 kg of rice or other staple food of the country, or offering sacrifice (one sheep). The appearance of psoriasis on many parts of your body does not constitute an excuse for you to abandon the obligatory Hajj, especially as you mentioned that it is not infectious according to dermatologists.

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Fourth question of Fatwa no. 20768

Q 4: I suffer from hemiplegia since I have fallen from a palm tree. I cannot walk except by the help of a wheelchair. I live in Riyadh, Kingdom of Saudi Arabia. I intend to perform Hajj this year In sha'a-Allah (if Allah wills). Is Hajj obligatory on me in this state? What is the ruling on this?

A 4: If you can perform Hajj by yourself, the obligatory Hajj of Islam is due on you.

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And if you cannot perform Tawaf (circumambulation of the Ka`bah), you may be carried during it. It is also permissible to deputize someone to throw the pebbles on your behalf. However, if you cannot perform Hajj by yourself and you do not expect to recover from this disability in the future, you may deputize someone to perform Hajj on your behalf.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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First question of Fatwa no. 16338

Q 1: My friends asked me to travel with them for Hajj and I did. We traveled by bus affiliated to a governmental body, which provided us with residence and livelihood. Is my Hajj free from doubtful matters? Have I performed the obligatory Hajj by doing that?

A 1: If the reality is as you mentioned in the question, your Hajj is valid and acceptable In sha'a-Allah (if Allah wills), provided that you performed it in the legal manner.

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Fatwa no. 20745

Q: My 65-year-old maternal uncle died and he

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(may Allah be merciful with him) was an insane person, who lacked good disposition of his affairs. My mother told me that he was afflicted with this condition since he was 15 years old. I understood from you previously that an insane person is exempted from the legal duties. Is he exempted from Hajj?

Please, give us your Fatwa (legal opinion issued by a qualified Muslim scholar). May Allah reward you with the best! I hope I will receive your Fatwa soon, before the time of Hajj for this year, in order to perform Hajj on his behalf, if Hajj is obligatory on him. May Allah reward you with the best!

A: An insane person is exempted from Hajj and from other religious acts of worship, because the Prophet (peace be upon him) says: [\(There are three \(persons\) whose actions are not recorded,\)](#) i.e. they are not called to account about their deeds. He mentioned among them "an insane person until he recovers." As the ruling is as mentioned, do not perform Hajj on his behalf. The insane person in question is defined as the one who lacks reason until he is like a mad person.

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Second question of Fatwa no. 18375

Q 2: Is it permissible for a wife to bear the expenses of the Hajj for her husband, who is accompanying her as Mahram (spouse or unmarriageable relative), and for her children's Hajj?

A 2: The wife may bear the expenses of her husband who is traveling with her during her Hajj, or any other journey for her personal good. However, she should only bear the expenses exceeding her usual basic expenses that are obligatory on him during their normal life.

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Fatwa no. 18552

Q: I am a disabled woman and I live with some of my relatives. Indeed, they are not close relatives to me; I only meet with them in the sixth great grandfather and their mother is my cousin. I do not have anyone of my immediate family members, as they all died when I was a child. My paternal uncle's son brought me up and I always treated him like a brother, who was the only remaining immediate member of my family. Now he is dead and I only have distant relatives, who are not close to me in relationship. I performed Hajj with a relative, who is only connected to me through the fifth great grandfather. Is he a Mahram (spouse or unmarriageable relative) for me or not? Was my Hajj with him acceptable? During the performance of Hajj and upon throwing the last Jamrah (stone pillar marking the pebble-throwing area), I collided with a person and lost consciousness. This caused the stone not to reach the target basin. Now, what should I do in this case?

A: The existence of a legal Mahram with a woman, such as a father, son, brother, husband, paternal or maternal uncle, and the like, is a prerequisite for her when performing Hajj. Thus, a woman who has no Mahram is not obligated to perform Hajj until she has a Mahram. As you performed Hajj in the company of a non-Mahram relative as mentioned in the question, you committed a sin by traveling with him. Now, your Hajj is acceptable, but you have to repent and ask Allah for forgiveness for traveling without a Mahram.

As for throwing the pebbles, which you mentioned in your question, that did not reach the basin

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of throwing, if it was only one pebble, we ask Allah that he will forgive this for you.

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Fatwa no. 19261

Q: A sister, who does not understand Arabic, asks about the religious ruling on the following issues:

- This sister was a Christian and by Allah's Will she accepted Islam, praise be to Allah. Now she is a good practicing Muslim. She came to live in the Kingdom with her husband long time ago. But, whenever she asks her husband's permission to perform the obligatory Hajj he refuses, giving the excuse that he has heavy debts.
- Her husband is keen to travel abroad every summer for his vacation taking her and the family with him, and this causes him to take loans and so fall in debt.
- He has performed Hajj alone in the past.
- Now she asks if it is permissible for her to perform Hajj in the company of a group of female Muslim friends who are accompanied by their husbands, if she can bear the necessary costs?
- Please, give some advice to the husband!

Thank you very much.

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A: This woman does not have to travel to perform the obligatory Hajj unless she has a Mahram (spouse or unmarriageable relative) to accompany her. Prophet Muhammad (peace be upon him) says: [“It is not lawful for a woman who believes in Allah and the Last Day to travel, unless she has a Mahram \(unmarriageable male relative\) with her.”](#)

It is also impermissible for her to travel with a group of pilgrims none of whom is Mahram for her on account of the above cited Hadith. So, she has to wait until a person who is Mahram for her can accompany her to perform Hajj.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

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The third and fourth questions of Fatwa no. 19373

Q 3: Is it permissible for a married woman to travel with her brothers to perform Hajj without her husband's consent?

A: It is not permissible for a woman to travel to perform Hajj without her husband's consent unless she is going to perform the Obligatory Hajj; as the husband does not have the right to prevent her from traveling if she will be in the company of another Mahram (unmarriageable relative). On the other hand, it is not permissible for a woman to travel to Hajj or for any other purpose without a Mahram. The Prophet (peace be upon him) said: [\(It is not lawful for a woman who believes in Allah and the Last Day to travel except with a Mahram.\)](#) Traveling in the company of a trustworthy group of women does not serve as an alternative for traveling without a Mahram, whether to perform Hajj or for any other purpose.

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Q 4: I work in Saudi Arabia and I come from a neighboring Muslim country.

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My country does not allow me to perform Hajj except after the passage of five years from the inception of my job. Only three years have now passed and I have an opportunity to perform Hajj this year, while I am staying in Saudi Arabia. Is it permissible for me to perform Hajj or should I wait until the period specified by my country passes?

A 4: If the Hajj you intend to perform is the obligatory Hajj, then you must perform it whenever it is possible for you. Allah (Exalted be He) says: [﴿And Hajj \(pilgrimage to Makkah\) to the House \(Ka'bah\) is a duty that mankind owes to Allāh, those who can afford the expenses \(for one's conveyance, provision and residence\)﴾](#) In this case, you need not to wait until the period mentioned passes. However, if it is a supererogatory Hajj, then you are free to perform Hajj or wait until the period specified by your country passes.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

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Fatwa no. 14359

Q: Last year, I performed the obligatory Hajj. I hope your Eminence would advise me on the following question:

This year, I wish to perform Hajj on behalf of one of my parents: should I perform Hajj on behalf of my mother or my father? Please advise me. May Allah reward you with the best reward. Please be informed that my parents passed away, may Allah be merciful with them. If Allah wills, I am

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intending to perform Hajj this year. Kindly accept my deep appreciation for you. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you.)

A: You should perform Hajj on behalf of the parent who did not perform the obligatory Hajj in his or her life. If neither of them performed Hajj, you should perform Hajj for your mother first and the next time for your father.

May Allah grant us success. May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions.

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Second question of Fatwa no. 14345

Q 2: My mother died without performing Hajj and she was deaf and dumb. I, her son, do not know whether she was offering Salah (Prayer) or not before her death. When I asked my father about this matter he said that he thinks she was offering prayer, but he is not sure. He added that people in some locations were reckless in their observation of religious duties in the past due to their ignorance of the religious obligations and prohibitions. This was forty years ago. Now my question is: is it obligatory to perform Hajj on her behalf, if I can?

A 2: If the person in question can perform Hajj on behalf of his late mother, this would be good and an act of gratitude to her. However, it should be noted that when a person dies, his/her affairs are left to Allah's (Exalted be He) Judgement and his/her deeds should not be questioned by people after their death.

May Allah grant us success. May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions.

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(Part No. 10; Page No. 43)

Fatwa no. 13811

Q: I want to perform Hajj on behalf of my late father who died about two and half years ago. Would doing so be acceptable? Please clarify this point by citing the exegesis of the relevant Qur'anic Ayahs (verses) and the Hadiths of the Messenger (peace and be upon him). My father was the Imam (the one who leads congregational Prayer) of a Masjid (mosque) during his life. I am his son and I studied at school, all praise is due to Allah. I greatly indebted to my father (may Allah be merciful with him and bless him with the degree of the martyrs)..

A: It is permissible for you to perform Hajj on behalf of your late father, provided that you have performed Hajj for yourself first. This is a good and benevolent act of gratitude toward your father.

May Allah grant us success. May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions.

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Second question of Fatwa no. 13962

Q 2: My maternal uncle died leaving no child. Is it permissible for me to perform Hajj or `Umrah (lesser pilgrimage) on his behalf? He performed Hajj and `Umrah in his life, but I desire that the reward of this good deed reaches him because of my great love for him.

A 2: If you have performed Hajj for yourself, then it is permissible for you to perform Hajj on behalf of your deceased maternal uncle, as this is a good sign of gratitude toward him.

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Fatwa no. 14718

Q: Fifteen years ago, my mother owned a golden necklace which she sold for two thousand riyals at that time. She gave my father the entire sum to keep it as a trust with him. At the time of Hajj, she wanted her trust back from him but he swore by Allah that he only had five hundred Saudi Riyals left of it at that time. Actually, her intention in getting the money back from him was that she would give it to him again and ask him to use it to perform Hajj on behalf of her mother. Thereupon, my father said: if this is your wish, then I shall certainly perform Hajj for your mother. At that time, the maximum expenses of performing Hajj were between eight hundred and one thousand riyals, and my mother agreed to his saying. Now the Hajj season was over and he did not perform Hajj as he promised. My mother then asked my father for five hundred riyals to give them to her father who was ready to go back home and he had no money. Yet, my father again swore that he had nothing left but five hundred riyals, so she took this sum from him and absolved him from repaying her another five hundred riyals. Now, the outstanding debt due to her on him is only one thousand riyals which she left with him so as to perform Hajj for her late mother. It should be noted that her mother had previously performed Hajj and his performance of Hajj for her is supererogatory, not obligatory.

Dear Shaykh, is my father now still obligated to perform Hajj for my late grandmother? Is it permissible for him to deputize someone to perform Hajj for her, taking into consideration the difference of time and costs?

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Now, Hajj expenses are six thousand riyals or greater. Is it permissible for him to spend her money on acts of Sadaqah (voluntary charity) on her behalf? Please note that it was agreed between my father and my mother as a condition for their marriage that he is obligated to take my mother to perform Hajj, regardless of the above mentioned Hajj. So, his promise to take my mother to perform Hajj was her dowry. Now, is it permissible for him to perform only one Hajj in fulfilment of his two commitments? What should he do if he is overwhelmingly occupied with so many things? Is it permissible for me to perform the two times of Hajj in his stead, or what should be done in this case?

A: After your father's payment of five hundred riyals as partial fulfilment of his debt to your mother, and his exoneration from another five hundred riyals, now only one thousand remains as a debt due on him. If he has solemnly promised to perform Hajj on behalf of your grandmother, he must live up to his promise without delay. However, if he is unable to do it himself due to his being occupied, he may deputize someone whom your mother accepts as deputy and he should give him an adequate sum of money to perform Hajj, even if the costs are greater than the sum he had initially received. Your father is responsible for the delay in performing the Hajj all these past years, because the sum was enough in the past. If your father deputizes you to perform Hajj for your grandmother and your mother consents, this is permissible, whether you take the money from your father or leave it to him. It should be noted that two obligations of Hajj cannot be fulfilled by the performance of one Hajj: one on behalf of the person performing it and another which is done by proxy. As for his commitment to perform Hajj with your mother, he should fulfill it and take her to perform Hajj, as stipulated in the

marriage contract. He should not deputize anyone to perform Hajj on her behalf as long as she is able and living. It is better for him to take your mother to Makkah to perform Hajj for herself and he performs Hajj on behalf of your grandmother, provided that he had already performed Hajj for himself. For, if he had not performed Hajj for himself, he must do so for himself first.

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Fatwa no. 15150

Q : My paternal aunt gave me a sum of forty thousand riyals (40.000) to keep as a trust and said to me: Spend a sum of it on performing Hajj on my behalf. I asked her what to do with the rest of the sum and she said: Do with it as you wish. Now, she is very old and lacks sound reason and judgment, as she is unaware of things. I feel confused about the sum: is it permissible for me to spend it in some charitable acts so that she may have the reward of it, or this is not permissible for me, as it should belong to her heirs after her death. I do not know what she meant when she said: Do with as you wish, and I am unable to verify her intention now.

A: You should perform Hajj for her as she requested you, if you have not already carried it out. You should then spend the rest of the sum in the proper manner to cover her living expenses, if she needs this. After that you should preserve the remaining sum to be added to her inheritance after her death. May Allah grant us all success to do what is most pleasing to Him.

May Allah grant us success. May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions.

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Fatwa no. 15226

Q: My mother is old and has visual impairment. She wishes to perform Hajj. Is it permissible for her to deputize someone to perform Hajj and `Umrah (lesser pilgrimage) on her behalf ? So far she has not performed the obligatory Hajj and she is now about fifty years old. May Allah reward you with the best for helping us and all Muslims.

A: It is obligatory on your mother to perform Hajj by herself if she can financially afford it. For, blindness is not a legal excuse for exempting her from performing Hajj. Giving her conditions, there is no legal excuse for her to deputize others to perform Hajj or 'Umrah on her behalf. Allah (Glorified and Exalted be He) says: [﴿And Hajj \(pilgrimage to Makkah\) to the House \(Ka'bah\) is a duty that mankind owes to Allâh, those who can afford the expenses \(for one's conveyance, provision and residence\)﴾](#)

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The second Question of Fatwa no. 15393

Q 2: My parents died and I now work for a Saudi company. I am going to perform Hajj, is it permissible for me to perform `Umrah (lesser pilgrimage) on behalf of my parents after performing Hajj?

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A: If you have performed Hajj and `Umrah for yourself, you may perform Hajj or `Umrah on behalf of each of your parents separately.

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The third Question of Fatwa no. 15530

Q 3: A relative of mine died without performing the obligatory Hajj. I want to perform Hajj on his behalf, but how do I do so? Please, be informed that he died because of an illness (I ask Allah to safeguard you and us against it) and because he is a relative I want to perform Hajj on his behalf seeking only for the sake of Allah and not for any worldly benefit.

A: It is unobjectionable that a Muslim performs Hajj on behalf of another Muslim brother whether a relative or not and whether money is received in return or not. Following is a description on how to perform Hajj on behalf of someone else: You should intend to assume the state of Ihram (ceremonial state for Hajj or `Umrah) on their behalf. While doing so, there is nothing wrong with saying, "O Allah! Labbayka (Here I am at Your Service) on behalf of so-and-so". Thereafter, you should perform the rites intending them to be on behalf of that person. However, one who performs Hajj on behalf of someone else must have performed Hajj for themselves. [\(The Prophet \(peace and blessings be upon him\) heard a man saying: "O Allah! Labbayka \(Here I am at Your Service\) on behalf of Shubrumah! The Prophet \(peace be upon him\) asked him, "Who is Shubrumah?" He replied, "A brother \(or a relative\) of mine." The Prophet then asked again, "Have you performed Hajj on your own behalf?" The man replied, "No," whereupon the Prophet \(peace and blessings be upon him\) said, "You must perform Hajj on your own behalf first, and then you may perform Hajj on Shubrumah's." \)](#) (Related by Abu Dawud and Ibn Majah and ranked as Sahih (authentic) by Ibn Hibban.)

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Fatwa no. 15671

Q: Is it permissible for me to perform Hajj on behalf of my mother using the Zakah (obligatory charity) due on my money?

A: Dear questioner, it is not permissible for you to assign a portion of the Zakah due on your money for performing Hajj on behalf of your deceased mother. This is because she might have left behind an estate, in which case performing Hajj on her behalf should be funded out of it. If she left no estate, Hajj is not obligatory for her as she did not have the ability to perform it. Hajj is obligatory only for those who can afford its expenses. Allah (Exalted be He) says: [﴿And Hajj \(pilgrimage to Makkah\) to the House \(Ka'bah\) is a duty that mankind owes to Allāh, those who can afford the expenses \(for one's conveyance, provision and residence\)﴾](#)

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The second question of Fatwa no. 15931

Q 2: Is it permissible for a person, who has not performed Hajj for himself as it is beyond his financial capacity to do so, to perform Hajj on behalf of his brother who asks him

(Part No. 10; Page No. 50)

for that?

A: To perform Hajj on behalf of someone else, a Muslim must have performed Hajj for themselves first. This is substantiated by the Hadith stating that the Prophet (peace be upon him) on hearing a man saying: "O Allah! Labbayka (Here I am at Your Service) on behalf of Shubrumah," said: **You must perform Hajj on your own behalf first, and then you may perform Hajj on behalf of Shubrumah.** Furthermore, it is generally not permissible to perform Hajj on behalf of anyone else except for the deceased or a chronically ill person who is unable to perform Hajj by themselves, such as a very old or an incurably ill person.

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The third Question of Fatwa no. 16467

Q 3: What is the Shar`y (Islamically lawful) ruling on a man who acquired a large sum of money out of which he financed his parents' journey to Makkah for Hajj? Please, be informed that the man has yet to perform obligatory Hajj.

A: Whoever has the financial ability and has not performed obligatory Hajj must proceed to perform the Faridah (obligatory act) acting in accordance with the Ayah (Qur'anic verse) that reads: [﴿And Hajj \(pilgrimage to Makkah\) to the House \(Ka'bah\) is a duty that mankind owes to Allāh, those who can afford the expenses \(for one's conveyance, provision and residence\)﴾](#) If he does not proceed, he will remain liable for it. However,

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there is nothing wrong with financing one's parents' Hajj journey. What is prohibited is performing Hajj on behalf of someone else before performing it for oneself. This is substantiated by the Hadith stating that the Prophet (peace be upon him), on hearing a man saying: "O Allah! Labbayka (Here I am at Your Service)" on behalf of someone else, said: [﴿"Have you performed Hajj on your own behalf?" He said: "No." He said: "Perform Hajj on your own behalf, then perform it on behalf of Shubrumah."﴾](#) Shubrumah is the person on whose behalf the man was saying Labbayka.

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Fatwa no. 14191

Q: I contracted a disease at the end of the month of Dhul-Qi'dah, 1410 A.H., which affected my abdomen and reached my brain. It also makes me feel pain in my heart and excessive perspiration in my legs. I was afraid of two things: First: that this disease causes my death before performing the obligation of Hajj (pilgrimage). Second: that if I resolved to travel and perform Hajj while being sick, I will die making me guilty of risking my life by traveling during my sickness. Then I put my trust in Allah and travelled and reached the Miqat (site for entering the ritual state for Hajj and `Umrah) on Dhul-Hijjah 6th, 1410 A.H. I entered into the state of Ihram (ritual state for Hajj or `Umrah) for `Umrah (lesser pilgrimage) in preparation for Hajj and I did not specify. Then I performed `Umrah and made Tahallul (removal of the ritual state for Hajj and `Umrah) and then the disease attacked me again which made me severely depressed and loathsome to accidental onlookers. I returned home before entering into any of the

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Hajj rituals, neither making Ihram (ritual state for Hajj or `Umrah) nor any other ritual.

I hope you could inform me about the ruling on what has happened and what I should do if the disease remains with me in the future? May Allah reward you!

Firstly: With regard to your Ihram for `Umrah as a Mutamatti` (pilgrim performing `Umrah during the months of Hajj, followed by Hajj in the same year with a break in between) while ending the `Umrah rituals and there was no Ihram for Hajj owing to your incapacity to enter into it, there is no sin on you for this.

Secondly: If your illness lasts and you cannot perform Hajj yourself and there is no hope for you being cured from this disease, it is permissible for you to delegate another person to perform the obligatory Hajj on your behalf.

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Fatwa no. 14424

Q: There is an old woman who has hit her seventy years of age and is blind. She is well off and can afford the cost of Hajj and desires to perform it. She has three sons. Now, should they accompany her to perform Hajj despite her old age and blindness, or it is permissible for her to delegate someone to perform Hajj on her behalf in this case? Give us a Fatwa! May Allah reward you with the best! May Allah benefit people with your knowledge!

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A : If the old woman mentioned above is able to reach Makkah while riding and has a Mahram (spouse or unmarriageable relative) who can assist her, then it is compulsory for her to go and perform Hajj. If she cannot reach there but she can afford the cost, it is obligatory for her to delegate one of her sons or someone else to perform Hajj and `Umrah (the lesser pilgrimage) on her behalf. If she is poor and one of her sons took upon himself to help her with the cost of Hajj, either to perform it himself or delegate someone else to perform it on her behalf, then it is permissible to do so.

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The first question from fatwa no. 20790

Q 1: A man stood on `Arafat and then he caught a disease which prevented him from completing the rest of the rituals: including spending the night in Muzdalifah , and Mina, throwing pebbles (at the pebble-throwing area during Hajj), Shaving or shortening the hair, slaughtering the sacrifice, Tawaf (circumambulation of the Ka`bah), and Sa`y (going between Safa and Marwah during Hajj and `Umrah) He was compelled to travel to his country after contracting the disease. He was bound to remain in bed and did not recover from his illness until his death. He made Tahallul (removal of the ritual state for Hajj and `Umrah) from his Ihram (clothing worn during the ritual state for Hajj and `Umrah) after his illness and wearing Makhit (clothes sewn to fit body limbs). Does he delegate someone to perform Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) on his behalf and do Sa`y (going between Safa and Marwah during Hajj and `Umrah) or delegate someone during the Hajj days to spend the night in Muzdalifah, throw pebbles (at the pebble-throwing area during Hajj), shave and shorten the hair, make Tawaf (circumambulation of the Ka`bah)

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and Sa'y? Or, should he only delegate someone to do just Tawaf on his behalf because it is a pillar (of Hajj) and it is valid to perform it by way of making up for it?

A 1: If the mentioned person was ill until his death and he did not manage to perform the ritual for which he entered into Ihram (ritual state for Hajj or `Umrah), nothing will be required of him and he should not delegate anyone to do it on his behalf, according to the Hadith of the person whose mount broke his neck and died. The Prophet Muhammad (peace and blessings of Allah be upon him) did not order that someone do anything on his behalf. On the authority of Ibn Abbas (may Allah be pleased with him and his father) it is related that: While a man was standing at `Arafah, he fell off his mount which broke his neck, or he said: It broke his neck, the Prophet Muhammad (peace and blessings of Allah be upon him) said: [Wash him with water and Sidr \(lotus tree/ lotus jujube\) and shroud him in two pieces of cloth, and neither perfume him, nor cover his head, for he will be resurrected on the Day of Resurrection saying: "Labbayka \(always ready to obey\) \(i.e. like a pilgrim\)."](#) (Agreed upon by Al-Bukhari and Muslim) and the wording is that of Al-Bukhari May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

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Fatwa no. 17367

Q: I am a man, twenty nine years of age and I want to make the Faridah (obligatory act) of Hajj but I am handicapped; when I was young I contracted a disease which handicapped me and now I cannot walk. What should I do to perform the Faridah (obligatory act) of Hajj?

(Part No. 10; Page No. 55)

A : If you are physically disable and your disability is permanent and you can afford the cost to pay another person - who had already performed Hajj and 'Umrah (lesser pilgrimage) for himself - to perform hajj and 'Umrah on your behalf, then it is obligatory for you to do so, according to the general meaning of the saying of Allah (Most Exalted be He): [«So keep your duty to Allāh and fear Him as much as you can»](#) and the saying of the Prophet Muhammad (peace and blessings of Allah be upon him): [«When I command you to do anything, do of it as much as you possibly can.»](#) On the authority of Ibn Abbas (may Allah be pleased with him and his father) [«it is narrated that a woman from Khath'am said: O Messenger of Allah! The Faridah \(obligatory act\) of Hajj has become obligatory for my father while he is an old man and is unable to sit steadily on his Camel, The Prophet Muhammad \(peace and blessings of Allah be upon him\) said: Perform Hajj on his behalf»](#) Al-Bukhari and Muslim agreed upon its authenticity.

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The first question of Fatwa no. 18252

Q 1: I have a brother who had an accident that left him incapable to stand or walk or even serve himself. In general, the rest of his body is healthy; his mind is sound and he is perfectly conscious of things around him, though he is often forgetful. His mother hired someone to perform Hajj on his behalf, is it permissible to perform hajj on behalf of a living person? And does Hajj become nonobligatory on him in this circumstance, or does one of his relatives have to perform Hajj on his behalf?

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A 1 : If your brother is not capable of performing Hajj himself and his disability is permanent and hopeless to be removed, he should delegate someone to perform Hajj on his behalf, according to the Hadith in which: [\(A man who said to the Prophet Muhammad \(peace and blessings of Allah be upon him\) that his father cannot sit firm on his mount, and asked whether he could perform Hajj on behalf of his father. The Prophet Muhammad \(peace and blessings of Allah be upon him\) said: "Perform Hajj and `Umrah on behalf of your father."\)](#) If he delegates one of his relatives or others to perform Hajj on his behalf with his permission, there is nothing wrong with this according to the Hadith mentioned above.

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Fatwa no. 18465

Q: Since I know for certain that performance of the obligation of Hajj requires effort and money, I authorized someone to perform Hajj on behalf of my mother. I gave him a sum of money so that he can spend out of it, but this person told me that he works for one of the pilgrims' guides and thus does not need to spend any money from the time of his going to perform Hajj until he completes it and comes back. I endeavored to make him understand that Hajj will not be acceptable unless the money is spent. But he insisted not to take it. Then I convinced him to accept the money as a gift and he consented to this after a long discussion. He travelled and performed the obligation of Hajj and came back safely by the will of Allah. However, when he returned he gave me the money back saying that during his stay in Muzdalifah

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he was informed that this sum which he received as a gift will deprive him of his personal reward with Allah for performing the obligation of Hajj. He then got angry with me because he thought that I knew beforehand that his acceptance of the money will be deprived of his reward with Allah, since he received the worldly reward (i.e. the sum). This embarrassed me very much. I know that spending one's money for making Hajj is a condition. I want to give him this sum in any form whether it is in the form of a gift or expressing gratitude and appreciation of his person. I beg Your Eminence to furnish me with a way I can give him this sum without depriving him of his reward with Allah for performing this obligation on behalf of my mother.

A: If this person you authorized to perform Hajj on behalf of your mother has performed the rituals of Hajj with the intention of doing them on her behalf, his Hajj on her behalf is valid. Both of you will be rewarded for this and your mother will receive the Thawab (reward from Allah) of Hajj In sha'a-Allah (if Allah wills), whether he received the money you paid him or not. If he refused to take the money out of altruism and seeking the reward (from Allah), this will increase his reward and make his Hajj more acceptable.

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Fatwa no. 18728

Q: My mother is fifty years old and she enjoys good health

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and has never performed Hajj or `Umrah (the lesser pilgrimage). I have endeavored to accompany her to perform Hajj or `Umrah but in vain and she usually replies: Allah will facilitate Hajj for me, and I will perform it In sha'a-Allah (if Allah wills) in due time, and ...so on.

Her real problem is: She is obsessed with fear and a phobia from riding cars. Throughout her fifty years of age, she has never ridden a car and does not imagine that a car will transport her at all. I have tried to get her out of this dilemma by letting her ride a car with me but all attempts failed. Even when she knew about my attempt, she would become more adamant with this and may sever her relationship with me. She rarely leaves her home. This is my problem and I do not know what is my duty towards my mother, particularly in regard to performing the obligation of Hajj. I hope Your Eminence will reply to me as soon as possible.

A: : If the matter is as you have mentioned, it is obligatory to wait, her apprehension may abate and she performs the obligatory Hajj herself. It is obligatory for her to do so according to the saying of Allah (Most Exalted be He): [﴿And Hajj \(pilgrimage to Makkah\) to the House \(Ka'bah\) is a duty that mankind owes to Allâh, those who can afford the expenses \(for one's conveyance, provision and residence\)﴾](#) This impediment which you mention can be hoped to be removed in this case. But, if her performance of Hajj becomes unforeseeable, you should perform Hajj on her behalf because as you have mentioned, her condition is

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similar to that of an old woman who is incapable of performing Hajj and that of the patient who is hopeless to be healed.

We ask Allah to double your reward and to help and support her so that her chest becomes open for Hajj by herself.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

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Fatwa no. 20752

Q: My maternal aunt undergoes treatment for a psychological disease. She cannot put up with a crowd, and gets disturbed and becomes uncontrollable. Once, I accompanied her to perform `Umrah (lesser pilgrimage) in 1418 A.H, but she exhausted us so much by her loud voice and pain. The issue we face now is that she did not perform Hajj and I do not know what I should do as her condition does not help her perform it? Please, Your Eminence, guide us, my Allah safeguard you! Should I authorize someone to perform Hajj on her behalf, or accompany her in Hajj or what else can I do?

A: You should wait for she may recover and perform Hajj herself, but if she does not recover from her disease and you become hopeless with regard to her condition, then she should authorize a person to perform the obligatory Hajj on her behalf.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 19374

Q: My mother is very old and lives in Egypt. She is unable to perform the rituals of Hajj, because she suffers from arthritis and cannot walk. I have already performed Hajj for myself and then performed it on behalf of my mother this year in 1417 A.H. Is performing Hajj on behalf of my mother accepted as she is physically disabled? May Allah bless your efforts to serve Islam and Muslims and bless your knowledge!

A: Performing Hajj on behalf of a disabled living person due to their old age or incurable disease is permissible provided that one has already performed obligatory Hajj first. It was authentically reported on the authority of Ibn `Abbas (may Allah be pleased with them both): [\(A woman from the tribe of Khath`am asked the Messenger of Allah \(peace be upon him\): "The obligation of Hajj enjoined by Allah has become due on my old father who cannot sit firmly on the riding animal. Will it be sufficient if I perform Hajj on his behalf?" He said: "Yes."\)](#) (Related by Al-Bukhari and Muslim in their Two Sahih (authentic) Books of Hadith). Accordingly, performing Hajj on behalf of your mother is permissible if the case is as you have mentioned and you do so with her permission.

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Fatwa no. 18972

Q: I am psychologically sick and my case gets worse with crowds.

My question is: Is it permissible to authorize someone else to perform Hajj on my behalf due to my physical disability to perform Hajj myself, taking into consideration that I have never performed Hajj before?

A: If you are permanently unable to perform Hajj, you should authorize someone else to perform the obligation of Hajj on your behalf. You should pay him the financial expenses of Hajj provided that they have already performed their own obligatory Hajj first.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 20685

Q 2: My mother suffers from a disease in her legs and can hardly walk. In addition, her financial situation cannot support performing `Umrah (lesser pilgrimage). Yet, she has a son working in

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Saudi Arabia, who can perform `Umrah or Hajj on her behalf. Taking into consideration that he has already performed `Umrah and Hajj for himself, is it permissible for him to perform both on her behalf though his financial situation cannot afford that? Please guide us.

A: It is not permissible to perform Hajj on behalf of others, unless they are permanently unable or dead. However, anyone who may recover in the near future should wait until they get well and be able to perform Hajj. If this is the case with your mother, she should wait until she recovers and is able to perform Hajj by herself or in your company being carried aloft on a recliner in Tawaf (circumambulation around the Ka`bah) and Sa`y (going between Safa and Marwah during Hajj and `Umrah), and you can throw the pebbles at Jamarat (stone pillars at which pebbles are thrown during Hajj) on her behalf.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 16623

Q: My father died about fifteen years ago. He was known as a Muslim who used to observe the Sawm (Fast) of Ramadan, pay Zakah (obligatory charity) to its recipients, give in Sadaqah (voluntary charity) and do good deeds. However, he did not attend the congregational Salah (Prayer) or even the Jumu`ah (Friday) Prayer. In addition, he never performed Hajj. I am confused as I want to perform Hajj on his behalf. Is it permissible to perform Hajj on behalf of my dead father or not?

A: If you mean that your father used to abandon the congregational Salah

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and pray individually, then he abandoned an obligatory act and committed a grave sin but it does not take him out of the fold of Islam, so you may supplicate to Allah for him and perform Hajj on his behalf. But if you mean that he never prayed either individually or in congregation, he then died as a non-Muslim, unless he made Tawbah (repentance to Allah) before his death, so it is not permissible to supplicate to Allah for him or perform Hajj on his behalf because abandoning Salah is tantamount to Kufr (disbelief) that takes a person out of the fold of Islam. It was reported that the Prophet (peace be upon him) said: [«Between a man and Shirk \(associating others with Allah in His Divinity or worship\) and Kufr there stands giving up Salah.»](#) (Related by Muslim in his Sahih [Book of Authentic Hadith]). Also, he (peace be upon him) was reported to have said: [«The covenant that stands between us and them is Salah; whoever gives it up commits Kufr.»](#) (Related by Imam Ahmad and the four compilers of Sunan (Hadith compilations classified by jurisprudential themes) through authentic Isnad [chain of narrators]). There is a lot of other evidence that supports this view.

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The third question of Fatwa no. 17006

Q 3: Is it permissible to make up Sawm (Fast), Salah (Prayer) or perform Hajj on behalf of dead people?

A: Whoever dies without performing the obligatory Hajj, a sum of their estate should be paid for a person to perform Hajj on their behalf, as Hajj is like a debt owed to Allah and should be paid off. However, whoever died and left no estate and a relative or a Muslim brother performed Hajj on their behalf on the condition that they have already performed Hajj for themselves first, it will benefit the dead and absolve them of the obligation. Similarly, if a person died without fulfilling an obligatory Sawm,

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like the Sawm of Ramadan or vows and another person makes up for their missed Sawm, it will absolve them of the obligation. This is based on the Hadiths reported with regard to making up for Hajj and Sawm on behalf of dead people. It was narrated on the authority of Ibn `Abbas (may Allah be pleased with them both) that he said: [«The Messenger of Allah \(peace be upon him\) heard a man saying: "O Allah! Here I am in response to Your call on behalf of Shubrumah. The Prophet \(peace be upon him\) asked him: "Who is Shubrumah?" He replied: "A brother or a relative." Then the Prophet \(peace be upon him\) asked: "Have you performed your own Hajj?" He replied: "No." Whereupon the Prophet \(peace be upon him\) told him: "You must perform Hajj on your own behalf first, and then on behalf of Shubrumah." »](#) (Related by Abu Dawud and others). It was also narrated on the authority of `Aishah (may Allah be pleased with her) that she said: ["The Prophet \(peace be upon him\) said: «If anyone dies in a state \(that he had to complete\) some days of Sawm, his heir must fast on his behalf.»](#) (Related by Al-Bukhari, Muslim and others). If there is no one to make up for their Sawm, half a Sa` (1 Sa` = 2.172 kg) of the staple food of the country should be given from their estate to feed a poor person for each missed day. With regard to Salah, one is not to make up for obligatory or supererogatory Salah on behalf of a dead person, as there is no evidence to support this.

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The second question of Fatwa no. 17035

Q 2: Is it permissible to give in Sadaqah (voluntary charity) on behalf of my dead son or not? Was it obligatory upon my son who died at the age of eighteen to have performed Hajj? Is it permissible to name my future son after him?

A: Giving in Sadaqah on behalf of a dead person is one of the Shar`y (Islamically lawful) charitable deeds whose reward may reach

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the dead according to the intention of the payer of Sadaqah. This is supported by many pieces of evidence reported in the Sunnah (whatever is reported from the Prophet). With regards your son, it was obligatory upon him to perform Hajj because he died after reaching the age of puberty as long as he was physically and financially able. If he left an estate, it is obligatory to perform Hajj on his behalf using what he left to pay for the expenses. And yet, if someone else volunteers to perform Hajj on his behalf, it will be permissible. It was authentically reported on the authority of Ibn `Abbas (may Allah be pleased with them both) that he said: [«A man came to the Prophet \(peace be upon him\) saying: "My father died before performing Hajj. Should I perform it on his behalf?" He \(peace be upon him\) said: "Don't you see that if debt was due from him, would you not pay it?" He said: "Yes." He \(peace be upon him\) said: "Then Perform the Hajj on behalf of your father.»](#) (Related by Al-Nasa'y and others). Finally, there is nothing wrong with naming your future son after your dead one.

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The first question of Fatwa no. 17592

Q 1: My paternal uncle died leaving a great estate and had no children. He did not perform Hajj though he was physically and financially able. Should one of his brothers perform Hajj on his behalf using part of his estate or not?

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A: A sum of money that covers the expenses of Hajj from the hometown of the deceased should be taken from his estate to perform Hajj on his behalf, on the condition that the one who will perform Hajj on his behalf, whether a relative or non-relative, has already performed Hajj for himself first.

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The second question of Fatwa no. 18702

Q 2: Is it permissible to perform Hajj on behalf of the deceased from their social insurance which they used to receive when they were alive?

A: If the person saved money from social insurance or other sources and were able to perform Hajj but they did not, it is obligatory to perform Hajj on their behalf paying for the expenses from their estate as Hajj becomes like a debt and so takes priority over the inheritors' right. However, if the deceased performed Hajj, it is not obligatory to perform Hajj on their behalf from their social insurance or other sources of the estate, unless the deceased made a will to this effect, on the condition that the expenses should be within one-third or less of the estate unless the heirs accept to overstep the one third. However, if you mean that the social insurance is still being paid after death because the competent body is ignorant of the death, this is to be considered ill-gotten money and so it is not permissible to use it to perform Hajj on behalf of the deceased. This competent body should be informed of the death (of its client) to apply the suitable law.

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The first question of Fatwa no. 19909

Q 1: I am the mother of a twenty-year old youth who worked in the military, and after graduation, he moved to work in Jizan. We rejoiced at that because he was close to us. After a year of work, while he was on his way to work, he died in an accident. I intended to perform Hajj on his behalf; was Hajj obligatory on him or not? His death affected me so much that I could not forget that day. I hope Allah will accept him as a martyr; would he be considered a martyr as he died on his way to work? We found out that he offered the Fajr (dawn) Prayer on that day and we heard of a Hadith that reads: [\(Anyone who offers the Fajr Prayer will come under the Protection of Allah.\)](#) He never told a lie to anybody. He was grateful to his parents and never disobeyed them to the extent that his father once hit him one day for trivial disputes but he did not react badly or show disgust.

A: If your son died before performing the obligatory Hajj and he left money, it is obligatory to perform Hajj on his behalf, paying for the expenses from his estate, because Hajj is obligatory upon the free, sane, financially and physically able, and pubescent Muslim. Puberty is reached

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when one of its signs occurs or when the boy reaches fifteen years of age. This is supported by what was related by Al-Bukhari in his Sahih (Book of Authentic Hadith) on the authority of Ibn `Abbas: [\(A woman came to the Prophet \(peace be upon him\) and said: "My mother vowed to perform Hajj but she died before performing it. Should I perform it on her behalf?" He said: "Yes! Perform Hajj on her behalf. Do you not think that if your mother owed a debt that you would pay it off for her? Fulfill her debt to Allah, for Allah is more deserving that what is owed to Him should be paid."\)](#) This indicates that if anyone dies without performing Hajj, it is obligatory upon one of their children or relatives to perform Hajj on their behalf paying for the expenses from their estate. A non-relative may be given enough money from the deceased's estate to perform the Hajj on his behalf.

However, if your son died and left no money, Hajj would not be obligatory upon him due to his being financially unable to perform it, and yet, it is Mustahab (desirable) for a relative to perform Hajj on his behalf and may Allah reward him with the best In sha'a-Allah (if Allah wills). You ought to make Du`a' (supplication), ask for Allah's Mercy and Forgiveness for him. You should also give in Sadaqah (voluntary charity) on his behalf as much as possible, if you are able to do so. We advise you to be patient and confident in Allah's Recompense. You should not be overcome with grief. Render thanks to Allah for His Divine Decree; may the death of your son in a car accident forgive his misdeeds. The calamities and good deeds purge a person of sins and misdeeds. The greatest reward comes with the greatest trial, when Allah (Glorified be He) loves people, He tests them. If your son, as you said, offered the Fajr Prayer, which is a good deed, on the day of his death, and was grateful to you and his father, Allah (Exalted be He) will hopefully give him a great reward. It was authentically related by

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Muslim in his Sahih (Book of Authentic Hadith) on the authority of Anas ibn Sirin that he said: I heard Jundab Al-Qasry saying that the Messenger of Allah (peace be upon him) said: [\(Anyone who offers the Fajr Prayer will come under the Protection of Allah, so do not fall short with regard to the rights](#)

of Allah, for anyone who does that, Allah will seize him and will throw him on his face into Hellfire.)
 In a narration related by Imam Ahmad in his Musnad (Hadith compilation): (Anyone who offers the Fajr Prayer will come under the Protection of Allah, so do not fall short with regard to the Rights of Allah.) Imam Al-Tirmidhy and Ibn Majah have other narrations with the same meaning. The Hadith here refers to performing the Fajr Prayer in congregation as supported by many other authentic Hadiths. May Allah (Glorified by He) forgive your son and purge him of his sins! Finally, if you perform the Hajj on his behalf, you will be rewarded greatly provided that you have already performed your Hajj first. However, a mere intention to perform Hajj on his behalf does not oblige you to perform it. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 20794

Q 3: What is the ruling on performing Hajj on behalf of one's deceased parents? Is it permissible according to Shari`ah (Islamic law) to perform Hajj on their behalf more than once or does only one time serve the purpose?

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Please, be informed that they already performed Hajj.

A: It is Mustahab (desirable) for a person who performed Hajj for themselves to perform Hajj on behalf of the deceased. Moreover, there is nothing wrong with repeating it, for it is a way of doing more good for them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17545

Q: My grandmother wrote in her will that I should perform Hajj on her behalf. Being lame and old and thus unable to perform Hajj, I deputized a person to perform Hajj on behalf of my grandmother. Actually, I bore the costs of his Hajj journey and gave him 2600 riyals. Does Hajj performed in this manner discharge my obligation toward my grandmother's will?

A: It is unobjectionable to deputize someone to perform Hajj on behalf of your grandmother who deputized you to perform Hajj on her behalf provided that the person deputized is trustworthy and has performed Hajj on his own behalf. It is also unobjectionable to finance his Hajj journey out of your own money or your grandmother's.

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The second question of Fatwa no. 18191

Q 2: What is the ruling on taking as recompense the amount that is left over after covering the expenses needed for performing Hajj on behalf of someone else?

A: Anyone who is given an amount of money to perform Hajj on behalf of someone else and a sum of it remains after paying all the necessary costs of Hajj, must return it if the delegator made it a condition to return any surplus amount. Otherwise, it is permissible to take it.

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Fatwa no. 18817

Q: An employee is paid his salary in advance by the company he is working for in compliance with his request to be able to perform Hajj, with a promise on his part to accomplish the paid work. Is it permissible for him to use this money to perform Hajj?

A: Yes, he can perform Hajj using the money the company paid him, according to the conditions mentioned above.

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Fatwa no. 18709

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets.
To proceed:

The Permanent Committee for Scholarly Research and Ifta' has reviewed the Fatwa request submitted to His Eminence, the Grand Mufty, by the Chairman of the Board of Directors of Islamic Heritage Revival in Kuwait, which was referred to the Committee from the Secretariat General of the Council of Senior Scholars, with No. 5171, dated 29/10/1416 A.H. The authority mentioned above posed a number of questions. After examination, the Committee replied to the following question:

Q 1: Some benevolent people ask us to delegate others who can perform supererogatory Hajj on behalf of their relatives; taking into consideration that the people on whose behalf Hajj is to be performed are alive and can perform it themselves. Is this permissible? Also, is Hajj by proxy on behalf of a deceased person permissible in case of supererogatory Hajj?

A: Hajj by proxy is only allowed on behalf of a deceased person or a living person who is permanently unable to perform Hajj. If a person is living and able to perform Hajj, there is no evidence that Hajj can be performed by proxy on their behalf, even if it is supererogatory Hajj.

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Q 2: Is it permissible for a Muslim to donate the expenses of Hajj to another Muslim, given the fact that the recipient of the donation is financially capable of performing Hajj?

A: It is permissible for a person to perform Hajj with the money which is granted to him without his asking for it,

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even if he himself was capable of paying for the costs of Hajj. However, it is better if he undertakes the expenses of Hajj from his own money in order to combine the reward of performing Hajj and the reward of paying for it.

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Q 3: Is it permissible for a charitable person to donate some of money to poor students or others so that they can perform obligatory or voluntary Hajj?

A: Providing financial assistance to the poor so that they can perform obligatory or voluntary Hajj is a meritorious act because it encourages cooperating in righteousness and piety. However, the rich must pay for the expenses of Hajj from their own wealth as they are in no need of help.

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Q 4: Is it permissible for a Muslim person to volunteer to perform Hajj on behalf of another Muslim who is not their relative; whether it be an obligatory or a voluntary performance for the latter?

A: It is permissible for a Muslim person to volunteer to perform Hajj on behalf of another Muslim, even if the latter be a non-relative, dead or alive but incapable of performing Hajj by themselves due to being elderly or having an incurable disease. It was authentically reported that (a woman from Khath'am said to the Prophet (peace be upon him): "O, Allah's Messenger, my father is an old man who cannot sit firmly on the back of a mount, is it permissible for me to perform Hajj on his behalf?" The Prophet (peace be upon him) replied: "Perform Hajj for your father.") The authenticity of this Hadith is agreed upon by Al-Bukhari and Muslim.

It was also authentically reported from Abu Razin Al-'Uqayliy (may Allah be pleased with him) that he said: ("O Allah's Messenger, my father is an old man who cannot sit firmly on the back of the mount nor can he perform Hajj or go on a journey. May I offer Hajj and 'Umrah on behalf of him?" The Prophet (peace be upon him) said, "Perform Hajj and 'Umrah on behalf of your father.")

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Q 5: Is it permissible to authorize a man from India, for example, to perform Hajj on behalf of a dead person from Kuwait? Also, is it permissible to authorize a person living inside one of the Miqats (sites for entering the ritual state for Hajj and `Umrah) like Jeddah or Makkah, for example, to perform Hajj for another person who lives in a remote country?

A: It is permissible for a person to authorize another person to perform Hajj on their behalf, even if the country of the authorized person is different from that of the principal, and even if the country of the authorized person is closer to Makkah than the that of the principal. There is no proof indicating the conditionality that the authorized person and the principal have to belong to the same country.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 15951

Q: About 57 years ago, my father intended to perform Hajj. At that time, I was not pubescent. Someone knew about my father's intention to perform Hajj and that I would go with him. He said to my father, "There is a woman who gave me crops in return for performing Hajj on her behalf. I know that you are going to Hajj and your son will accompany you. I ask you to allow your son perform Hajj instead of me on behalf of that woman." My father said, "I cannot do so before asking a Mufty (Islamic scholar qualified to issue legal opinions)." Hence, they asked a person who used to issue Fatwas (legal opinions issued by a qualified Muslim scholar) during their time and he permitted this act. Accordingly, my father and that man agreed to let me perform Hajj

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on behalf of that woman in return for 12 Riyals. That man equipped me with some things. I went with my father on foot, performed Hajj, and took the sum of money from the man.

What is the ruling on my Hajj on behalf of that woman? If it is invalid, who should bear the responsibility: I, my father, or the man? Please advise. May Allah grant you success! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: Deputizing you before becoming a pubescent to perform Hajj on behalf of that woman does not suffice for her obligation because performing Hajj on behalf of another person is invalid until you perform the obligatory Hajj for yourself. This Hajj is considered Nafilah (supererogatory) because you were not pubescent. It is Wajib (obligatory) upon the man who took the crops from the woman to perform Hajj on her behalf. You have to pay back the money to him.

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The fourth question of Fatwa no. 18808

Q 4: If someone dies and one of his relatives had intended to perform `Umrah (lesser pilgrimage) on his behalf, intending the reward to go to the dead person, is this `Umrah valid if it is performed after his death? And does its reward reach the dead person if Allah (Exalted be He) wills?

A: It is permissible for someone who has previously performed the obligatory `Umrah to perform it on behalf of a dead person, and its reward will reach the dead person if Allah (Glorified be He) accepts it. Hajj may also

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be performed on behalf of a dead Muslim, by a person who has previously performed it for himself. May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 16446

Q: I want to perform Hajj this year. I reside in the eastern region while my family resides in Jeddah. I want to be Mutamatti` (pilgrim performing `Umrah during the months of Hajj, followed by Hajj in the same year with a break in between). Do I have to enter the state of Ihram (ritual state for Hajj or `Umrah) in Jeddah or in the Miqat (site for entering the ritual state for Hajj or `Umrah) of As-Sayl? If I enter the state of Ihram at As-Sayl, should I take off Ihram (clothing worn during the ritual state for Hajj and `Umrah) in Jeddah near my family while I am Mutamatti`? Should the state of Ihram continue until Hajj approaches?

A: Whoever passes by one of the Miqats or parallel places on land, by air, etc., intending to perform Hajj or `Umrah (lesser pilgrimage), they must enter the state Ihram at that Miqat even if their home is in Jeddah or Makkah. If the person intends, upon Ihram, to perform Qiran Hajj (combining Hajj and `Umrah without a break in between), he should remain in Ihram from the Miqat until he throws Jamrat (stone pillars at which pebbles are thrown during Hajj, Jamrat-ul-`Aqabah being the closest to Makkah) on the Day of Nahr (Sacrifice, 10th of Dhul-Hijjah, when pilgrims slaughter their sacrificial animals) and shaves his hair or performs Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka`bah in Hajj). If he goes to his family in Jeddah before Hajj, he should remain in his Ihram until the end of the rituals. However, it is permissible for those who enter Ihram at the Miqat intending to perform `Umrah of Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between), to remove the state of Ihram and there is nothing wrong with them going to Jeddah or any other place. Then, they should enter the state of Ihram for Hajj at the place in which they reside

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after performing `Umrah. It is permissible for the Qarin (pilgrim combining Hajj and `Umrah without a break in between) to perform Tawaf (circumambulation around the Ka`bah) and Sa`y (going between Safa and Marwah during Hajj and `Umrah) when they reach Makkah. They should regard it as `Umrah and shave or shorten their hair if they do not have a Hady (sacrificial animal offered by pilgrims) with them. Then, they should enter the state of Ihram for Hajj upon its time from the place in which they reside either in Makkah or outside it. In this way, they become Mutamatti`. It is permissible for those who intend to perform Ifrad Hajj (performing Hajj only) and have no Hady to make their Ihram for `Umrah like the Qarin. The Prophet (peace be upon him) ordered the Sahabah (Companions of the Prophet) who intended to perform Qiran and Ifrad Hajj while having no Hady to do so.

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Fatwa no. 16152

Q: There is a person who resides outside Makkah in the southern region and his belongings are in Makkah. When he travels outside Saudi Arabia, he leaves for Makkah to take his belongings. If he has to stay in Makkah for a day or two days, should he enter Makkah in the state of Ihram (ritual state for Hajj or `Umrah)?

A: Anyone who wants to enter Makkah for the sake of Hajj or `Umrah (lesser pilgrimage), they must be in the state of Ihram once they pass by the Miqat (site for entering the ritual state for Hajj or `Umrah). Ihram is not obligatory upon those who enter Makkah for the sake of a visit or any other need without intending to perform Hajj or `Umrah. When the Prophet (peace be upon him) specified Miqats he said: [﴿These are meant for those who live at these places﴾](#)

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[and for those who come from outside \(through\) them intending to perform Hajj or `Umrah.﴾](#)

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Miqats

Fatwa no. 16630

Q: We went to Makkah Al-Mukarramah on Wednesday 29 Sha`ban, 1414 A.H. We had the intention to perform `Umrah (lesser pilgrimage) on the second day of Ramadan. We traveled by air from Riyadh to Jeddah; however, we passed through the Miqat (site for entering the ritual state for Hajj or `Umrah) without entering the state of Ihram (ritual state for Hajj or `Umrah). On the second of Ramadan, we went to the Miqat, entered the state of Ihram, and performed `Umrah. Is there anything upon us for passing the Miqat without being in a state of Ihram though we had the intention to perform `Umrah in Ramadan?

A: It is not permissible for those who come to Makkah intending to perform `Umrah to pass the Miqat without being in a state of Ihram. However, if you return to the Miqat through which you passed and enter the state of Ihram there, there is nothing upon you because you corrected your mistake.

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Fatwa no. 15999

Q: I frequently travel to Jeddah during the school holidays for treatment, vacation, and visiting my relatives. I have a house there. I used to perform `Umrah (lesser pilgrimage) on every trip. I used to enter the state of Ihram (ritual state for Hajj or `Umrah) either at the Miqat (site for entering the ritual state for Hajj or `Umrah) or in Jeddah after residing there

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for a week, more, or less. During these years the members of my family became thirteen. Therefore, I used not to enter the state of Ihram except in Jeddah. Some friends told me that it is permissible to do so while others contested this ruling. It should be known that my intention is to perform `Umrah after staying in Jeddah for some time.

A: It is impermissible for those who come to Makkah intending to perform `Umrah or Hajj and pass by one of the Miqats specified by the Messenger of Allah (peace be upon him) to pass the Miqat without entering the state of Ihram even if they want to go to Jeddah or any other place before performing the rituals. If they pass the Miqat in this state and enter the state of Ihram after passing it, they must slaughter a Fidyah (ransom) in Makkah to be distributed among the poor of Haram (all areas within the Sacred Sanctuary of Makkah). If they cannot slaughter a Fidyah, they have to observe Sawm (Fast) for ten days. If they come to Makkah without intending to perform `Umrah and then decide to perform `Umrah after passing the Miqat, they should enter the state of Ihram at the place of intention whether it is in Jeddah or any other place beyond the Miqat. Hence, you have to offer Fidyah in return for passing the Miqat without entering the state of Ihram while you intend to perform `Umrah. There should be a Fidyah for every time you did so. Any member of your family who did the same as you has to offer a Fidyah too.

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The third question of Fatwa no. 17572

Q 3: Is it permissible for a person travelling by plane to perform `Umrah (lesser pilgrimage) to say Talbiyah (devotional expressions chanted at certain times during Hajj and `Umrah) of `Umrah without entering the state of Ihram (ritual state for Hajj or `Umrah)? This because he wants to fulfill some tasks in Jeddah and then enter the state of Ihram from there before going to perform `Umrah. If this is not permissible, what should he do?

A 3: It is impermissible for those who travel with the intention of performing Hajj or `Umrah to pass the Miqat (site for entering the ritual state for Hajj or `Umrah) without entering the state of Ihram according to their intention and taking off their Makhit (clothes sewn to fit body limbs). In addition, they should avoid the prohibited acts during Ihram.

Accordingly, your mentioned act is impermissible because it contradicts the Shari`ah ruling. However, it is permissible to go to Jeddah without entering the state of Ihram to fulfill your need and then return to the Miqat to enter the state of Ihram for Hajj or `Umrah.

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The first question of Fatwa no. 16417

Q 1: I am from Egypt and work in Madinah, Saudi Arabia. I traveled to Jeddah and wanted to perform `Umrah (lesser pilgrimage). However, I did not enter Ihram (ritual state for Hajj or `Umrah) at the Miqat. Is it permissible for me to enter Ihram in Jeddah once I reach it or after I stay there for three

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days to be like the resident and then perform `Umrah?

A: Anyone who comes from Madinah intending to perform `Umrah must enter Ihram at the Miqat of People of Madinah, i.e. Abyar `Aly. If you have work in Jeddah, this does not exempt them from entering Ihram at the abovementioned Miqat. If the person delays entering Ihram until they do that in Jeddah, they make a mistake and ignore a Wajib (obligatory act) and this necessitates offering Fidyah (ransom). This Fidyah is a sheep or one seventh of a Badanah (a camel or a cow or an ox driven by pilgrims to be offered as sacrifice within the sacred precincts of Makkah) to be slaughtered in Makkah and distributed among the poor there. The person who offers the Fidyah should not eat from it because it is a Kaffarah (expiation) for their deed. When the Prophet (peace be upon him) specified Miqats he said: [\(These Miqats are for those living at those very places, and for those who come through those places with the intention of performing Hajj and `Umrah.\)](#) If they return to the Miqat through which they passed and then enter Ihram, there is nothing upon them.

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Fatwa no. 20927

Q: Shaykh, I love you for the sake of Allah. I reside in Madinah. I want to visit my relatives in Yanbu`, about 250 kilometers to the west of Madinah, stay for a few days, and then go to Makkah to perform `Umrah (lesser pilgrimage). Do I have to enter the state of Ihram (ritual state for Hajj or `Umrah) at the Miqat (site for entering the ritual state for Hajj or `Umrah) of the people of Madinah or the Miqat of the people of Yanbu`,

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(i.e. Al-Juhfah)? If it is obligatory to enter the state of Ihram at the Miqat of the people of Madinah, what should I do if I enter the state of Ihram at the Miqat of the people of Yanbu`? May Allah reward you with the best in return for what you do for us and the Islamic Ummah (nation based on one creed).

A: If you leave Madinah intending to perform `Umrah, you have to enter the state of Ihram at the Miqat of Madinah, Dhu Al-Hulayfah which is called nowadays Abyar `Aly. It is impermissible for you to pass this Miqat without being in a state of Ihram even if you want to visit your relatives in Yanbu`. You should visit them while you are in the state of Ihram. After specifying the Miqats, the Prophet (peace be upon him) said: [«And these Miqats are for those living at those very places, and for those who come through those places with the intention of performing Hajj and `Umrah.»](#) Therefore, it is impermissible to pass the Miqat without being in a state of Ihram while you intend to perform the rituals of Hajj or `Umrah, and you have to offer a Fidyah (ransom). The Fidyah is to slaughter a sheep, which meets the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims), in Makkah and distribute it among the poor of Haram (all areas within the Sacred Sanctuary of Makkah). If you cannot slaughter a Fidyah, you have to observe Sawm (Fast) for ten days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20227

Q: I would like to inform Your Eminence of the location of the governorate of Badr in Madinah because people differ on specifying their Miqat (site for entering the ritual state for Hajj or `Umrah). Some people mentioned a Fatwa (legal opinion issued by a qualified Muslim scholar) issued by Your Eminence stating that people of this governorate should enter the state of Ihram from their homes in Badr. Shaykh,

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The governorate of Badr lies to the south west of Madinah, 150 kilometers from Madinah and the Miqat of Abar `Ali. This governorate lies at the old road between Makkah and Madinah, about 120 kilometers off Rabigh and Miqat of Al-Juhfah. The order of places from Makkah to Madinah is as follows:

We walk from Makkah to the Miqat of Al-Juhfah then to Badr and then to Abar `Ali and then to Madinah. Badr lies at the road of the people of the Levant (the region covering Syria, Lebanon, Jordan, and Palestine) who pass by Badr and then walk with the people of Badr in the same way until they reach the Miqat of Al-Juhfah. Moreover, Badr is not parallel to any Miqat. Rather, it lies beyond the Miqat of Abar `Ali from the direction of Makkah and before the Miqat of the people of the Levant. Hence, is the Miqat of people of Badr the same as the Miqat of the people of the Levant, i.e. Al-Juhfah, or is it at their homes? We need your answer so that people will have a clear vision and have their confusion dispelled. May Allah safeguard you!

A: You have to enter the state of Ihram at your place of residence if you want to perform Hajj or `Umrah because the Prophet (peace be upon him) said: [\(and whoever is living within these boundaries can enter Ihram from his home.\)](#) You are within the Miqat of Madinah. May Allah grant all of us success!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 15850

Q: I work and reside in Riyadh. I was sent to Jeddah on 15 Shawwal, 1412 A.H. for a certain mission. I took my wife with me to perform `Umrah (lesser pilgrimage) after ending my mission. We entered the state of Ihram (ritual state for Hajj or `Umrah) in Jeddah after ending the mission. Taking into consideration that I intend to perform Hajj this year, is there anything upon me? Please advise; may Allah reward you with the best!

A: Anyone who comes from Riyadh to Makkah for the sake of performing `Umrah and has work to do in Jeddah have to enter the state of Ihram in the Miqat (site for entering the ritual state for Hajj or `Umrah) which they come across. It is Al-Sayl which is called: Qarn Al-Manazil. They should enter the state of Ihram whether they pass by this Miqat on land or by air. If they want to pass by Jeddah for the sake of work, they should pass by while entering the state of Ihram. The asker's act of delaying Ihram until he reached Jeddah is not permissible. He has to offer Fidyah (ransom) which is to slaughter a sheep in Makkah and distribute its meat among the poor of Makkah. By the same token, his wife has to offer Fidyah (ransom) due to delaying Ihram until she reached Jeddah. Anyone who is unable to offer a Fidyah should fast ten days. Their `Umrah is valid; however, each one of them should offer a Fidyah as we said along with repenting to Allah (Glorified be He).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 20628

Q 4: A- I intend to travel to Jeddah and hope to perform `Umrah (lesser pilgrimage). I keep thinking of the `Umrah while I am still in Riyadh and say: If I have enough time when I reach Jeddah, I will perform `Umrah (lesser pilgrimage). But now, If I arrived in Jeddah and did not make intention beforehand to perform `Umrah, and my brother suggests that we perform `Umrah, I need to know if prior intention for performing `Umrah is a prerequisite or not. Is it permissible to enter into the state of Ihram in Jeddah if I have intended to perform `Umrah? Or, I must enter into the state of Ihram from the Miqat (site for entering the ceremonial state for Hajj or `Umrah)?

B- I am resident of Riyadh. I traveled to Abha and from there I continued my journey until I reached Jeddah. Two days after arriving in Jeddah, I went to the Miqat of Al-Sayl Al-Kabir where I entered into the state of Ihram and performed `Umrah. Is this correct? My brother is a resident of Jeddah, and he entered into the state of Ihram with me and we performed `Umrah together. Is his `Umrah valid? Please note that he permanently lives in Jeddah and passed by Makkah.

A: If you intended to perform `Umrah while you were in Riyadh and then went to Jeddah for some personal affairs without entering into the state of Ihram, you must enter into the state of Ihram in Al-Sayl Al-Kabir if you wish to perform `Umrah. It is impermissible for you to enter into the state of Ihram in Jeddah in this case, because Al-Sayl Al-Kabir is the Miqat for people in your case. However, if you were not sure about performing `Umrah when being in Riyadh and did not know whether it would be possible or not and did not resolve your intention to perform `Umrah until you arrived in Jeddah, then you should enter into the state of Ihram in Jeddah. But, If you had traveled from Riyadh to Abha and continued your journey to Jeddah with the intention to perform `Umrah, in this case if

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you came from the coastal road, your Miqat is that of the people of Yemen, i.e. Yalamlam. If you passed it without entering into the state of Ihram, you must offer Fidyah (ransom) that meets the same specifications for Ud-hiyah (sacrificial animal offered by non-pilgrims) to be slaughtered and its meat distributed among the poor of Al-Haram. If you came via the road of Al-Ta'if, you should enter into the state of Ihram in Al-Sayl Al-Kabir or in Muharram Valley. If this is the case you did, then your entering into the state of Ihram in Al-Sayl Al-Kabir meets the obligatory act for people in your circumstance. It is authentically reported that the Prophet Muhammad (peace and blessings of Allah be upon him) stated about the regional Miqats: [\(These Miqats are for the residents of these very places and also for non-indigenous people who pass through these places\)](#) With regard to your brother, who resides in Jeddah, the ruling that applies to the People of Jeddah applies to him. It is permissible for him to enter into the state of Ihram in Jeddah. As he has gone with you to Al-Sayl Al-Kabir and entered into the state of Ihram there, such Ihram is valid and there is nothing upon him because of the general meaning of the above Hadith.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!



The third question of Fatwa no. 16748

Q 3: I live in Al-Khabar and I want to perform `Umrah (lesser pilgrimage), with Allah's Leave. Where should I enter into the state of Ihram (ceremonial state for Hajj or `Umrah) and put on Ihram (clothing worn during the ceremonial state for Hajj and `Umrah)?

A 3: Whoever intends to perform Hajj or `Umrah should enter into the state of Ihram at the specified respective Miqat (site for entering the ceremonial state for Hajj or `Umrah) through which he passes. As you will head to Makkah from Al-Khabar, you should enter into the state of Ihram at the Miqat of Al-Sayl if you pass through it or through a region parallel to it by land or by air. With regard to putting on the Ihram garment,

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this should be done upon entering into the state of Ihram for Hajj or `Umrah or before it. It is the intention to perform Hajj or `Umrah or both of them that counts. Mere putting on the Ihram garment without declaring the intention is not considered a state of Ihram.

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Fatwa no. 17901

Q 1: What is the ruling on the following? A man went from Al-Dammam to Jeddah to receive his wife, children, and father-in-law. While staying in Jeddah, the father of his wife wanted to perform `Umrah (lesser pilgrimage). He intended to perform `Umrah when he set out from Egypt, but he did not enter into the state of Ihram (ceremonial state for Hajj or `Umrah) at the assigned Miqat (site for entering the ritual state for Hajj or `Umrah) thinking that he must first settle in Jeddah for one, two, or three days and then he would commence with the rites of `Umrah. This is in fact what he did. He and his wife started the rites of `Umrah and all of them went out to Makkah and entered into the state of Ihram at Masjid Al-Tan'im in Makkah. The father-in-law and the wife of this man completed the rites of `Umrah.

However, after entering into the state of Ihram, something prevented this man from completing the `Umrah or performing any of its rites except Ihram at the above-mentioned Miqat.

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Are the rites of these people valid, especially entering into the state of Ihram at the abovementioned Miqat? Is it permissible for one to take off the garment of Ihram before commencing the rites of `Umrah due to a particular impediment to completing `Umrah?

Please advise us on this matter in detail. May Allah keeps you safe.

A 1: Those who come to Jeddah intending to perform `Umrah should enter into the state of Ihram at the respective Miqat through which they pass. Those who come from Zhahran should enter into the state of Ihram at the Miqat of the people of Najd, which is Al-Sayl Al-Kabir or the Muharram Valley. Those who come from Egypt should enter into the state of Ihram at Al-Juhfah or in parallel regions to the abovementioned two Miqats, either by air, by land or by sea. If they intend to stay in Jeddah, they must offer Fidyah (expiation) for abandoning an obligatory act, which is entering into the state of Ihram in the specified Miqat. Fidyah is to slaughter a sheep which meets the same specifications for Ud-hiyah (sacrificial animal offered by non-pilgrims) in Makkah and distribute its meat among the poor of Al-Haram. The one who offers it must not eat anything thereof. One-seventh of a Badanah (a camel or a cow or an ox driven by pilgrims to be offered as sacrifice within the sacred precincts of Makkah) suffices as a Fidyah instead of a sheep. Those who can not afford offering Fidyah must observe Sawm (Fast) ten days.

Those who, for some reason, were prevented from completing the rites of `Umrah and took off their Ihram garment, there is nothing on them if they made a condition upon entering into the state of Ihram that their Ihram should be ended wherever Allah causes them to stop it. If they did not stipulate this condition, they must wear the Ihram garment again and complete the `Umrah because it has become obligatory upon one once he has entered into the state of Ihram. Ihram is binding for him until the completion of this `Umrah. If was engaged in sexual intercourse with his wife during this period

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for which he the Ihram garment was taken off, then `Umrah must be resumed and completed as normal. However, he must enter into the state of Ihram once again for performing another `Umrah from the same Miqat through which he had first passed by in his way to Jeddah. This second `Umrah should be completed as compensation for the `Umrah invalidated by him for having sexual intercourse while being in the state of Ihram. Fidyah (expiation) by slaughtering a sheep in Makkah must also be offered and its meat be distributed among the poor of Al-Haram. If the person can not afford offering a Fidyah, he must observe Sawm (Fast) ten days as expiation for deliberately invalidating the `Umrah by sexual intercourse.

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Q 2: I traveled from Al-Jubayl to Jeddah. During my stay in Jeddah and before returning to Al-Jubayl, I decided to perform `Umrah (lesser pilgrimage). Actually I began to fulfill the rites of `Umrah, where I entered into the state of Ihram (ritual state for Hajj or `Umrah; clothing worn during the ritual state for Hajj and `Umrah) in Al-Juhfah (or Rabigh, its present name) and fulfilled all the other rites of `Umrah. Is this permissible? I am asking this question because I was told by some people that my Miqat (site for entering the ritual state for Hajj or `Umrah) would have been that of the people of Jeddah, who begin their Ihram from their houses. Please give us a detailed answer. May Allah safeguard you.

A 2: If you only had the intention to perform `Umrah when you were in Jeddah, your Miqat should be the place where you intended to perform `Umrah - Jeddah. It was unnecessary for you to go to Al-Juhfah. Yet there is no sin on you for so doing and your `Umrah is valid, because when the Prophet (peace be upon him) specified the Miqats, he (peace be upon him) said: [\(And these Miqats are for those living at those very places, and besides them for those who come through those places with the intention of performing Hajj and `Umrah.\)](#) This refers to the people of Madinah, Al-Sham (the Levant), Najd (Nejd), and Yemen. Then, he (peace be upon him) said: [\(...and whoever is living within these boundaries can enter Ihram from the place where they are staying, even the people of Makkah can assume Ihram from Makkah.\)](#) (Agreed upon by Imams Al-Bukhari and Muslim). As for the people coming from Makkah, this applies to those who want to perform Hajj, but those who want to offer `Umrah should enter

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Ihram from Al-Hil (all areas outside the Sacred Sanctuary of Makkah). It was authentically reported that the Prophet (peace be upon him) [commanded `Aishah \(may Allah be pleased with her\), while she was in Makkah and when she wanted to perform `Umrah, to enter Ihram from Al-Tan`im, which is a place of Al-Hil.\)](#)

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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First and second questions of Fatwa no. 20088

Q 1, 2: A person went to perform `Umrah (lesser pilgrimage) and for many years, he used to leave Riyadh and go to Masjid Al-Tan'im where he assumed the state of Ihram (clothing worn during the ritual state for Hajj and `Umrah). He performed `Umrah many times in this manner. His late wife, his children, mother-in-law and father-in-law also used to accompany him and did the same. After leaving Riyadh to Al-Tan'im, he used to assume Ihram for his first `Umrah and after completing his `Umrah, he used to come back to Masjid Al-Tan'im where he assumed Ihram again and began a new `Umrah on behalf of some dead people. Please, advise about what is due on him. May Allah reward you.

Another person came to Jeddah bound for Riyadh but on the next day, he went to Makkah and assumed Ihram from Masjid Al-Tan'im and then came back to Jeddah and traveled to Riyadh. What should he do? May Allah reward you.

A 2: It is obligatory upon a person who intends to perform Hajj or `Umrah, when living outside the Miqats (sites for entering the ritual state for Hajj or `Umrah), to enter Ihram for Hajj or `Umrah from the prescribed Miqat by which he passes by on his way

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or comes parallel to it if it is not on his way or if he is aboard a plane. It is impermissible for him to pass the prescribed Miqat without entering into the state of Ihram, because the Prophet (peace be upon him) said: [\(Those \(Miqats\) are meant for the people who live at these \(places\) and for those who pass by them for the sake of Hajj or `Umrah. And those who live within them \(within the boundaries of these places\), they should enter into the state of Ihram at these very places. Even the people living in the region of Makkah should start their Ihram from their very place in Makkah. \)](#) (Agreed upon by Al-Bukhari and Muslim).

The person in question and those in his company should have entered into the state of Ihram from Qarn Al-Manazil, which is now called Al-Sayl Al-Kabir, because it is the prescribed Miqat for him. Thus, their Ihram for `Umrah from Al-Tan'im was a mistake, because they passed their prescribed Miqat without Ihram. However, their `Umrah is acceptable, but each of them must offer a sacrificial animal as expiation for each `Umrah done after passing the Miqat without Ihram while intending `Umrah and assuming Ihram from Al-Tan'im. This is because they missed an obligatory act that should be observed in `Umrah, namely passing by the Miqat without Ihram. Abandonment of any obligatory act entails the expiation of slaughtering a sacrificial animal, i.e. a ewe for each time this obligation was neglected. The expiation may be a ewe that meets the same conditions for an Ud-hiyah (sacrificial animal offered by non-pilgrims), or 1/7 of a camel or a cow driven by pilgrims to be offered as a sacrifice within the sacred precincts of Makkah and distributed to the poor in the region of Al-Haram (all areas within the Sacred Sanctuary of Makkah). If the person is still alive, he should offer this sacrificial animal but he is dead, it should be offered from his heritage if he left property. If he left nothing, any of his children or relatives may slaughter the sacrificial animal instead of him and he will be rewarded In sha'a-Allah (if Allah wills). That is because this takes the same ruling of the debts due on the dead person.

As for the `Umrah that this person initiated from Makkah and entering into the state of Ihram from Al-Tan'im, there is nothing wrong with that, as he did what is legally permissible for him. That is

because it is permissible for someone living in

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Makkah or just visiting it while they have no intention to perform Hajj or `Umrah to perform `Umrah and enter into Ihram from the nearest point of Al-Hil (all areas outside the Sacred Sanctuary of Makkah) to perform `Umrah while they are in Makkah. Al-Tan`im is the nearest point of Al-Hil to Al-Haram. Similarly, if someone comes to Jeddah from Riyadh, or from any other place while having no intention to perform Hajj or `Umrah and then intends to perform Hajj or `Umrah, their Miqat will be Jeddah. They should start Ihram from it but if they miss Ihram in it and assume it from Al-Tan`im, they have to offer a sacrificial animal as expiation as previously clarified in the beginning of the question. This is because they missed a religious duty prescribed for `Umrah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Sixth question of Fatwa no. 18425

Q 6: I wished to perform `Umrah (lesser pilgrimage). I assumed the state of Ihram (ritual state for Hajj and `Umrah) from my house in Riyadh. I boarded the plane, and during the flight the captain of the plane announced: After a short while we shall fly over the Miqat (site for entering the ritual state for Hajj and `Umrah), and I will inform you when we reach it. Later, he announced: Now, we are about to land at the airport of Jeddah. However, I did not make the intention to perform `Umrah or announce the Talbiyah (devotional expressions chanted at certain times during Hajj and `Umrah) except at the airport. In other words, I did not know until we had landed that we had passed the Miqat. So only then I made the intention to perform `Umrah and pronounced Talbiyah. Is there any sin on me for missing the Miqat, as I passed by it without announcing Talbiyah or making the intention to perform `Umrah until I had went past it? Please answer my question. May Allah reward you with the best reward.

A: If you did not intend to perform `Umrah and assumed the state of Ihram only at the airport of Jeddah, while you were heading from

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Riyadh or some other place that is outside the prescribed Miqats, then you have to offer Fidyah (ransom) by slaughtering a sheep in Makkah that meets the same specifications for Ud-hiyah (sacrificial animal offered by non-pilgrims) and the meat should be distributed among the needy.

May Allah grant us success. May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 18774

Q: Is it permissible for pilgrims, whether performing Hajj or `Umrah, to begin Ihram (ritual state for Hajj or `Umrah) from Abar `Aly, in Al-Madinah Al-Munawarah; taking into consideration that they first arrive in Jeddah airport then continue the journey to Madinah and so they need to enter Ihram from Abar `Aly?

A: Pilgrims who arrive at Jeddah airport, where they intend to leave Jeddah for Madinah before commencing the rituals of Hajj or `Umrah, then end their visit to Madinah and want to return to Makkah, should enter Ihram from the Miqat (site for entering the ritual state for Hajj or `Umrah) of the people of Madinah, i.e. Dhul-Hulayfah, which is called "Abar `Aly". This is because they fall under the same ruling as the people of Madinah, in compliance with the statement of the Prophet (peace be upon him) regarding the Miqats: [\(These Miqats are for those living at these very places, and also for non-indigenous people who come through these places with the intention of performing Hajj and `Umrah.\)](#) (Agreed upon by Imams Al-Bukhari and Muslim)

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



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Fatwa no. 19210

Q: I would like to know the opinion of your Eminence on what was written by `Adnan `Ar`ur in an treatise entitled: "The legal Proofs on the validity of Jeddah as a Miqat (site for entering the ritual state for Hajj and `Umrah). I would like you to elaborate on this issue. May Allah guide you to every good deed.

A: A previous declaration was issued by his Eminence, the Grand Mufty, on the concerned treatise. Following is the text of this declaration:

All praise is due to Allah, the Lord of all Worlds. May Allah's Peace and Blessings be upon Prophet Muhammad and upon all his family and his Companions. To proceed,

The Messenger of Allah (peace and blessings of Allah be upon him) pointed out the Miqats (sites for entering the ritual state for Hajj and `Umrah) that no one intending to perform Hajj or `Umrah (lesser pilgrimage) should pass without assuming the state of Ihram (clothing worn during the ritual state for Hajj and `Umrah). They are as follows:

Dhu Al-Hulayfah , Abyar `Aly : For the residents of Madinah and all people setting out from other places beyond it and who shall pass by it in their way.

Al-Juhfah : For people setting out from Al-Sham (the Levant), Egypt, Morocco and people of other regions who come from that direction.

Yalamlum (Sa`diyah): For people coming from Yemen and people from other places who come from that direction.

Dhat `Irq : For people setting out from Iraq and people from other places who come from that direction.

Qarn-al-Manazil : for the people of Najd, Al-Ta'if and people from other places who come from that direction.

Other people who live within the radius of the borders of these Miqats from the side of Makkah, should assume the state of Ihram from their house; even the residents of Makkah should assume their Ihram for Hajj from their place in Makkah. As for `Umrah, they should assume their Ihram from the nearest point of Al-Hil (all areas outside the Sacred Sanctuary of Makkah) as the people of Jeddah and those staying therein do when

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intending to perform Hajj or `Umrah.

Those who pass by these Miqats when going to Makkah but not intending to perform Hajj or `Umrah, they do not have to assume Ihram according to the sound view of scholars. However, if they intend to perform Hajj or `Umrah after having passed the Miqats, they should assume Ihram from the place wherein they made the intention to perform Hajj or `Umrah, unless one intends to perform `Umrah while being in Makkah. In this case, he should go to the nearest point to Al-Hil and assume Ihram as previously stated. To sum up, assuming the state of Ihram in these Miqats is obligatory upon all those who pass by them or come over a region parallel to them by land, sea, or air when intending to

perform Hajj or `Umrah.

The publication of this declaration was necessary especially after a brother published a treatise entitled "The Legal Proofs on the validity of Jeddah as a Miqat". In this work he endeavoured to prove that there is an additional Miqat besides the Miqats prescribed by the Messenger of Allah (peace and blessings of Allah be upon him). He argued that Jeddah is an valid Miqat for assuming Ihram for Hajj and `Umrah for people coming to it by land, sea or air. According to him, they may postpone their entering into the state of Ihram until they reach Jeddah where they can assume Ihram. That is because, according to his view, Jeddah is parallel to Al-Sa`diyyah and Al-Juhfah and so it is a proper Miqat. However, this argument bears great plain error that is obvious to all those who have sound knowledge and geodesic expertise. It is clear that Jeddah is within the boundaries of the prescribed Miqats and a person who comes to it inevitably passes by or is parallel to one of the prescribed Miqats that were specified by the Messenger of Allah (peace and blessings of Allah be upon him), whether the pilgrim comes by land, sea or air. Thus, it is impermissible for a pilgrim to pass by the prescribed Miqat without entering into the state of Ihram, if he is intending to perform Hajj or `Umrah. The Prophet Muhammad (peace and blessings of Allah be upon him) said upon prescribing the Miqats: [\(Those \(Miqats\) are meant for the people who live at these \(places\) and for those who pass by them](#)

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[for the sake of performing Hajj or `Umrah.](#)) Therefore, it is impermissible for a pilgrim who intends to perform Hajj or `Umrah to pass by these Miqats until he reaches Jeddah without making Ihram and start his Ihram only from Jeddah. Jeddah is located within the boundaries of the Mawaqit.

Years ago, some scholars hastily gave a Fatwa (legal opinion issued by a qualified Muslim scholar) similar to that issued by the author of this treatise arguing that Jeddah is a valid Miqat, and immediately the Council of Senior Scholars issued a legal opinion to the effect that this claim is worthless and refuted. The opinion came in the following words:

After reviewing the legal proofs and views maintained by experts with regard to the Miqats and discussing all aspects of the topic, the Council has unanimously reached the following conclusion:

1. The fatwa issued concerning the permissibility of considering Jeddah a valid Miqat for pilgrims coming by land, sea or air is worthless, for it has no legal evidence to support it from the Book of Allah, the Sunnah of His Messenger (peace and blessings of Allah be upon him), or the Ijma` (consensus of scholars) of the Salaf (righteous predecessors) of the Muslim Ummah. Furthermore, no remarkable Muslim scholar ever issued a legal opinion that corresponds to the view of the concerning author.

2. It is not permissible for anyone who passes by one of the Miqats or comes parallel to any of them by land, sea or air, to go past it without assuming the state of Ihram as proved by legal evidences and as stated by the scholars - may Allah have mercy upon them - when he intends to perform Hajj or `Umrah.

Out of our sincere undertaking of the religious duty of extending advice only for the sake of Allah and His servants, I and all the members of the Permanent Committee

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for Scholarly Research and Ifta' have decided to issue this declaration, so that no one may be deceived by the mentioned treatise. End of quote.

May Allah grant us success. May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions.



Fatwa no. 21771

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets. The Permanent Committee for Scholarly Research and Ifta' has examined the fatwa request submitted to His Eminence Grand Mufti by Du`ah (plural of Da`y: caller to Islam) in the pilgrims' building in Jeddah Airport, representative of whom is the office manager/ `Aly ibn Yahya Al-Hakamy. The request was referred to the Committee by the Secretariat General of the Council of Senior Scholars as no. 6962 on 11/11/1421 A.H. Following is a statement of the question:

Workers who work for the pilgrims' luggage transportation office come from the Levant (the region covering Syria, Lebanon, Jordan, and Palestine) to work in the airport and perform Hajj as well. Actually, had not it been for Hajj, they would not have come. However, their work authority allows them to assume Ihram (ritual state for Hajj or `Umrah) and go to Makkah only on the 7th of Dhul-Hijjah, bearing in mind that they come at the beginning of Dhul-Qa`dah. Is it obligatory for them to go back to the Miqat (site for entering the ritual state for Hajj and `Umrah) to assume Ihram, or does the ruling of the residents of Jeddah apply to them? Please, be informed that some of them intend Ifrad Hajj (performing Hajj only) and thus remaining in the state of Ihram for such a long period causes them a lot of hardship.

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Having examined the fatwa request, the Committee gave the following answer: If the workers mentioned above came to Jeddah intending only to work and later it occurred to them to perform Hajj while in Jeddah, they should assume the state of Ihram from the place where they intended Hajj, i.e. Jeddah. However, if they came from their countries with the intention of both work and Hajj, they have to go back to the Miqat which they passed to assume Ihram from. This is based on the Prophet's (peace be upon him) Hadith on Miqats that states: [\(And these Mawaqit are for those living at those very places, and also for those who come through those places with the intention of performing Hajj and `Umrah.\)](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



The first question of Fatwa no. 21783

Q 1: My home is Makkah, but I am now on travel for work. I will be back during the days of Hajj (to perform it), but I want to enter Makkah without being in the state of Ihram (ritual state for Hajj or `Umrah) to be able to have sexual intercourse with my wife (residing there) before Ihram for Hajj. After that, I want to enter into the state of Ihram (for Hajj) directly from my house or after performing Ihram at At-Tan`im for `Umrah (lesser pilgrimage) then Tahalul (removal of the ritual state for `Umrah) [to enter into the state of Ihram for Hajj]. Is it valid for me to enter Makkah without Ihram by performing Ihram for Hajj from my house, but after having sexual intercourse with my wife first?

A 1: Generally speaking, a person who is coming to Makkah to perform Hajj or `Umrah and will be passing by a Miqat (site for entering the ritual state for Hajj or `Umrah) should perform Ihram from the Miqat whether from among the residents of Makkah or not.

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This is according to the general Hadith of the Prophet (peace be upon him) on Miqats, in which he says: [\(And these Miqats are for those living at those very places, and also for those who come through those places with the intention of performing Hajj and `Umrah.\)](#) Therefore, when you want to perform Hajj or `Umrah, you should not pass the Miqat without entering into the state of Ihram. However, you can enter into an `Umrah-Ihram from the Miqat, and after performing `Umrah in Makkah make Tahallul from it, and have sexual intercourse with your wife, then enter into Ihram for Hajj.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



The second question of Fatwa no. 15347

Q 2: A man resolved the intention to perform Ifrad Hajj (performing Hajj only) passing by the Miqat (site for entering the ritual state for Hajj or `Umrah) of Yalamlam. After he had reached Makkah, he performed Tawaf (circumambulation of the Ka`bah) and Sa`y (going between Safa and Marwah during Hajj and `Umrah). Then he went to Madinah to visit (the grave of the Prophet Muhammad) while he was in the state of Ihram (ritual state for Hajj or `Umrah). On his return from Madinah to complete the rituals of Hajj, he passed by the Miqat of Madinah, washed himself, put on the clothes of Ihram (clothing worn during the ritual state for Hajj and `Umrah) which he wore before and travelled to Makkah. This was before the Day of Tarwiyah (8th of Dhul-Hijjah). He then made Tawaf and Sa'y once again. What is the Shar`y (Islamically lawful) ruling on this, bearing in mind that he has completed all the rituals?

A 2: Whoever enters into the state of Ihram for Ifrad Hajj (performing Hajj only) passing by a Miqat (site for entering the ritual state for Hajj or `Umrah), has to perform only one Sa'y (going between Safa and Marwah during Hajj and `Umrah). His repetition of Sa'y once upon his arrival in Makkah and then after his visit to Madinah is Islamically unrequested, and there is no sin on him for having done so.

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May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 16970

Q: What is the Miqat (site for entering the ritual state for Hajj and `Umrah) for entering into the state of Ihram (ritual state for Hajj or `Umrah) for the pilgrims and those who perform 'Umrah (lesser pilgrimage) from Nigeria?

A: Whoever wants to perform Hajj or 'Umrah, should wear Ihram (clothing worn during the ritual state for Hajj and `Umrah) at the Miqat by which he actually passes or comes from its direction when travelling by land, by sea or by air, from the five Mawaqit which the Messenger of Allah (peace and blessings of Allah be upon him) has specified as follows: Dhu Al-Hulayfah for people coming from Madinah and those who use the same route; Al-Juhfah for people coming from Al-Sham (the Levant) and Egypt and Morocco and those who take the same route; Yalamlam for people coming from Yemen, and those who followed the same route; Qarn-al-Manazil for people coming from Najd and those who used the same route; and Dhat `Irq for people coming from Iraq and those who use the same route. Concerning these specified these Mawaqit the Prophet Muhammad (peace and blessings of Allah be upon him) said: [\(And these Mawaqit are for those living at those very places, and others who come through those places with the intention of performing Hajj or 'Umrah.\)](#)

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



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Fatwa no. 16334

Q: What is the ruling on a person who comes to Makkah during the Hajj season and finds a chance to perform Hajj but has not made the intention to perform it from the country he set out from? Is it permissible for this person to perform Hajj in this circumstance?

A: A person who comes to Makkah for work, visiting or similar purposes and then makes the intention to perform Hajj after his arrival in Makkah, is permitted to enter Ihram (ritual state for Hajj or `Umrah) for Hajj from the place where he resolves the intention of performing Hajj, even if his intention is formed while being in Makkah itself. If he makes the intention to perform Hajj when he sets out from his country and then enters Makkah during the months of Hajj, but without starting Ihram for Hajj, he should return to the Miqat (site for entering the ritual state for Hajj or `Umrah) by which he has passed to enter Ihram for Hajj from that place. If he enters Ihram beyond the Miqat, his Hajj is valid, yet he has to offer Dam (sacrificial animal offered as an atonement) to make up for the missed part of the ritual. The sacrificial animal should be slaughtered in Makkah and its meat should be distributed among the poor of the Haram (all areas within the Sacred Sanctuary of Makkah).

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al- Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 15076

All praise be to Allah Alone, and peace and blessings of Allah be upon the Seal of the Prophets, Muhammad.

The Permanent Committee for Scholarly Research and Ifta' has reviewed the correspondence sent to His Eminence the Chairman of the Committee from His Excellency Minister of Hajj and Endowments with an attached letter from Shaykh `Abdul-Latif Mukhtar President of the Islamic Union Association

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in Bandung, Indonesia, in which he requests a Fatwa to specify the destination of the Miqat (site for entering the ritual state for Hajj or `Umrah) for a group of pilgrims coming from Indonesia. The letter was referred to the Committee from the Secretariat General of the Council of Senior Scholars under no. 6003 and dated 16/11/1412 A.H. The question reads:

Firstly: In relation to the inquiries coming to us from some Muslim brothers from Indonesia who ask about the destination of the Miqat for a group of pilgrims coming from Indonesia .

Secondly: This subject is still an issue of controversy among Muslims in Indonesia and no final agreement concerning it has been reached yet. It is known that the majority of pilgrims from Indonesia follow the Shafi'i Madhhab. They agreed among themselves that Jeddah or Madinah can be a valid Miqat for them on the grounds that the place of the Miqat by which they pass is not clearly identifiable. However, the Islamic Union Association and its scholars are of the opinion that the place of the Miqat for pilgrims coming from Indonesia by airplane is Qarn al-Manazil. For the pilgrims coming with a ship, the Miqat is Yalamlam. This was indicated as such in the Hadith of Prophet Muhammad (peace be upon him) and reinforced by the decisions and recommendations of the Islamic Fiqh Academy of the Conference of the Islamic World in Jeddah .

After studying the Fatwa request, the Committee answered that the Miqat for pilgrims coming from Indonesia is the first Miqat by which they pass or travel parallel to it by land,

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by sea or by air. This is evidenced by the narration recorded by Al-Bukhari and others on the authority of Ibn Abbas (may Allah be pleased with him and his father) who said: (The Messenger of Allah (peace be upon him) specified the place of the Miqat for people coming from Madinah to be Dhul-Hulayfah , for the people of Al-Sham (the Levant) to be Al-Juhfah , for the people of Najd to be Qarn Al-Manazil and for the people of Yemen to be Yalamlam These Mawaqit are for the residents of those very locations and others who come through them with the intention of performing Hajj or `Umrah. For others, who do not pass through these (Mawaqit), their Miqat will be from the place where they set out for the journey. Even the people of Makkah, their Miqat is Makkah itself) .

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his



The third question of Fatwa no. 21294

Q 3: A man who intended to perform Hajj passed the Miqat (site for entering the ritual state for Hajj or `Umrah) in the evening of Dhul-Hijjah 7th and joined us at our group camp in the morning of Dhul-Hijjah 8th, the Day of Tarwiyah, having neither entered nor intended Ihram (ritual state for Hajj or `Umrah). On the Day of Tarwiyah after sunset, he went to Wadi Al-Sayl, the Miqat designated for the people of Al-Ta'if, which is his Miqat, entered Ihram and took off his Makhit (clothes sewn to fit body limbs). Afterward, he came to Mina while in the state of Ihram and attended Fajr (Dawn) Prayer with us. What is the ruling on this? Please give us a Fatwa (legal opinion issued by a qualified Muslim scholar). May Allah reward you.

A: Anyone who passes the Miqat while intending to perform Hajj without entering Ihram has committed a mistake. Yet nothing is required from the pilgrim in question for having gone back there and entered Ihram, as he did not have the intention to begin the ritual when he passed the Miqat and later he corrected his mistake.

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May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 19542

Q: I am a government employee. I am deputized by my work administration in Riyadh to do some work in Jeddah over a period of two-to-four months. On leaving Riyadh to Jeddah I make the intention to perform make `Umrah (the lesser Hajj), without specifying the time to do so, due to my work circumstances...etc.

Our Eminence Shaykh! My question is: Should I enter into the state of Ihram (ritual state for Hajj or `Umrah) before setting out from Jeddah or should I go to the Miqat (site for entering the ritual state for Hajj or `Umrah) and enter into the state of Ihram there. I noticed that many of my work colleagues enter into the state of Ihram while in Jeddah at the place where we live, and then go to Makkah to perform `Umrah. Therefore, I want Your Eminence to answer this question. May Allah add this to the record of your good deeds!

A : Whoever comes to Jeddah with the intention of performing `Umrah, it is obligatory on him to enter into the state of Ihram at the Miqat by which he passes on his way. It is not permissible for the person to go beyond it without entering into the state of Ihram. No one should enter into the state of Ihram in Jeddah except its residents or the one who pass by it while intending to perform `Umrah or Hajj. If one passed the Miqat (site for entering the ritual state for Hajj and `Umrah) on his way to Jeddah without entering into the state of Ihram due to some work or impediments, he should, if he wanted to enter into the state of Ihram for `Umrah, go back to the Miqat by which

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he has passed while intending to perform `Umrah and enter into the state of Ihram thereat.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 14120

Q: During the Ramadan vacation of the year 1410 A.H, my husband and I intended to move from Khamis Mishit to Jeddah to enjoy ourselves and perform `Umrah (lesser pilgrimage). Our plan was to go to Jeddah for a walk and then perform `Umrah. This was our set intention when we left home. In view of this, we headed on Thursday to Jeddah where we stayed for two days, then we entered Ihram (ritual state for Hajj or `Umrah) from Jeddah and then went to Makkah Al-Mukarramah to perform `Umrah. Praise be to Allah who blessed us to perform it, then we returned to Jeddah. I must add that I menstruated while on the way to Jeddah. Then I was purified after staying in Jeddah. We had our walk and then we performed `Umrah.

The question is: Is our `Umrah valid? If it is not valid, how should we consider it and what is required to make it up? If, for example, a Fidyah (ransom) is required but we failed to offer it because of our need to depart, is this permissible? This issue is not clear to us; moreover, we find divergent opinions on what to do and we hope that Your Eminence would give us a beneficial answer. May Allah safeguard you!

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A: The `Umrah you performed is valid; yet each of you is required to slaughter a sacrificial animal meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) in Makkah to be distributed among the poor and the needy there. This is because you passed the Miqat (site for entering the ritual state for Hajj and `Umrah) without entering Ihram, while having intended to perform `Umrah when you were in your home country.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 14186

Q: I accompanied one my relatives from Riyadh to the city of Jeddah to re-visit his doctor, and before I left the city of Riyadh, I intended to perform `Umrah (lesser pilgrimage) after finishing with the re-examination. While I was staying at one of my relatives in Jeddah I asked him about the way of Al-Sayl to enter Ihram (ritual state for Hajj or `Umrah) from there. My relative who lives in the city of Jeddah advised me to enter Ihram from his home, for he said that it is permissible to enter it from his home in Jeddah. Accordingly, my friend and I entered Ihram from Jeddah. Is the `Umrah that my friend and I performed valid? Please answer us. May Allah benefit you!

A: If the case is as mentioned, you should have entered Ihram from the Miqat (site for entering the ritual state for Hajj or `Umrah), which, in your case, is Al-Sayl. You mentioned that you entered Ihram from Jeddah; consequently, you have left out a rite, namely Ihram from the Miqat. Therefore, you have to offer Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and `Umrah), which is a sacrificial animal meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims)

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to be slaughtered at Makkah and distributed among the poor and needy there. If you are unable to do that, you should observe Sawm (Fasting) for ten days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 13866

Q: I traveled from Najd after Ramadan 1373 A.H. to perform Hajj. I was ignorant of the rituals of Hajj, so when I arrived at Mahd ad-Dahab, near Al-Madinah Al-Munawwarah, I took a car to Jeddah through `Asfan but I did not enter the state of Ihram (ritual state for Hajj or `Umrah) and I did not pass by Makkah. When I arrived at Jeddah, I entered the state of Ihram and performed `Umrah (lesser pilgrimage). Later, I returned to Jeddah till the time of Hajj. I entered Ihram at Jeddah for Hajj. After arriving at Makkah Al-Mukarramah on 7/12/1373 A.H., I passed over Makkah and Mina. I offered Zhuhr (Noon) Prayer on the eighth day of Dhul-Hijjah in Masjid Namirah in `Arafah and I spent the night there. I witnessed the whole Day of `Arafah (9th of Dhul-Hijjah) in `Arafah and went along with the people.

Do I have to make Kaffarah (expiation) for passing the Miqat (site for entering the ritual state for Hajj or `Umrah) and staying the eighth and the ninth days of Dhul-Hijjah in `Arafah? Please guide me. May Allah reward you with the best!

A: You must pay Fidyah (ransom) for passing the Miqat without entering Ihram. This is done by slaughtering a sheep

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in Makkah and distributing its meat to the poor in the Haram (the Sacred Mosque in Makkah). If you cannot afford to do this, you have to fast ten days. You do not have to offer anything for the additional night you spent in `Arafah in Mina.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 14638

Q1: On Monday 27/11/1411 A.H., I went to Jeddah to meet my parents who were coming from Egypt to perform Hajj. I also intended to perform Hajj on behalf of my deceased father-in-law as I have performed obligatory Hajj for myself. Furthermore, I intended to perform Tamattu' Hajj ('Umrah during the months of Hajj followed by Hajj in the same year with a break in between) because of my long stay at Makkah. I took a bus to Jeddah intending to enter the state of Ihram (ritual state for Hajj or 'Umrah) from the Miqat (site for entering the ritual state for Hajj or 'Umrah) called Yalamlam, the Miqat for the people of Yemen and those coming from the south. I was overcome by sleep and the driver did not stop at the Miqat and I woke up after we had passed it. So, I entered Jeddah without Ihram. I met my parents and accompanied them to Makkah and I stayed for about one week without entering the state of Ihram or performing any of the Hajj rituals. I asked a shaykh in Al-Haram (the Sacred Mosque in Makkah) and he said that if I did not enter Ihram until the time of my question, I would have to go back to the Miqat to enter Ihram and no Fidyah (ransom) was due

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upon me. However, if I had already entered Ihram, I would have to pay Fidyah for not entering Ihram from the appointed Miqat.

Moreover, I asked another shaykh who told me that the religion is easy and not difficult and that I have to leave the outskirts of Makkah and spend the night there, then enter Ihram from any given Miqat, such as Al-Tan'im. I have read in books that Al-Tan'im is only for 'Umrah. Some people told me that I have to do as the people of Makkah do because I stayed in Makkah for more than a week. So I can enter Ihram from my house in Makkah. Accordingly, I entered Ihram on the seventh day of Dhul-Hijjah to perform Ifrad Hajj (performing Hajj only). Hence, I completed all the rituals required. Do I have to pay Kaffarah (expiation)? Please guide me as some shaykhs said that I must offer Fidyah. May Allah benefit you!

A: You must offer Fidyah for passing the Miqat without Ihram. This is done by slaughtering a sheep and distributing its meat in Makkah to the poor in Al-Haram. If you cannot afford to do this, you have to fast ten days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18781

Q: I staying in Abha. My wife and I intended to perform Tamattu` Hajj ( `Umrah during the months of Hajj followed by Hajj in the same year with a break in between). Boarding the airplane, we assumed Ihram (ritual state for Hajj or `Umrah) intending `Umrah while over the Miqat (site for entering the ritual state for Hajj or `Umrah). We then arrived in Jeddah to meet

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my father who was coming from Cairo and he was also in the state of Ihram for `Umrah having intended to perform Tamattu` Hajj. We left our three children with our relatives in Jeddah on Monday, Dhul-Hijjah 4th, and headed for Makkah. After performing `Umrah, we ended the state of Ihram for it and went to Madinah to greet the Prophet (peace be upon him) and then went back to Jeddah on Tuesday Dhul-Hijjah 5th at noon. My father, my wife and I spent Friday Dhul-Hijjah 8th in Jeddah with my children. After Jumu`ah (Friday) Prayer, we assumed Ihram for Hajj from Jeddah and left our children again in Jeddah. We then performed Hajj rituals in succession and each of us slaughtered the Hady (sacrificial animal offered by pilgrims) that was due because of Tamattu`. Does my, my wife's and my father's assuming Ihram from Jeddah for Hajj involve any infringement? Are we liable for anything else? May Allah reward you with the best.

A: Each of you is liable for a Hady for not assuming Ihram from the Miqat of Madinah when returning from there as you intended to perform Hajj while coming back. The Hady is a sheep meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) to be slaughtered in Makkah and distributed among its poor inhabitants.

Moreover, it is permissible for someone who is traveling to Madinah to have the intention of visiting Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah) and offering Salah (Prayer) therein. Greeting the Prophet (peace be upon him) and his two Companions (Abu Bakr and `Umar - may Allah be pleased with them both) should be done concomitantly. In this regard, it is impermissible to intend - by visiting Madinah - to greet the Prophet (peace be upon him) and his two Companions, because the Prophet (peace be upon him) is authentically reported to have said: [People are not to travel except to three Masjids \(mosques\): Al-Masjid Al-Haram \(the Sacred Mosque in Makkah\),](#)

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[my Masjid \(in Madinah\) and Al-Masjid Al-Aqsa \(the Aqsa Mosque in Jerusalem\).](#) ﴿

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.



Fatwa no. 17454

Q: I intended to perform `Umrah (lesser pilgrimage) from my residence in Al-Bahah, and I took the bus heading to Makkah. We were about twenty people heading to Makkah with the intention of performing `Umrah, and the rest of the passengers were also about twenty people heading to Jeddah in the same bus. When we arrived at the Masjid located in the Miqat (site for entering the ritual state for Hajj or `Umrah) we asked the driver to stop at the Miqat for making Ihram (ritual state for Hajj or `Umrah), but he continued driving without stopping at the Miqat. Some passengers supported him in his act claiming that they have their families with them and they are heading to Jeddah. We protested and complained that we wanted to perform Ihram and we know that we are not allowed to pass by the Miqat without making Ihram thereat. However, the driver, who was a Pakistani, said: "I have no knowledge about it". Some passengers encouraged him to carry on his journey. We asked the driver to stop at the police station, and this was to place a complaint against him, but he continued driving in the direction of Makkah. It was morning and we passed the Miqat by a long distance. He went on driving until he reached Makkah and took us to Al-Haram (The Sacred mosque in Makkah) where he announced: This is the stop for those who will get off in Makkah and after that the coach will head directly to Jeddah. We called the police and we all,

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the twenty people heading for `Umrah, got off the bus. While we were discussing the issue with the police, who was also busy in organizing the traffic beside Al-Haram, the driver drove off with the other passengers heading to Jeddah and he got quickly far away from us. thirteen people among us gathered together and hired a bus and went back to the Miqat located at Muharram Valley. We all made Ihram and came back to Makkah to perform `Umrah. Is what we did right? Is our `Umrah complete in this case, or do we have to do anything?

Another question is regarding a colleague who performed Hajj (pilgrimage) last year and a female pilgrim authorized him to slaughter Hady (sacrificial animal offered by pilgrims) on her behalf, giving him a sum of money for this purpose. However, due to the constraint of his time during pilgrimage he left Makkah and went back to his work without slaughtering the Hady. Some friends advised him that he should slaughter the Hady during his pilgrimage this year; that he would discharge himself from this duty at the very time and place of pilgrimage. My question is: Does he have to do that, or can he slaughter the Hady in the nearest possible time and place in order to fulfill the obligation entrusted to him by this female pilgrim? Please provide us with a correct opinion regarding this issue, may Allah benefit you.

A: It was incumbent upon you to make Ihram upon passing by the Miqat while you were in the bus. It was not necessary to get off the bus to make Ihram, and so your passing by the Miqat without making Ihram was a mistake. But since you went back to the Miqat and made Ihram thereat, then the obligation has been fulfilled and there is no sin on you.

As for the person who was deputized to slaughter the Hady and did not slaughter it, he made a mistake

by his negligence, and he should hasten to slaughter the Hady in Makkah and distribute its meat there in order to make up for the missed slaughtering. If he can not go to Makkah then he should deputize someone to slaughter it in Makkah. Otherwise, he should return the money to the pilgrim who deputized him and tell her that he did not slaughter it so that she may deputize another person to slaughter it there.

We ask Allah for success. May peace and blessings of Allah be upon our Prophet Muhammad, upon his family and his Companions.

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First question of Fatwa no. 16353

Q 1: I am from the residents of Al-Madinah Al-Munawwarah When I wish to perform `Umrah (lesser pilgrimage) I make the intention for `Umrah from my house, then I put on the Ihram clothes and I go to the Miqat (site for entering the ritual state for Hajj or `Umrah) of " Abar `Ali". I perform two Rak'ahs (unit of Salah) and then I go to Makkah. However, some people said to me: If you put on the Ihram clothes while in your house, it will suffice you and you need not to go to the Miqat, because you are from the residents of Al-Madinah. What is the legal opinion regarding this?

A: Ihram should be made from the Miqat which was specified by the Messenger of Allah (peace be upon him). The Miqat for the people of Madinah is Dhu Al-Hulayfah known as " Abar `Ali". Ihram means: the intention of starting the rituals. But the act of bathing oneself and putting on the Ihram clothes devoid of the intention is not Ihram; rather, it is sign of getting ready for Ihram. Therefore, you are allowed to bathe yourself before you set out from Madinah and put on the Ihram clothes. When you arrive at the Miqat, you make the intention for Ihram

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and make Talbiyah (devotional expressions chanted at certain times during Hajj and `Umrah). It should be noted that praying two Rak'ahs before Ihram is optional according to the view of some scholars, and it is not an obligation. Thus, if you offer them you get the reward, and if you do not there is no sin on you and your Ihram will be valid, Allah Willing.

We ask Allah for success. May peace and blessings of Allah be upon our Prophet Muhammad, upon his family and his Companions.

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Fatwa no. 18637

Q 1: A woman says that the monthly period came to her during the Blessed Month of Ramadan and lasted for four days, though her regular monthly period usually lasts for seven days. On the sixth day she performed the after-menstruation Ghusl (full ritual bath) after the blood had ceased on the fifth day. Having performed the after-menstruation Ghusl on the sixth day, she made Ihram (ritual state for Hajj or `Umrah) for `Umrah (lesser pilgrimage) with the intention to perform `Umrah and offered the Zhuhr (Noon) prayer in her house located in the district of Al-Bahah. From there she headed along with her family towards Makkah Al-Mukarramah to commence the rituals of `Umrah. Upon their arrival at the Miqat (site for entering the ritual state for Hajj or `Umrah) of "Muharram Valley" at 5 o'clock p.m, she noticed the existence of traces of the monthly period in the form of dark brown blood. As such, she was not quite sure of her ritual purity, and therefore she made the intention to perform `Umrah from the Miqat when she is sure of her purity; that is, she delayed the start of `Umrah until she sees she is ritually pure. Two days after their arrival at Makkah, she was certain about her ritual purity and accordingly she made Ihram for performing `Umrah from the apartment in Al-Haram and performed `Umrah.

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Is her `Umrah valid in this case? What should she do if her `Umrah is invalid? Kindly provide us with the legal opinion on this question. May Allah benefit you.

A: If the menstruating woman intended to perform `Umrah and made Ihram for it from the specified Miqat, but she delayed Tawaf (circumambulation of the Ka`bah) and Sa`y (going between Safa and Marwah during Hajj and `Umrah) until she becomes ritually pure from her menstruation, then her `Umrah is valid and there is no violation in this act. But, if she delayed the intention of making Ihram for `Umrah until she has become ritually pure in the apartment in Makkah and then intended Ihram from the apartment, then her `Umrah is also valid, but she has to offer Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and `Umrah) on account of her negligence of making the intention for Ihram at the Miqat. Dam is to offer a sheep which suffices for Ud-hiyah (sacrificial animal offered by non-pilgrims). It should be slaughtered in Makkah and its meat be distributed among the poor therein.

We ask Allah for success. May peace and blessings of Allah be upon our Prophet Muhammad, upon his family and his Companions.

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First question of Fatwa no. 18637

Q 1: A person went to perform Tamattu` Hajj ( `Umrah during the months of Hajj followed by Hajj in the same year with a break in between). After completing the rituals of `Umrah (lesser pilgrimage), he wanted to go to Madinah for a visit the Prophet's grave. What should he do when he comes back? Should he enter Al-Haram (the Sacred Mosque in Makkah) again wearing his regular clothes and then make Ihram (ritual state for Hajj or `Umrah) for Hajj along with the people when its time starts, or should he enter while in the state of Ihram and base his Tamattu` Hajj on the new `Umrah?

A: Whoever travels to Madinah after performing `Umrah to visit Al-Masjid Al-Nabawy Al-Sharif (the Prophet's Mosque in Madinah) and wants to go back to Makkah to perform pilgrimage as a Mutamatti` should, upon passing by

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the Miqat of Al-Madinah, make Ihram again for a new 'Umrah or for performing Hajj from that Miqat. Having done so, he should remain in the state of Ihram until he completes his pilgrimage. In all cases, one should not pass by the Miqat without making Ihram, as long as he is intending to perform pilgrimage. This is safer against falling into any violation of the rituals.

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Q 2: Some people come to perform Hajj (pilgrimage) and after completing the `Umrah (lesser pilgrimage) of Tamattu` (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between) they wish to perform another `Umrah on behalf of one of their parents. What should they do in this case ?

A: Whoever performs Ihram for `Umrah as a Mutamatti` (pilgrim performing `Umrah during the months of Hajj, followed by Hajj in the same year with a break in between) awaiting the time of Hajj, then it is better for them after completing `Umrah to stay in Makkah until the time of Hajj starts at which time they should make Ihram for Hajj and should not commence any further `Umrah before Hajj. Upon completing Hajj, there is no harm to perform another `Umrah, where they make Ihram from Al-Tan`im or from any other Miqat. If one performs another `Umrah on behalf of one of his dead parents or on behalf of those incapable of performing `Umrah due to old age or due to a chronic disease or due to other similar excuses, then there is no harm in performing it. This is based on the general application of Prophet Muhammad's (peace be upon him) saying: [«\(The performance of\) `Umrah after `Umrah is an expiation for the sins committed between them. And the reward of Hajj Mabrur \(Hajj accepted by Allah when performed sincerely and free of sin\) is nothing save Paradise.»](#)

Agreed upon its authenticity.

We ask Allah for success. May peace and blessings of Allah be upon our Prophet Muhammad, upon his family and his Companions.

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Fatwa no. 16763

Q: My wife and I performed Hajj (pilgrimage) in 1411 A.H. We

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departed from Khamis Mishit heading to Bayt Allah Al-Haram (the Sacred House of Allah in Makkah). We made Ihram from the Miqat (site for entering the ritual state for Hajj or `Umrah) of "Yalamlam" and then we went to Jeddah, where my maternal aunt lives in order to leave my nursing son, who was not yet six months old, with her. Afterwards, we performed Hajj. Having made the major Tahallul (final removal of the ritual state for Hajj and `Umrah, after performing the final obligatory circumambulation of the Ka`bah for Hajj) we left Makkah heading to Jeddah in order to nurse the child and to make sure that everything is fine with him. On the same day before sunset we went back to Mina and completed rest of the rituals of Hajj: We threw the pebbles (at the pebble-throwing area during Hajj) and performed Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah). My question is: is our Hajj valid in this way, or do we have to offer a Fidyah (ransom)?

A: If the situation is as you have mentioned in your question, then you are not obligated to offer any Fidyah (ransom), because you did not commit any of the violations the Hajj rituals and you did not neglect an obligation.

We ask Allah for success. May peace and blessings of Allah be upon our Prophet Muhammad, upon his family and his Companions.

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Fatwa no. 14109

Q: I present to your Eminence this question about my two female widowed cousins (Thalibah) and (Halibah) who passed away before they could perform the obligatory Hajj (pilgrimage). This year, 1410 A.H., I hired two good people to perform Hajj on their behalf, and I have no doubt about these two hired people's faith. The one who performed Hajj on behalf of the first one, "Thalibah", is "Hussein" who took a paper with the name of the person on whose behalf he performed Hajj. As for the second one "Halibah",

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the one who performed Hajj on her behalf is called "Yahya" who did not take a paper with the name of "Halibah" relying on his knowledge of her name, since he belongs to the same family and the same tribe. The two pilgrimages occurred this year 1410 A.H. As I said earlier, the two people mentioned above are from the same tribe of these two women on whose behalf they performed Hajj and their faith is sound. By Allah's blessing, both headed to Hajj, however, each one of them traveled on his own in a car to perform the rituals and they did not meet each other until after `Eid-ul-Adha (the Festival of the Sacrifice) when each one of them took a paper to write the name of the one on whose behalf he has performed Hajj. Now each one of them said: I performed Hajj on behalf of "Thalibah": I made the intention of Ihram (ritual state for Hajj or `Umrah), Tawaf (circumambulation of the Ka`bah), standing at `Arafah and throwing the pebbles at the Jamrat as performing Hajj on behalf of "Thalibah". As such, "Halibah" was deprived from the reward of Hajj, and the two people performed Hajj on behalf of the same person, i.e. "Thalibah". As for "Hussein", he took a paper with the name of "Thalibah" before going to Hajj and he had it with him during the rituals. But the second man made joint intention for Hajj and `Umrah (lesser pilgrimage) making Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between), but he forgot completely about the name of "Halibah", and therefore, he made the intention stating the name of "Thalibah" instead. He was confused and thought that he was to perform Hajj on her behalf, because they are two sisters and he did not know that "Hussein" took the name of "Thalibah" in the beginning...etc.

Our Eminent Shaykh. Please give us the Fatwa regarding the unperformed Hajj of "Halibah"? How should the pilgrim make the intention for Hajj, and what should he do in relation to this woman in the future or in the present time?

A: If the situation is as you have mentioned, then performing Hajj on behalf of "Thalibah" and on behalf of "Halibah" is valid, and the forgetfulness of the one who performed Hajj on behalf of "Halibah" when erroneously making the intention to perform Hajj in the name of "Thalibah" does not jeopardize his performance of Hajj on behalf of "Halibah". The crucial factor is the intention of the one who paid the money when commissioning the person to perform Hajj on behalf of "Halibah",

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Prophet Muhammad (peace be upon him) said: [«Actions are judged by the intentions, and every person will be reward according to what he has intended.»](#) .

We ask Allah for success. May Peace and Blessings of Allah be upon our Prophet Muhammad, upon his family and his Companions.

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First and second questions of Fatwa no. 15220

Q1: I am a Saudi woman who performed obligatory Hajj (pilgrimage) some years ago. During my Hajj, standing at 'Arafah coincided with Friday. After one or two years it was said to me: Next year, Hajj will coincide with Monday, and according to a Hadith attributed to the Messenger (peace be upon him): Whoever performs Hajj twice and his standing at 'Arafah coincides with Friday and Monday, the reward of his Hajj will be equal to the reward of a hundred times of Hajj wherein standing at 'Arafah occurs on a day other than these two days. Therefore, I desired to obtain this great reward, and I set out to perform Hajj. On the way to Hajj it was said to us: Hajj will not coincide with Monday this as we were expecting. Then I asked: Is it allowed for me to change my intention of Hajj and make it on behalf of my late father who was killed before he could perform Hajj? I was informed that there is no prohibition to do that, and therefore, I made the intention of Hajj to be on behalf of my father in the place of his obligatory Hajj. However, I am in doubt regarding the legality of this shift in the intention. I also authorized one of my Mahrams (spouses or unmarriageable relative) to throw the pebbles at the Jamrat (stone pillars marking the pebble-throwing area, Jamrat-ul-'Aqabah being the closest to Makkah) after I had thrown them the first time. My questions are as follows:

1- What is your Eminence's opinion regarding modifying the intention of Hajj to be on behalf of my late father?

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2- If you have any comments, please guide me to what I should do.

3- What is your Eminence's view regarding authorizing one of my Mahrams to throw the pebbles at the Jamrat after my initial throwing of them in the first time ?

4- Please provide me with a correct opinion concerning what I should do, keeping in mind that I performed Hajj twice some years ago.

A: First: We have not come across any authentic Hadith from the Prophet Muhammad (peace be upon him) regarding a special virtue of the Hajj which coincides with Friday and Monday, except that Friday is a weekly feast for Muslims. If Hajj falls on it, then it will conform to the Hajj of the Prophet Muhammad (peace be upon him). Thus, whoever performs Hajj on this day will obtain the virtue of Friday, the virtue of the Day of 'Arafah and the virtue of conforming to the Hajj of the Prophet Muhammad (peace be upon him).

Second: It is allowed to modify the intention when performing Hajj, from being on yourself to performing it on behalf of your father, as long as this modification of intention takes place before making Ihram (ritual state for Hajj or 'Umrah) of Hajj for yourself. But, if the change of intention happened after making Ihram of Hajj for yourself, then this Hajj will not be counted as being on behalf of your father; rather, it will count as Hajj on your behalf. We pray to Allah to accept it from you.

Third: It is allowed for you to authorize your Mahram to throw the pebbles at the Jamrat on your behalf, if it is very hard on you to throw them.



Q2: I am a Saudi citizen serving in the civil police force, Division of Public Security. One night, I was patrolling an area with a group of some associates and we found

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some Qat (Khat: leaves and buds that are habituating stimulants when chewed or used as a tea) smugglers who had some donkeys, may Allah honor you, laden with Qat. We confiscated the donkeys from them along with their loads and handed them over to the specialized authorities responsible for such cases. The authorities in turn burned the Qat and returned the donkeys to us and gave us permission to sell them in the market. We sold these animals and divided their price among us. My father passed away before he could perform the obligatory Hajj (pilgrimage). I desired to finance Hajj on behalf of my father from my own money, but I was short of 600 hundred Riyals. Therefore, I covered the shortage of the cost of this Hajj from the money of the donkeys which we sold. My question is:

1- What is your Eminence's opinion regarding the validity of this Hajj?

2- If you have some observations, what is your advice to us? May Allah reward you well.

A: If the authorities gave you the donkeys as an incentive, then there is no harm if you have spent this money on Hajj on behalf on your late father. This is because confiscation of the donkeys from their owners is a disciplinary punishment for them.

We ask Allah for success. May Peace and Blessings of Allah be upon our Prophet Muhammad, upon his family and his Companions.

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Fatwa no. 15402

Q: Some people say: If someone wants to perform Hajj (pilgrimage) for the first time, this Hajj has to be preceded by 'Umrah (lesser pilgrimage) or one should perform Hajj as Mutamatti' (pilgrim performing 'Umrah during the months of Hajj, followed by Hajj in the same year with a break in between). If he does not do that and, instead, performs Hajj as Mufrid (pilgrim performing Hajj only), then his Hajj will be invalid. Please explain the true ruling regarding that.

A: There is no doubt that 'Umrah is an obligation. However, its obligatory status does not require it be performed before the obligatory Hajj. Thus, there is no prohibition to perform Hajj in one year and 'Umrah in another, and one is not required to perform his Hajj as Mutamatti'. Hence, if one performs the obligation of Hajj as Qarin (pilgrim combining Hajj and 'Umrah without a break in between), Mufrid or Mutamatti', it will suffice him. Nevertheless, Tamattu' Hajj ('Umrah during the months of Hajj followed by Hajj in the same year with a break in between) is the best type of Hajj for the one who has not brought the Hady (sacrificial animal offered by pilgrims) with him.

We ask Allah for success. May Peace and Blessings of Allah be upon our Prophet Muhammad, upon his family and his Companions.

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Fatwa no. 16236

Q: My father intended to perform Hajj (pilgrimage) in 1402 A.H., but a dispute arose between me and one of my relatives, and as a result, my father cancelled his plan to perform Hajj during that year and he died without performing it. However, the Hajj which he intended to perform was not the obligatory Hajj for him, since he had already performed Hajj in the past. What should be done regarding this situation? Please provide me with a legal opinion on what I may do on behalf of my father.

A: If one intends to perform voluntary Hajj and then changes his mind before making Ihram,

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there is no blame on him. Accordingly, there is no blame on your father with regard to what you have mentioned.

We ask Allah for success. May Peace and Blessings of Allah be upon our Prophet Muhammad, upon his family and his Companions.

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Fatwa no. 17974

Q: Last year, I went to perform the obligatory Hajj and I made the intention to perform Ifrad Hajj (performing Hajj only). However, I took off Ihram (clothing worn during the ritual state for Hajj and `Umrah) and shortened some of my hair before staying for some time in `Arafah. Please enlighten me as to what I should do, may Allah benefit you.

A: If your shortening of your hair and taking off your Ihram happened after you had performed Tawaf (circumambulation of the Ka`bah) and Sa`y (going between Safa and Marwah during Hajj and `Umrah), this is considered as Tahallul (removal of the ritual state for Hajj and `Umrah) following `Umrah. Accordingly, you are considered as Mutamatti` (pilgrim performing `Umrah during the months of Hajj, followed by Hajj in the same year with a break in between), and you should offer a Hady (sacrificial animal offered by pilgrims), due to the Saying of Allah (Exalted be He): [\(Then if you are in safety and whosoever performs the `Umrah in the months of Hajj, before \(performing\) the Hajj, \(i.e. Hajj-at-Tamattu' and Al-Qir`an\), he must slaughter a Hady such as he can afford\)](#) which you should slaughter now in Makkah to make up for missing it during the Hajj time. However, if you cannot afford to offer a Hady, you should observe Sawm (fast) for ten days. On the other hand, if you did not perform Tawaf and Sa`y before shortening your hair, this is considered a violation of a prohibition, which you are excused from because of your ignorance of the ruling, and it will not affect the validity of your Ifrad Hajj. Also, you are not required to offer Fidyah (ransom, i.e., sacrificial animal) according to the correct scholarly opinion.

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May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The first, second and third questions of Fatwa no. 17730

Q 1: I went to perform the obligatory Hajj; upon my arrival at the Miqat (site for entering the ritual state for Hajj or `Umrah), I made the intention to perform Qiran Hajj (combining Hajj and `Umrah without a break in between). I was unaware that Qiran means the combination of both Hajj and `Umrah. I just said Qiran. Is my Hajj valid? Please keep into consideration that I read about Hajj, but I did not pay attention to this point.

A: The `Umrah which a Qarin (pilgrim combining Hajj and `Umrah without a break in between) performs is included in their Hajj, and thus, it is sufficient to perform one Tawaf (circumambulation of the Ka`bah) and one Sa`y (going between Safa and Marwah during Hajj and `Umrah) for both Hajj and `Umrah along with offering the Fidyah (ransom, i.e., sacrificial animal). Accordingly, if you did that, your Qiran would be valid. It must be clarified that Qiran does not mean that `Umrah is independent from Hajj as understood from your question. However, if you did not make the intention of performing `Umrah along with Hajj, and you intended only to perform Hajj, then you need to perform `Umrah whenever Allah makes it possible for you, provided you have not performed `Umrah before.

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Q2: A young married women performed Hajj (pilgrimage) with us. She was Mutabarrijah (a woman who makes a public display of her charms or adornment) and she was very beautiful. I had some temptatious desires due to my looking at her, but I did not do anything to her and never touched her with lust. I just kept thinking of her because of her beauty beautiful. But I only remember that I placed my hand on her shoulder, as I used to think of her, to protect her from the crowdedness. Am I sinful for this act of mine? Please provide me with a legal opinion. May Allah benefit you.

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A: It is an obligation upon one in the state of Ihram (ceremonial state for Hajj or 'Umrah), and should everyone else, to lower their gaze from what Allah has prohibited. This obligation is more emphasized in the case of the Muhrim (pilgrim in the ritual state for Hajj and 'Umrah), because he has engaged in this honored state of Ihram. Allah (Exalted be He) says: [\(So whosoever intends to perform Hajj therein \(by assuming Ihrâm\), then he should not have sexual relations \(with his wife\), nor commit sin, nor dispute unjustly during the Hajj.\)](#) Therefore, you must ask Allah for forgiveness for what you have done. Allah Willing, your Hajj is valid.

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Q3: During Tawaf-ul-Wada' (circumambulation of the Ka'bah on leaving Makkah) I became ill and was unable to complete it, while the rest of my friends completed their Tawaf. After they finished I went with one of them to complete my Tawaf when I felt better. However, I missed one round of the Tawaf-ul-Wada', and I did not realize it until I returned to my country. Am I obligated to offer Fidyah (expiation) or anything else?

A: If you are sure that you missed one round of Tawaf-ul-Wada', then you need to offer Fidyah; namely, slaughtering a sheep meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) in Makkah and distributing its meat among the poor of Al-Haram (all areas within the Sacred Sanctuary of Makkah). But if you cannot offer the Fidyah, then observe fasting for ten days.

We ask Allah for success. May Peace and Blessings of Allah be upon our Prophet Muhammad, upon his family and his Companions.

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Fatwa no. 17672

All praise be to Allah Alone. May Peace and Blessings of Allah be upon Muhammad, the Last of the Prophets. To Proceed: The Permanent Committee for Scholarly Research and Ifta' has reviewed what was presented to his Excellence, the Grand Mufti, from Shaykh Saleh Al-Atram, the Fatwa which was referred to the Permanent Committee through the Secretariat General of the Council of Senior Scholars, numbered "5473", dated: 27/12/1414. His Eminence asked about the one who made Ihram (ceremonial state for Hajj or 'Umrah) of Hajj (pilgrimage), then changed it to 'Umrah (lesser pilgrimage) and then returned to his country without performing Hajj.

After studying the Fatwa, the Committee answered saying that whoever makes Ihram for Hajj as Mufrid (pilgrim performing Hajj only) or as Qarin (pilgrim combining Hajj and 'Umrah without a break in between), and then changes the intention of Ifrad Hajj (performing Hajj only) or that of Qiran Hajj (combining Hajj and 'Umrah without a break in between) to make Tamattu' Hajj ('Umrah during the months of Hajj followed by Hajj in the same year with a break in between), then it is not allowed for him to leave Hajj. He has to perform Hajj during that year, because by making Ihram for Ifrad Hajj or for Qiran Hajj one has obligated himself to complete the performance of Hajj. Allah (Glorified and Exalted be He) says: [﴿And perform properly \(i.e. all the ceremonies according to the ways of Prophet Muhammad صلى الله عليه وسلم\), the Hajj and 'Umrah \(i.e. the pilgrimage to Makkah\) for Allâh.﴾](#) .

It is noted that permitting him to change his mind from Hajj to 'Umrah does not absolve him from the obligation to perform Hajj, but it is just for the sake of facilitation and easiness and to perform the complete rituals of 'Umrah and Hajj. If one did not manage to perform Hajj during that year, then one has to perform it the following year and repent to Allah, if the delay of its performance was not due to a legal excuse.

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It was reported from Shaykh-ul-Islam Ibn Taymiyyah (may Allah be merciful with him) in his book titled "Majmu'ul-Fatawa, part 26, page 58" that he said: "If he, namely, the one who has made Ihram for Hajj as Mufrid wants to change Hajj into 'Umrah only, then this is, unquestionably, not allowed because changing to 'Umrah is only allowed for the one whose intention is to perform Hajj after 'Umrah" End of quote.

We ask Allah for success. May Peace and Blessings of Allah be upon our Prophet Muhammad, upon his family and his Companions.

Permanent Committee for Scholarly Research and Ifta'



Fatwa no. 18394

Q: What is the ruling on a woman who menstruates during the Hajj period? Can she perform all the Hajj rituals? Is she obligated to perform Ghusl (full ritual bath) to perform these rituals? Or are there certain rituals which she cannot perform, and how can she make up for them? May Allah reward you with the best.

A: If a woman menstruates while intending to perform Hajj, she should enter Ihram (ritual state for Hajj or `Umrah), remain in the state of Ihram and do what the pilgrims do of staying for some time in `Arafah, spending the night in Muzdalifah and Mina and throwing the pebbles at the Jamarat (stone pillars marking the pebble-throwing areas). However, she should not make Tawaf (circumambulation of the Ka`bah) until she becomes pure and performs the after-menstruation Ghusl.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 18361

Q: I would like to inform you, our Eminent Shaykh, that I went to perform the obligatory Hajj (pilgrimage) in 1415 A.H., intending to perform Hajj as Mufrid (pilgrim performing Hajj only) and I did not perform 'Umrah (lesser pilgrimage) during the Sacred Months. However, I performed several 'Umrah during the normal days outside the sacred months. But some people told me that I should perform 'Umrah during the Sacred Months. Please provide me with the legal opinion concerning this matter. May Allah guard you and reward you for all your goodness.

A: The claim that you have to perform 'Umrah during the Sacred Months does not have an origin in the pure legislation of Islamic Law; but it is merely talk without knowledge.

We ask Allah for success. May Peace and Blessings of Allah be upon our Prophet Muhammad, upon his family and his Companions.

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First question of Fatwa no. 18368

Q1: I live in Jeddah and I desire to go with my family to perform Tamattu' Hajj ('Umrah during the months of Hajj followed by Hajj in the same year with a break in between). Is it possible to perform 'Umrah during the month of Shawwal or Dhul-Qi'dah and then go back to Jeddah to resume my job, as my work requires continuous traveling, and then go to Mina on the eighth of Dhul-Hijjah? Also, if I return to Jeddah and my boss does not permit me to go to

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Hajj, while I have already performed 'Umrah with the intention of performing Hajj after it, what should I do?

A: If you have entered into the state of Ihram (ceremonial state for Hajj or 'Umrah) for performing 'Umrah (lesser pilgrimage) during the Sacred Months intending to follow it with Hajj, and then you travelled to your home town with the intention of returning to perform Hajj during the month of Dhul-Hijjah, and before you enter into the state of Ihram for Hajj your boss did not consent you to go to Hajj, then there is no sin on you. This is because one is bound to perform Hajj once he has entered into the state of Ihram for it and not by one's mere intention to perform Hajj during this year or another..

We ask Allah for success. May Peace and Blessings of Allah be upon our Prophet Muhammad, upon his family and his Companions.

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First Question of Fatwa no. 18344

Q1: In the beginning of the blessed Month of Ramadan, I went to perform 'Umrah (lesser pilgrimage), and upon my arrival at the Miqat (site for entering the ceremonial state for Hajj or 'Umrah) I bathed, put on the Ihram clothing (garment worn while in the ceremonial state for Hajj or 'Umrah), performed two Rak'ahs (units of Salah) and then headed for Makkah Al-Mukarramah. On my way, I remembered that I did not pronounce the intention for Hajj or the Talbiyah (Here I am O Allah to perform 'Umrah) at the Miqat, thus I started reciting Talbiyah as soon as I remembered. Is my 'Umrah valid, or is it lacking anything in this case? Please provide us with a complete answer, may Allah be merciful to you.

A: Entering into the state of Ihram is fulfilled by the intention to begin the rites, and pronouncing the intention or Talbiyah upon putting on the Ihram garment is not obligatory, though it is recommended to do so. Therefore, if the situation is as you have mentioned, then - Allah Willing - your 'Umrah is valid.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18843

Q: I came to the Kingdom (of Saudi Arabia) by plane and I made the intention for 'Umrah (lesser pilgrimage) at the Miqat (site for entering the ceremonial state for Hajj or 'Umrah) while flying over it. Upon our arrival to Jeddah Airport, I found my husband waiting for me and he then took me to a hotel in Jeddah for rest. Due to being tired from the journey, as he had arrived in Jeddah after traveling all night, he told me that he was unable to go to Makkah and - Allah Willing - after two or three weeks we would go to Makkah to perform 'Umrah, and I obeyed him. After three weeks, we entered into Ihram (ceremonial state for Hajj or 'Umrah) from the Miqat and I performed 'Umrah perfectly, all praise be to Allah, and then returned to my country.

My question is: Am I obligated to do anything (in expiation) with respect to my Ihram for the first 'Umrah, which I had not performed, and how can I offer this expiation while I am in my country? May Allah reward you with all that is good for what you have done for us.

A: If no sexual intercourse took place during the period in which you remained in Jeddah, then 'Umrah is valid and your first Ihram counts, while the second Ihram is of no value. However, if you had sexual intercourse during this period, then the 'Umrah which you performed is invalid, and you must go back to make it up by entering into Ihram from the Miqat

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from which you performed Ihram for the first 'Umrah. Moreover, you must slaughter a sheep, meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) in Makkah and distribute its meat among the poor of Al-Haram (the sacred precincts of Makkah) and you should not eat anything from it. If your husband was in a state of Ihram for 'Umrah when he received you and you had sexual intercourse with him, then he must do the same thing which we have already mentioned to make up for his 'Umrah and the obligation of offering Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ceremonial state for Hajj and 'Umrah). The mistake of having worn regular tailored clothing and other Ihram prohibitions are forgiven due to ignorance of the ruling.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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First and second questions of Fatwa no. 18671

Q1: I performed Hajj (pilgrimage) this year, 1416 A.H. and I made the intention after entering into the state of Ihram (ceremonial state for Hajj or 'Umrah) from the Miqat (site for entering the ceremonial state of Hajj and 'Umrah) as Mufridah (pilgrim performing Hajj only), and I said: "Here I am O Allah, Here I am to perform Hajj". Then, I forgot (that I was performing Hajj only) and said: "Here I am O Allah, Here I am to perform Hajj and 'Umrah". I asked some Shaykhs in Makkah Al-Mukarramah and they told that there is no blame on me. All praise be to Allah, I have completed my Hajj. Please provide me with an answer regarding what I have to do, may Allah reward you the best.

A: If what happened was just a slip of the tongue which you did not mean , then there is no blame on you, due to Allah's (Exalted be He) statement: [﴿Our Lord! Punish us not if we forget or fall into error﴾](#)

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and the Prophet's (peace be upon him) statement: [﴿The reward of deeds depends upon the intentions and every person will get the reward according to what they have intended.﴾](#) .

Q2: My mother died, and I want to perform Hajj on her behalf, keeping in mind that I have already performed Hajj on her behalf before. Please note that I do not know how to read or write. Please provide me with an answer, may Allah reward you the best.

A: There is no prohibition to perform Hajj on behalf of your deceased mother more than once, because this is out of kindness to her, as long as you have performed the obligatory Hajj for yourself. Not knowing how to read or write does not invalidate Hajj, if you perform its rites in the prescribed manner.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Third question of Fatwa no. 19182

Q3: I entered into Ihram (ceremonial state for Hajj or 'Umrah) for 'Umrah (lesser pilgrimage) from Al-Madinah Al-Munawwarah. I bathed and put on Ihram (garment worn while in the ceremonial state for Hajj and 'Umrah), but I did not cut any hair or nails while in Ihram, until after Tawaf (circumambulation of the Ka'bah) and Sa'y (going between Safa and Marwah during Hajj and 'Umrah); after which I clipped my nails and shaved my head. Am I required to offer expiation or not?

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A: Trimming the moustache and the nails and removing pubic hair upon entering the state Ihram is not an obligation, but it is among the recommended acts of Ihram. So, whoever abandons it is not required to offer any expiation.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 9 18500)

Q: There is a person who performed 'Umrah (lesser pilgrimage) in the month of Dhul-Qa'dah during this year 1416 A.H., and then he and his family returned to their home in Al-Madinah Al-Munawarah after completing their 'Umrah. On 7/12/1416 A.H. he went to the Miqat (site for entering the ritual state for Hajj or 'Umrah) and performed Ihram (ritual state for Hajj or 'Umrah) from the Miqat of the people of Madinah intending to perform Hajj only. Upon his arrival to Makkah, one of his companions said to him: You are still Mutamatti' (pilgrim performing 'Umrah during the months of Hajj followed by Hajj in the same year with a break in between) by your previous 'Umrah and you need to take the Ihram (clothing worn during the ritual state for Hajj and 'Umrah) off and then wear it on the Day of Tarwiyah (8th of Dhul-Hijjah) as a Mutamatti'. He removed his Ihram, cut his nails and did not make Tawaf (circumambulation of the Ka'bah) and Sa'y (going in between Safa and Marwa during Hajj and 'Umrah) relying on the Fatwa given to him by that person that he was still Mutamatti'. On the Day of Tarwiyah he put on the Ihram, made Talbiyah (devotional expressions chanted at certain times during Hajj and 'Umrah) for Hajj, got the Hady (sacrificial animal offered by pilgrims), performed the Tawaf and Sa'y on the day of 'Eid-ul-Adha (the Festival of the Sacrifice) for Hajj and then completed the rest of the rituals.

The question is: Is the Fatwa given to the mentioned above person correct? If it is not, then what should this pilgrim and the one who gave him the Fatwa do in this situation, keeping in mind that the 'Umrah performed by the mentioned above person was performed during the months of Hajj and he did not make the intention to make Tamattu' by this 'Umrah until Hajj, but he made the intention for 'Umrah

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only and then returned to his family and his house after he performed its rituals, and by the same token, he did not make the intention for Hajj except as Mufrid (pilgrim performing Hajj only)? I ask your Eminence to give me the answer to this question. May Allah safeguard and protect you!

A: This pilgrim is not considered as Mutamatti', because after performing 'Umrah, he traveled back to his town and then came back to Hajj from his town. Therefore, he is considered as Mufrid, and his Tahallul (removal of the ritual state for Hajj and 'Umrah) before the Day of Tarwiyah was a mistake and the Fatwa given to him by that person was not correct; however, no expiation is required from him because of putting on the sewn clothes, covering the head and cutting the nails due to his ignorance of the ruling.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



The fifth question of Fatwa no. 20173

Q 5: Is it permissible to enter Ihram (ritual state for Hajj and `Umrah) for both Hajj and `Umrah?

A: Yes, it is permissible for a Muslim to enter Ihram for Hajj and `Umrah both at the same time, during the Hajj months. One must make the intention for both Hajj and `Umrah when entering Ihram from the Miqat (site for entering the ritual state for Hajj or `Umrah), then perform Tawaf (circumambulation of the Ka`bah) and Sa`y (going between Safa and Marwah during Hajj and `Umrah) for both, since the Prophet (peace be upon him) did so during his Hajj as indicated by the Sahih Hadiths (authentic Hadiths). By intending to do both, a pilgrim will be considered a Qarin (pilgrim combining Hajj and `Umrah without a break in between). It is Sunnah to make Tahallul (removal of the ritual state for Hajj and `Umrah) after finishing `Umrah if the pilgrim has not brought a Hady (sacrificial animal offered by pilgrims), as the Prophet (peace be upon him) commanded his Sahabah (Companions) to do so during the Farewell Hajj.

It is permissible for a pilgrim who enters Ihram from the Miqat for `Umrah only to include Hajj with it,

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but before starting the Tawaf for `Umrah, unless the pilgrim has brought a Hady, who, in this case, is allowed to make the intention for Hajj along with `Umrah, even after performing Tawaf for `Umrah, until Tahallul is made after finishing both. The Messenger (peace be upon him) commanded the pilgrims who brought a Hady with them to do so.

A pilgrim who intends to make Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between) should enter Ihram for `Umrah during the months of Hajj, finish it, make Tahallul and then enter Ihram for Hajj in the same year. If one enters Ihram for Hajj before starting the Tawaf for `Umrah, one is considered a Qarin. As for the Mufrid (pilgrim performing Hajj only), they should enter Ihram from the Miqat for Hajj only. Once they enter Ihram from the Miqat for Hajj only, it is not permitted for them to perform `Umrah along with it and they will not become a Qarin by doing so. There is no origin or evidence for such an act. However, they are allowed to change their intention (from Hajj to `Umrah) by removing their Ihram for Hajj and starting `Umrah, and thus make Tawaf, Sa`y, shorten their hair and make Tahallul if they do not have the Hady with them, and then enter Ihram for Hajj on the eighth day of Dhul-Hijjah, as the Prophet (peace be upon him) commanded his Sahabah to do. Pilgrims who have the Hady with them should remain in the state of Ihram until they make Tahallul on the Day of Nahr (Sacrifice, 10th of Dhul-Hijjah, when pilgrims slaughter their sacrificial animals).

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The second and third questions of Fatwa no. 21139

Q 2: Is it obligatory for a person who intends to perform Hajj or `Umrah to remove any unwanted hair and cut their nails before entering Ihram (ritual state for Hajj or `Umrah)?

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Does leaving the hair and the nails as they are decrease the reward of Hajj or `Umrah?

A: Removing unwanted hair and cutting the nails before entering Ihram is is Mustahab (desirable), but it is not Wajib (obligatory). Therefore, if the Muhrim (pilgrim in the ritual state for Hajj and `Umrah) leaves them, there is no sin and their rituals are valid.

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Q 3: Is it permissible for the Muhrim (pilgrim in the ritual state for Hajj or `Umrah) to use scented soap, such as to bathe with? What is the ruling on the pilgrim who uses it in ignorance? Is it permissible for a woman in Ihram (ritual state for Hajj or `Umrah) to wear clothes washed with scented soap?

A: It is not permissible for the Muhrim, man or woman, to use perfume, and this includes scented soap. Anyone who intentionally applies perfume during Ihram should offer Fidyah (ransom, i.e., sacrificial animal). However, in the case of one who is ignorant of this ruling or forgets it and applies perfume, nothing is due on them, by the Saying of Allah (Exalted be He): [﴿Our Lord! Punish us not if we forget or fall into error﴾](#) The Prophet (peace be upon him) also said: [﴿My Ummah \(nation based on one creed\) has been pardoned for what they do by mistake, forgetfully, or under duress.﴾](#)

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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First question of Fatwa no. (21559)

Q 1: I was among a group during Hajj this year, and on the way I was

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teaching them the rituals of Hajj and 'Umrah (lesser pilgrimage) and what every pilgrim should say whether he is Mufrid (pilgrim performing Hajj only), Qarin (pilgrim combining Hajj and 'Umrah without a break in between) or Mutamatti' (pilgrim performing 'Umrah during the months of Hajj followed by Hajj in the same year with a break in between). After putting on Izar (garment worn below the waist) and Rida' (garment worn around the upper part of the body) I was teaching them what every pilgrim should say, and I was saying to them: The Mutamatti' should say such and such, the Mufrid should say such and such and the Qarin should say such and such. Since I was at my home I had the intention to perform Hajj as Mufrid and I was teaching the people what they should say in the Miqat (site for entering the ritual state for Hajj or 'Umrah), and because I was busy with issues concerning the bus, I forgot to pronounce the intention and I did not remember until after we were a long way past the Miqat.

My question is: Was my teaching them the rituals sufficient for me, since it happened at the Miqat, or was my teaching them the intention to start the rituals not sufficient to be an intention for me? May Allah safeguard you!

A 1: If you had already made the intention for Hajj and you started the rituals at the Miqat, then your Hajj is valid, and you are not harmed because you failed to pronounce the intention to perform the rituals which you want to perform. This is because the pronunciation of one's intention is recommended but it is not an obligation.

But, if you forgot to start the rituals and you did not make the intention until you had passed the Miqat, then you are required to offer Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and 'Umrah), which is one seventh of a Badanah (a camel or a cow or an ox driven by pilgrims to be offered as sacrifice within the Sacred precincts of Makkah) or a sheep, meeting the same conditions for Ud-Hiyah (sacrificial animal offered by non-pilgrims), which should be slaughtered in Makkah and distributed to the poor of the Haram (all areas within the Sacred Sanctuary of Makkah). This is necessary because you abandoned an obligation; namely, the intention of starting the rituals at the Miqat.

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First question of Fatwa no. (21294)

Q1: I performed Hajj this year 1420 A.H. with a group in which there were some seekers of knowledge. Upon performing Ihram (ritual state for Hajj or 'Umrah) I made the intention of Tamattu' Hajj (performing 'Umrah during the months of Hajj followed by Hajj in the same year with a break in between), and when I came to Makkah, my wife was with me and I performed Sa'y (going between Safa and Marwa during Hajj and 'Umrah) before Tawaf (circumambulation of the Ka'bah) and thereafter, I made Tawaf. When I found it was very crowded during Tawaf, I changed my intention to make it Qiran Hajj (combining Hajj and 'Umrah without a break in between) after performing Sa'y and Tawaf, and therefore, I included Hajj within 'Umrah. I asked one of the seekers of knowledge about that and he said: The Sa'y was invalid because it was performed before the Tawaf for the 'Umrah, and the Tawaf which you performed will be considered as Tawaf-ul-Qudum (circumambulation of the Ka'bah on arrival in Makkah). He also said: The two Madh-habs (School of Jurisprudence) of Malik and Abu Hanifah allow what you have done of combining Hajj and 'Umrah and they considered the one who does this as Qarin. However, the other one said to me: You and your wife have to repeat Tawaf and Sa'y, then shave or shorten your hair. That was during the night of the Day of Tarwiyah (8th of Dhul-Hijjah) and my wife and I were very exhausted to the point that we could not go to Makkah to repeat Sa'y and to make Tahallul (removal of the ritual state for Hajj and 'Umrah), and thus, we remained in the state of Qiran. What is the ruling on this? Please provide us with a Fatwa regarding this. May Allah reward and compensate you!

A1: If the reality is as you mentioned, then you would be considered as Qarin, because you had included Hajj within the 'Umrah before completing the rituals of the 'Umrah. So, you should offer the Fidyah (ransom)

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of Qiran, and then you need to perform Tawaf and Sa'y for both Hajj and 'Umrah on the day of 'Eid-ul-Adha (the Festival of the Sacrifice) or after it.

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Fatwa no. (17257)

Q: I performed Hajj (pilgrimage) and made Ihram (ritual state for Hajj or 'Umrah) from the Miqat (site for entering the ritual state for Hajj or 'Umrah), and my intention was to perform Ifrad Hajj (performing Hajj only). Then I went to Makkah with my husband and after that we went to Madinah on the fourth day of Dhul-Hijjah wearing the same clothes. We stayed in Madinah until the seventh of Dhul-Hijjah, and while we were passing by the Miqat of Dhu Al-Hulayfah, we made Tahallul (removal of the ritual state of Hajj or 'Umrah) and we made Ihram again with the same intention of Ifrad. In Makkah we made Tawaf (circumambulation of the Ka'bah) and Sa'y (going between Safa and Marwa during Hajj or 'Umrah) again. Are we required to do anything because of that, or is our Hajj valid? Yet, kindly be informed that the Miqat from which we made Ihram in the beginning was Yalamlam.

A: If no sexual intercourse happened between you and your husband during your Tahallul, then you are not required to do anything, and what you have done when you repeated the Ihram was a mistake regarding which you are excused due to your ignorance of the ruling. But if you had sexual intercourse with your husband, then your Hajj is invalid, and you need to make it up next year. Moreover, you have to offer Fidyah (ransom), which is slaughtering a camel in Makkah and to distribute its meat to the poor of Makkah. By the same token, if your husband made the intention for Ifrad Hajj like you, then he needs to do exactly what you are supposed to do: making up for Hajj and offering Fidyah.

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Fatwa no. 15227

Q: Attached is a sample Ihram (clothing worn during the ritual state for Hajj and `Umrah) which can help pilgrims perform Hajj and `Umrah (lesser pilgrimage) easily. I hope you will have a look at it and inform me if there is any objection to using it under with Shari`ah (Islamic law) as I intend to produce a large quantity of it to be distributed (for sale).

A: After studying the question and the attached sample, the Fatwa (legal opinion issued by a qualified Muslim scholar) of the Committee is that it is impermissible to use this garment for Ihram, as it are considered of Makhit Makhit (clothes sewn to fit body limbs) like the Qamis (a garment similar to the Jalabeya) and Sarawil (garment similar to pants) which are impermissible to wear while in the state of Ihram (ritual state for Hajj or `Umrah).

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Fatwa no. 16425

Q: Attached is a sample of a small head umbrella that protects from

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the sun by tying it to the head. The manufacturing company wants to know if it is permissible to use this product during Hajj so it can give them out as gifts or for sale. For this reason, I hope Your Eminence would tell me your opinion so I can complete the necessary procedures.

A: This type of umbrellas which protects from the sun by being tied to the head has the same ruling as a turban. It is not permissible for a Muhrim man (pilgrim in the ritual state for Hajj and `Umrah) to wear it because the Prophet (peace be upon him) said: [«A Muhrim man should not wear a shirt, a turban, trousers, or hooded cloaks.»](#) (Agreed upon by Al-Bukhari and Muslim)

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The first question of Fatwa no. 17450

Q 1: A woman performed `Umrah (lesser pilgrimage) but did not uncover her face while performing the rituals. Is this permissible or does she have to offer a Fidyah (ransom, i.e., sacrificial animal)?

A: A woman should not uncover her face in the presence of non-Mahrams (not a spouse or unmarriageable relatives) whether during `Umrah or otherwise. A Muhrim (pilgrim in the ritual state for Hajj and `Umrah) woman may uncover her face if there are no men present, and cover it in their presence because her face is part of her `Awrah (parts of the body that must be covered in public). `Aishah (may Allah be pleased with her) said: [\(We were in the company of the Prophet \(peace be upon him\) while we were in Ihram \(ritual state for Hajj or `Umrah\). When men passed by us,](#)

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[each of us would lower her Khimar \(veil covering to the waist\) from her head over her face, and when they had passed us, we would uncover our faces.\)](#) A woman is not allowed to wear Niqab (face veil) during Ihram; but when in the presence of non-Mahrams, she must cover her face with anything other than the Niqab.

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Fatwa no. (16999)

Q: A man suffers from urinary incontinence and wishes to perform Hajj and Umrah (lesser pilgrimage). Is it permissible for him to wear short underpants under his Izar (garment worn below the waist) to prevent urine from leaking to other parts of his body as well as to keep his Izar pure since it is difficult to wash it frequently especially during Hajj?

A: If a Muhrim (pilgrim in the ritual state for Hajj and Umrah) who suffers from urinary incontinence needs to wear short underpants to prevent urine from leaking onto his body and clothes, there is no objection to this. However, he is to offer a Fidyah (ransom) either by choosing to feed six Miskins (needy) with half a Sa` (1 Sa` = 2.172 kg) of food, observe Sawm (Fast) for three days or slaughter a sheep and distribute its meat among the poor in Qiyas (analogy) to shaving one's hair if a person needs to do this while in Ihram (ritual state for Hajj and Umrah). Allah (Exalted be He) says: **﴿And do not shave your heads until the Hady reaches the place of sacrifice. And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a Fidyah (ransom) of either observing Saum (fasts) (three days) or giving Sadaqah (charity - feeding six poor persons) or offering sacrifice (one sheep).﴾**

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The Prophet (peace be upon him) clarified this by what we have mentioned above.

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Fatwa no. (15615)

Q: Is it permissible for a woman to adorn herself while performing Hajj?

A: It is impermissible for a woman to adorn herself while performing the rites of Hajj. However, any jewelry she is wearing or any parts of her body which dyed must be concealed from men, but it is not necessary for her to remove them from her hands or otherwise.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. (14749)

Q: I entered Ihram (the ritual state for Hajj or Umrah) for Ifrad Hajj (Hajj only) from my place of residence in Jeddah on the eighth of Dhul-Hijjah. I made Tawaf-ul-Qudum (circumambulation of the Ka`bah on arrival in Makkah) before the dawn of the Day of Tarwiyah (8th of Dhul-Hijjah). I then proceeded to make Sa`y (going between Safa and Marwah during Hajj and Umrah) after offering Fajr (Dawn) Prayer of the Day of Tarwiyah. Is this chronological sequence

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for the above-mentioned rites correct? Before the minor Tahallul (partial ending of the ritual state for Hajj and `Umrah through shaving or shortening the hair and throwing pebbles at Jamarat-ul-`Aqabah before performing Tawaf-ul-Ifadah), I unintentionally plucked one or two hairs from my beard. Is there anything I must do because of this and what must I do if it was necessary for me to wear or incorporate Makhit (clothes sewn to fit body limbs) in the clothes of Ihram because of a Shar`y (Islamically lawful) necessity such as an illness? On the second day of the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) the Adhan (call to prayer) was called at 12:25 p.m. before which time I had thrown the Al-Jamrah Al-Sughra (first or smallest pebble-throwing area) at 12:22 p.m. Does this fulfill the obligation? May Allah give you the best and may Allah's Peace, Mercy and Blessings be upon you.

A: First: Your Ihram for Ifrad Hajj on the eve of the eighth of Dhul-Hijjah and then your Sa`y for Hajj after Tawaf-ul-Qudum are valid.

Second: There is nothing due on you if you accidentally removed a hair or two from your beard while you were in the state of Ihram.

Third: A Muhrim (pilgrim in the ritual state for Hajj and Umrah) is allowed to wear Makhit because of illness and so on and they have to make Kaffarah (expiation) by either observing Sawm (Fast) for three days, feeding six Miskins (needy) or slaughtering a sheep that fulfills the requirements of an Ud-hiyah (sacrificial animal offered by non-pilgrims) in Makkah and distribute its meat among the poor in the Haram (all areas within the Sacred Sanctuary of Makkah). Allah (Exalted be He) says: [﴿And do not shave your heads until the Hady reaches the place of sacrifice. And whosoever of you is ill or has an ailment in his scalp \(necessitating shaving\), he must pay a Fidyah \(ransom\) of either observing Saum \(fasts\) \(three days\) or giving Sadaqah \(charity - feeding six poor persons\) or offering sacrifice \(one sheep\).﴾](#)

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Fourth: Throwing the pebble on the second Day of Tashriq does not fulfill the obligation and you are to make a Fidyah (ransom) for the rites you neglected by slaughtering a sheep which fulfills the requirements of an Ud-hiyah. The animal must be slaughtered in Makkah and the meat is to be distributed among the poor of the Haram. If you are unable to do this, then you are to observe Sawm (Fast) for ten days.



The first question of Fatwa no. 20054

Q 1: I performed `Umrah in the company of a group. After completing the rituals of `Umrah, one of them proceeded to shave for the others and then one among the group shaved for him, thus making Tahallul (removal of the ritual state for Hajj and `Umrah). However, we later learnt that shaving for others is unlawful to do during Ihram (ritual state for Hajj or `Umrah). What is the ruling on this?

A: There is nothing wrong if a Muhrim (pilgrim in the ritual state for Hajj and `Umrah) shaves the hair of another Muhrim who wants to make Tahallul, because it is a permitted shaving.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The first question of fatwa no. (16389)

Q1: I performed Ifrad Hajj (performing Hajj only) on behalf of someone else. However, when we threw Jamrat-ul-`Aqabah (the closest pebble-throwing area to Makkah) we returned to our tent and put on our clothes before shaving. Some people

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told us that we had done something that is unlawful in Hajj and that we must wear the clothes of Ihram (ritual state for Hajj and Umrah) and then shave our hair and offer Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and `Umrah). What is the ruling on this?

A: What you did by wearing your clothes after throwing Jamrat-ul-Aqabah and before shaving or shortening your hair was wrong except if you had made Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) because it is necessary to make Tahallul (removal of the ritual state for Hajj and Umrah) from two of the three things: throwing the pebbles (at the pebble-throwing area during Hajj), shaving or shortening the hair and Tawaf-ul-Ifadah. Performing Sa`y (going between Safa and Marwah during Hajj and Umrah) is for those who still have to perform it. However, because you were ignorant of the ruling, you do not have to offer a Fidyah (ransom) and your Hajj is valid In sha'a-Allah (if Allah wills).

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The first question of fatwa no. (17275)

Q1: I reside in the Kingdom of Saudi Arabia and own a car in which I transported some pilgrims to Makkah. I entered Ihram (ritual state for Hajj and Umrah) from the Miqat (site for entering the ritual state for Hajj and Umrah). However, when I arrived at one of the entrances to Makkah, I was forced to remove the clothes of Ihram and wear Makhit (clothes sewn to fit body limbs) since I did not have a Hajj permit. After I left the check point, I removed the Makhit and wore the clothes of Ihram again. What is the ruling on this and what must I do?

A1: You must make a Fidyah (ransom) for intentionally wearing Makhit while in the state of Ihram by choosing either to slaughter a sheep in Makkah and distribute its meat among the poor, feed six Miskins (needy) in Makkah,

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with half a Sa` (1 Sa` = 2.172 kg) for each person or observe Sawm (Fast) for three days.

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Fatwa no. (15681)

Q: Last year, I performed Tamattu` Hajj (Umrah during the months of Hajj followed by Hajj in the same year with a break in between). It was my first Hajj and I wore socks when I was in the state of Ihram (ritual state for Hajj and Umrah). I read that this is invalid since wearing socks is only for women. Therefore, I hope that you will inform me about what I must do to correct this mistake with a clarification of the easiest of opinions. If it is necessary to make a Kaffarah (expiation), please tell me what kind I should make: whether I must observe Sawm (Fast) and if so, for how long, or if I must offer a Hady (sacrificial animal offered by pilgrims), what is its equivalent in cash, and the authority to which I must send it and the period during which I can send it. May Allah's Peace, Mercy and Blessings be upon you.

A: If the case is as mentioned, there is nothing due on you for wearing socks since you did not know about the ruling.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The fourth question of Fatwa no. 19604

Q 4: During my Ihram (ritual state for Hajj or `Umrah) and before entering the Haram (the Sacred Mosque in Makkah), I went to the rest-room and absentmindedly put my Ihram (clothing worn during the ritual state for Hajj and `Umrah) on my head. Afterwards, I remembered and took them off my head. Is there any atonement due on me for doing this?

A: If a Muhrim (pilgrim in the ritual state for Hajj and `Umrah) forgetfully does any of the things which are unlawful to do during Ihram, it is obligatory to desist from doing that thing as soon as they remember. There is no sin on you and you do not have to make a Kaffarah (expiation), for the Saying of Allah (Exalted be He): ﴿Our Lord! Punish us not if we forget or fall into error﴾ Allah (Exalted be He) granted that and said: ﴿I did (pardon you).﴾ It is authentically reported that the Prophet (peace be upon him) said: ﴿My Ummah (nation based on creed) has been pardoned for what they do by mistake, forgetfully, or under duress.﴾

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 20058

Q 1: I entered Ihram (ritual state for Hajj and `Umrah) from the city of Al-Ta'if. I was wearing trousers but forgot to remove them. I did not remember until I was inside Makkah after which I instantly took them off.

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A: There is no atonement due on the pilgrim who forgetfully continues to wear Makhit (clothes sewn to fit body limbs), such as trousers, after entering Ihram for Hajj or `Umrah and then removes them after he remembers. In this case, the pilgrim is not blameworthy. Accordingly, your Hajj or `Umrah is valid, In sha'a-Allah (if Allah wills), since you are excused for forgetting, by the Saying of Allah (Exalted be He): [﴿Our Lord! Punish us not if we forget or fall into error﴾](#) It is authentically reported on the authority of the Prophet (peace be upon him) that Allah (Exalted be He) responded: [﴿I did \(pardon you\).﴾](#) The Prophet (peace be upon him) said: [﴿My Ummah \(nation based on creed\) has been pardoned for what they do by mistake, forgetfully, or under duress.﴾](#)

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Q2: I passed by the Miqat (site for entering the ritual state for Hajj and Umrah) but I did not utter the intention for making Umrah. Please take into account that my intention to perform Umrah had already been made beforehand, but I forgot to utter it as I was passing the Miqat. Please tell me what I must do.

A2: It is Wajib (obligatory) upon the one who heads to Makkah intending to perform Hajj or Umrah and is outside the Miqats in Makkah to assume Ihram from their designated locational Miqat if they pass by them or was in their vicinity if they are not on their route or if they were on a plane. The Prophet (peace be upon him) said: [\(These \(Miqats\) are meant for people living at these \(places\) as well as for others who pass by them on their way to perform Hajj or 'Umrah. Whoever is living within these boundaries can enter Ihram from his home.\)](#) Based on this, it is Wajib to make a Fidyah (ransom) because you neglected to do a Wajib act of Hajj out of forgetfulness and you did not go back to make your intention at the proper site

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when you remembered. Therefore, you must slaughter a sheep or offer one seventh of a cow or a Badanah (a camel or a cow or an ox driven by pilgrims to be offered as sacrifice within the sacred precincts of Makkah) to be slaughtered in Makkah and you should distribute its meat among the poor of the Haram (all areas within the Sacred Sanctuary of Makkah).

It does not suffice to make the intention for Umrah beforehand from the time you set out and during the journey. You must make the intention to perform the rites at the time of passing the designated Miqat or if you are passing over it on a plane or if your route lacks a Miqat site. You cannot assume Ihram for Hajj or Umrah except by doing this.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. (20691)

Q: My father assumed Ihram (ritual state for Hajj and Umrah) for Ifrad Hajj (performing Hajj only) during the Hajj of last year from the Miqat (site for entering the ritual state for Hajj and Umrah), put on Ihram clothing and made Talbiyah (devotional expressions chanted at certain times during Hajj and Umrah). When he reached al-Hada he deliberately wore Makhit (clothes sewn to fit body limbs) while knowing that he was a Muhrim (pilgrim in a ritual state for Hajj and Umrah). He remained in these clothes for a whole day after which he removed them along with a head covering. He stood at Arafat and performed all the rites. Is it necessary for my father to do anything or is his Hajj complete? If his Hajj is complete but he must slaughter, then where must he do this and how? Does it fulfill the obligation if he slaughters in his home country? Please answer me in detail so I could convince my father about what he must do since he has heard many different opinions.

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A: Your father must make a Fidyah (ransom) because he wore Makhit intentionally, knowing that he was in a state of Ihram. Even if he wore the Makhit due to an illness, such as cold, he must still make a Fidyah which consists of slaughtering a sheep which fulfills the requirements of the Ud-hiyah (sacrificial animal offered by non-pilgrims) and distribute its meat among the poor of Makkah, feeding six Miskins (needy) each with half a Sa` (1 Sa` = 2.172 kg) of dates, wheat or any other type of the staple food of the country. This is to be given to the poor and Miskins of Makkah. Alternatively, he may observe Sawm (Fast) for three days in Makkah or any other place. He is to make another similar Fidyah (ransom) for deliberately covering his head while assuming Ihram (ritual state for hajj and Umrah). Your father must make sincere Tawbah (repentance to Allah) for having deliberately worn Makhit and for covering his head while assuming Ihram because he did something which the Prophet (peace be upon him) prohibited.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The first question of fatwa no. (21399)

Q1: I suffer from varicocele. Is it permissible for me to wear what is known as scrotal support during Ihram (ritual state for Hajj and Umrah) as doctors advised me to? May Allah reward you with the best.

A1: It is permissible for you to wear what is known as scrotal support during Ihram upon a doctor's recommendation due to your need for it. However, you have to make a Fidyah (ransom): to observe Sawm (Fast) for three days, feed six Miskins (needy) each with half Sa` (1 Sa` = 2.172 kg) of wheat, dates,

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or barley and its equivalent in weight is 1.5 kg for each Miskin, or slaughtering a sheep as attested to by the words of the Prophet (peace be upon him) which he said to Ka`b ibn `Ujrah (may Allah be pleased with him): [\("Do these vermin trouble your head?" He said: "Yes." Thereupon he \(the Prophet \(peace be upon him\)\) said: "Shave your head, then observe Sawm \(Fast\) for three days, feed six Miskins or sacrifice a goat."\)](#)

This Hadith is agreed upon by Al-Bukhari and Muslim. You may choose from among the three options. May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. (21689)

Q: My left leg is paralyzed and therefore I use a device that helps me walk since I cannot walk without it. It consists of an orthopedic shoe supported by aluminum shanks which go all the way up to the upper hip. Allah (Exalted be He) has made it possible for me to perform the rites of Umrah (lesser pilgrimage) but I assumed Ihram (ritual state for Hajj and Umrah) while I was wearing socks for the shoes. In doing this, did I do anything wrong? Please take into account that I had previously performed Umrah more than once in this same manner.

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Please tell me what I must do. May Allah reward you with the best.

A: It is permissible for you to wear the above-mentioned shoes, their necessary accessories and whatever you need to wear to keep them in place. However, you must make a Fidyah (ransom) by choosing from among slaughtering a sheep that fulfils the specifications of Ud-hiyah (sacrificial animal offered by non-pilgrims) and distribute its meat among the poor, feeding six Miskins (needy persons) with half a Sa` (1 Sa` = 2.172 kg) which is approximately the equivalent of 1.5 kg for each one or observing Sawm (Fast) for three days.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. (19293)

Q: I performed Umrah (lesser pilgrimage) in the blessed month of Ramadan. After finishing Tawaf (circumambulation of the Ka`bah) and Sa`y (going between Safa and Marwah during hajj and Umrah), I wanted to trim my hair but could not find a pair of scissors at the Haram (the Sacred Mosque in Makkah). Therefore, I went to my car at the parking lot to trim my hair there but when I arrived I forgot to trim it and merely changed my face veil. I had been in Ihram while wearing another Makhit (clothes sewn to fit body limbs) face veil, the Burqu`. Before I left the car, I remembered that I had cut my hair while wearing the Burqu` and remained wearing it until I reached my place of residence in Riyadh. I hope that Your Eminence could clarify the ruling on this and whether

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there is anything due on me. May Allah protect you.

A: There is nothing due on a Muhrimah (pilgrim in the ritual state for Hajj and Umrah) if she absentmindedly wears the Burqu`. Allah (Exalted be He) says: [﴿Our Lord! Punish us not if we forget or fall into error﴾](#) The Prophet (peace be upon him) said: [﴿My Ummah has been pardoned for what they do by mistake or forgetfully, or under duress.﴾](#) However, you should have removed the Burqu` as soon as you remembered. As you did not do that, then you must make a Fidyah (ransom) by choosing from among slaughtering a sheep that fulfils the specifications of Ud-hiyah (sacrificial animal offered by non-pilgrims) and distribute its meat among the poor of the Haram (all areas within the Sacred Sanctuary of Makkah), feeding six Miskins (needy persons) with half a Sa` (1 Sa` = 2.172 kg) which is approximately the equivalent of 1.5 kg for each one or observing Sawm (Fast) for three days.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. (19086)

Q: My wife and I went to Makkah Al-Mukarramah (Makkah, the Honored) intending to perform Umrah (lesser pilgrimage). However, she was wearing Niqab (face veil) on her face while knowing that the Burqu` (face veil) is prohibited during Tawaf (circumambulation of the Ka`bah) but she did not know whether or not the Niqab is prohibited. Please inform me of the ruling on this. May Allah reward you with the best.

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A: If the case is indeed as mentioned in the question and your wife knows that it is impermissible for her to wear the Burqu` (face veil) during her Ihram (ritual state for Hajj and Umrah), then she must make a Fidyah (ransom): slaughtering a sheep, feeding six Miskins (needy persons) or observing Sawm (Fast) for three days. At the same time, she is to make Tawbah (repentance to Allah) for doing something that the Prophet (peace be upon him) forbade a woman from doing while in Ihram. He (peace be upon him) said: [«A woman \(in the state of Ihram\) should not wear Niqab or gloves.»](#) (Related by Al-Bukhari, in his Sahih (Authentic Hadith Book), and Imam Ahmad in his Musnad (Hadith compilation of) Imam Ahmad, vol. 6, p. 119). Therefore, it is prohibited for a woman to wear Burqu` or Niqab during Ihram for Umrah or Hajj before the minor Tahallul (partial ending of the ritual state for Hajj and Umrah through shaving or shortening the hair and throwing pebbles at Jamarat-ul-Aqabah before performing Tawaf-ul-Ifadah).

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The first question of fatwa no. (20503)

Q1: My wife, my sister and I set out to perform Umrah during the month of Ramadan. I commanded my wife and my sister to wear gloves during the Umrah, as I was ignorant of the ruling on this. What are we to do in this case?

A1: If a Muhrim woman (pilgrim in the ritual state for Hajj and `Umrah) wears gloves while being ignorant of the ruling on this, there is no sin on her. However, if she learns about the ruling during Ihram, it is then obligatory upon her to remove them as soon as she has received information about the ruling.

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Fatwa no. 20431

Q: During Tawaf (circumambulation of the Ka`bah) and Sa`y (going between Safa and Marwah during Hajj and `Umrah), many people use anti-inflammatory creams to reduce irritation and inflammation between their thighs. Since using perfume is among the prohibitions of Ihram (ritual state for Hajj or `Umrah), does the cream brand called "Daktacort" have the same ruling when used in such circumstances?

Attached is a sample tube of the cream.

A: There is no objection to using the "Daktacort" cream or any other similar creams while a pilgrim is in Ihram for performing Hajj or `Umrah. There is nothing prohibited about using it because it is a kind of treatment, and not perfume. Therefore, it does not have the same ruling as perfume.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 21051

Q: My wife and I got married 23 years ago. She informed me

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that she performed `Umrah (lesser pilgrimage) with her parents three years before our marriage. When she arrived in Makkah while she was Muhrimah (pilgrim in the ritual state for Hajj and `Umrah) and upon entering Haram (the Sacred Mosque in Makkah), she got her menstrual period. So, she refrained from going inside Haram and did not perform any of the rites. She then returned with her family to Abha without performing `Umrah. Is the marriage contract held while she was in Ihram (ritual state for Hajj and `Umrah) valid?

A: Your wife must avoid doing the things which are prohibited during Ihram because she is still in a state of Ihram and must therefore return to Makkah and complete the rites of her `Umrah which include Tawaf (circumambulation around the Ka`bah), Sa`y (going between Safa and Marwah during Hajj and `Umrah) and shortening her hair. Afterwards, she is to return to the Miqat (site for entering the ritual state for Hajj or `Umrah) from which she entered Ihram for her previous `Umrah which she did not complete, and enter the state of Ihram for another complete `Umrah to make up for her previous one. This is because that `Umrah was nullified by intercourse and she must slaughter a sheep that meets the specifications of Ud-hiyah (sacrificial animal offered by non-pilgrims) in Makkah and distribute its meat among its poor due to engaging in sexual intercourse before Tahallul (removal of the ritual state for Hajj and `Umrah) on her second `Umrah. When she makes Tahallul from her second `Umrah, you may conduct a second marriage contract since the first is invalid because it was conducted during your wife's Ihram for `Umrah.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 20672

Q: One sister in Islam asked me to write to you and ask about

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the ruling on the following: More than ten years ago, before her marriage, she went with her parents to Makkah Al-Mukarramah for performing 'Umrah, heading from Al-Ta'if. At that time she was in the fifth day of her menstruation. As she was still young at that time and did not know the rulings of Taharah (ritual purification), she took a ceremonial bath and performed 'Umrah. On her return to Al-Ta'if, she found that her menstruating blood was still flowing, but she did not inform anyone. After a few years, she got married and the same thing happened. She now requests a fatwa on this to know whether she must make a Kaffarah (expiation) or Dam (atonement required of a pilgrim for a wilful violation of a prohibition or obligation while in the ritual state for Hajj and 'Umrah)? May Allah reward you with the best.

A: If the matter is indeed as mentioned, then her 'Umrah is invalid and this woman is still in Ihram (ritual state for Hajj and 'Umrah). Therefore, she must return to Makkah and perform the 'Umrah for which she entered into the state of Ihram. Accordingly, her marriage contract is invalid and therefore it must be conducted once again. If she had engaged in sexual intercourse, her 'Umrah is void and she must complete it. Afterwards, she must return to the Miqat (site for entering the ritual state for Hajj or 'Umrah) from which she assumed Ihram and enter into Ihram for another Umrah to make up for the void Umrah she previously performed. She must slaughter a sheep in Makkah that meets the specifications of the Ud-hiyah (sacrificial animal offered by non-pilgrims) and distribute its meat among the poor of Al-Haram.

May Allah grant us success. May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions.

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Fatwa no. 20138

Q: I married a woman who had set out to perform her obligatory Hajj, but she made Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah) while she was menstruating. However, she was ignorant of the ruling for this matter. She performed Ifrad Hajj (performing Hajj only), and we got married right after this Hajj. Now, it is five years since we got married and we have two sons. Is our marriage valid? Do we have to renew the marriage contract, and is it a condition to pay a new Mahr (mandatory gift for the bride from her groom)? Is it permissible for me now to have sexual intercourse with her, touch her and look at her with desire? Is it permissible for me to accompany her for performing 'Umrah or Hajj if she does not have a Mahram (spouse or unmarriageable relative), a father, a brother or an uncle, except for me? Please give me a fatwa on this. May Allah reward you with the best.

A: The marriage contract which was conducted between you and the woman mentioned in the question after the minor Tahallul (partial ending of the ritual state for Hajj and 'Umrah through shaving or shortening the hair and throwing pebbles at Jamarat-ul-'Aqabah before performing Tawaf-ul-Ifadah) and before Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) is valid according to the preponderant judgement among two opinions maintained by scholars. However, this woman must return to Makkah and perform Tawaf-ul-Ifadah because the Tawaf she made while menstruating was invalid. She must also offer Dam (atonement required of a pilgrim for a wilful violation of a prohibition or obligation while in the ritual state for Hajj and 'Umrah) by slaughtering an animal that meets the specifications of Ud-hiyah (sacrificial animal offered by non-pilgrims) in Makkah and distribute its meat among the poor because she had sexual intercourse before performing Tawaf-ul-Ifadah. You must not be intimate with her until she performs Tawaf and Sa`y (going between Safa and Marwah during Hajj and Umrah) if she still has to make Sa`y in case she was performing Tammatu` Hajj ('Umrah during the months of Hajj followed by Hajj in the same year with a break in between). The same applies if she was performing Qiran Hajj (combining Hajj and 'Umrah without a break in between) or Ifrad Hajj (Hajj only) and did not make Sa`y or Tawaf-ul-Qudum (circumambulation of the Ka`bah on arrival in Makkah).

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The first question of Fatwa no. 21359

Q 1: Is it permissible for parents to propose to a girl for their son while he is on Hajj?

A: It is permissible for a person to commission another, a father or anyone else, to ask for a girl's hand in marriage on his behalf, whether the man on whose behalf the proposal is made is on Hajj or not. There is no clear evidence that doing so is among the prohibitions during Hajj or `Umrah. Only the Muhrim (pilgrim in the ritual state for Hajj and `Umrah) himself is forbidden to ask for a woman's hand in marriage and not his Wakil (legally accountable person who acts on behalf of another for a specific permissible matter).

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The second question of Fatwa no. 20867

Q 2: When I was in Ihram (ritual state for Hajj or `Umrah), I repeatedly ejaculated semen due to touching and looking with desire while I was perfectly capable of preventing this. Please take into account that this occurred on the Day of `Arafah (9th of Dhul-Hijjah). Please give me a Fatwa. May Allah reward you.

A: It is prohibited for a pilgrim who has entered Ihram for Hajj or `Umrah to engage in sexual intercourse or anything related to it,

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such as kissing or foreplay, during Ihram. Since you repeatedly looked at your wife and enjoyed intimacy with her by touching her with desire until you ejaculated semen, you are sinful because you committed one of the acts you are prohibited from during Ihram. However, this does not invalidate your Hajj, but you must slaughter a Badanah (a camel or a cow or an ox driven by pilgrims to be offered as sacrifice within the sacred precincts of Makkah) in Makkah and distribute its meat among the poor in the Haram (all areas within the Sacred Sanctuary of Makkah).

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 16893

Q: It is prohibited in Islam for a Muhrim (pilgrim in the ritual state for hajj or 'Umrah) to hunt land game animals while on Hajj or 'Umrah. It is likewise prohibited for him to eat the meat of game if it is hunted for him. Otherwise, there is no harm in this as was mentioned in hadiths.

My question is as follows: If a person hunts land game while he is not a Muhrim, is it lawful for him to eat its meat. But, if he saves some of this meat, by drying or freezing it or in any other method, and assumes Ihram (ritual state for Hajj and 'Umrah), is it lawful for him to eat from this meat, considering it as just meat and not hunted game. Or, it is prohibited to consume it due its being stored meat of a game that was hunted for him before Ihram, then he assumed Ihram and saved the leftover of the meat? May Allah grant you success.

A: A Muhrim for Hajj or 'Umrah who eats from land game animals which are lawful for consumption is

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of four kinds, as pertains to the question. The ruling on each one of them is as follows:

The first: There is a scholarly consensus on the ruling implied in an Ayah (Qur'anic verse) in Surat Al-Ma'idah: [\(O you who believe! Kill not game while you are in a state of Ihram for Hajj or 'Umrah \(pilgrimage\).\)](#) From this Ayah, it is deduced that a Muhrim is not to hunt land game while he is wearing the clothes of Ihram (ritual state for Hajj and 'Umrah) or in anything related to it.

Second: According to the more correct of the two opinions maintained by scholars, it is prohibited for a Muhrim to eat land game even if a non-Muhrim hunted it for him. It is reported on the authority of Jabir (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) said: [\(Land game is lawful for you while you are in Ihram \(ritual state for Hajj or 'Umrah\) as long as you do not hunt it or have it hunted on your behalf.\)](#) Recorded by Ahmad, Abu Dawud, Al-Tirmidhy and Al-Nasa'y.

Third: It is permissible for a Muhrim to eat land game if it was hunted by a person who was not in a state of Ihram and if it was not hunted specifically for the Muhrim. The hadiths on this issue were interpreted as maintaining the permissibility of a Muhrim eating from land game.

Fourth: If a Muslim hunts land game before entering into the state of Ihram and then stores some of the meat of the game and afterwards enters into Ihram, there is no sin in eating the meat. This is because

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hunting before entering into Ihram is lawful based upon the basic permissibility of the act.

May Allah grant us success. May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions,



Fatwa no. 21908

Q: I am one of those people who have the hobby of hunting migrating hawks. I capture them by laying traps, nets and food as a lure. I sell the captured birds but sometimes use some of them for hunting. All of this occurs within the boundaries of Al-Haram Al-Makky (areas within the Sacred Sanctuary of Makkah). Is it permissible to hunt in this manner within the boundaries of Al-Haram? And is it permissible to sell them within the boundaries of Al-Haram whether or not they were captured within the area of Al-Haram? Please give us a fatwa on this. May Allah reward you with the best.

A: There is no sin in hunting hawks in Al-Haram or any other place since it is only prohibited to eat their meat and not hunt them. There is no harm in taking possession of them if they do not belong to anyone and sell them for the purpose of hunting. This is because Allah (Most Exalted be He) says: [﴿And those beasts and birds of prey which you have trained as hounds, training and teaching them \(to catch\) in the manner as directed to you by Allah; so eat of what they catch for you.﴾](#)

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Fatwa no. 18712

Q: My mother says that she had performed Hajj nearly thirty years ago. On the occasion of her Hajj she did some things which are unlawful to do during Hajj, due to her ignorance, such as cutting down some shrubs which were inside her tent. One of those present with her forbade her from doing this, saying that doing so invalidates her Hajj. What is the ruling on this? Afterwards, when she ascended Mount `Arafat and saw Al-Rahmah Mountain and the pole erected on it, she assumed it represented Satan, so she cursed it more than once.

And due to the crowding, when she was throwing pebbles (at the pebble-throwing area during Hajj) she threw them all at once and was not sure whether the pebbles fell inside the specified area of throwing.

She did all of the above out of ignorance. For this reason, she performed Hajj once again in 1426 A.H. fearing that her previous Hajj was invalid. I hope your Eminence answers the above questions.

A: Your mother's first Hajj is valid In sha'a-Allah (if Allah wills) and there is nothing due on her concerning cutting down the shrubs in Al-Haram out of ignorance. As for the pebbles she threw all at once, this does not fulfill the obligation and therefore, she must slaughter a sheep in Makkah that meets the specifications of

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an Udhiyyah and distribute its meat among the poor of Al-Haram. Alternatively, she may commission someone to slaughter on her behalf. If she is not financially able to do this, then she is to fast ten days.

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Fatwa no. 20248

Q: I saw some pilgrims on the Day of Tarwiyah (8th of Dhul-Hijjah) in the south side of Mount Mina cutting pieces of siwak (tooth-cleansing sticks) from the nearby Arak tree branches for the purpose of cleaning their teeth. They also proceeded to distribute some of these pieces among the pilgrims. On the eleventh day of Dhul-Hijjah i.e. the first day of Tashreeq (i.e. 11th 12th and 13th of Dhul-Hijjah), I saw a man cutting down some Arak tree branches to use them as siwak. I saw another person doing the same thing at Mina. What is the ruling for cutting down trees in Mina? And what is the ruling on accepting siwaks cut from the trees of Al-Haram as a present?

A: It is impermissible to cut down any of the trees of Al-Haram whether it is done by a Muhrim (pilgrim in the ritual state for Hajj and Umrah) or a non-Muhrim. This is based on the words of Prophet Muhammad (peace be upon him) who said: [\(Its thorns are not to be cut, and its trees are not to be chopped.\)](#) Recorded by Imam Muslim.

If anyone does any of this, he is to make Tawbah (repentance to Allah) and desist from doing it again. It is impermissible to accept sticks of Siwaks as a present, if they were cut from the trees of Al-Haram. This is because doing so would mean that the person accepting the gift consents and indirectly participates in this sin committed by the Muhrim (pilgrim in the ritual state for Hajj and Umrah).

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Fatwa no. 21116

Q: There are tents that are used for royal ceremonies at Muzdalifah to house the guests of the Custodian of the Two Holy Mosques after their departure from `Arafat. When these tents are cleaned in preparation for the next Hajj season, we find weeds and shrubs such as those that stick to clothes when a person brushes against them. We also find another kind of plant that extends over the ground in a circle the diameter of which may reach up to three meters. These plants obstruct the cleaning process as well as cover the pathways leading to the tents. Since they are dry due to the lack of rain during the year, they are unsightly and harbor harmful insects.

We hope that Your Eminence could inform us whether it is permissible to remove them when cleaning these areas? We appreciate your efforts, may Allah protect you!

A: The Ijma` (consensus of scholars) is that it is impermissible to cut down the trees of Haram (all areas within the Sacred Sanctuary of Makkah) that grow of themselves due to the authentic Hadiths from the Prophet (peace be upon him) which include the Hadith related by Al-Bukhari and Muslim that the Prophet (peace be upon him) said: [«Allah](#)

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[prevented the elephant from entering Makkah. »](#) And: [«At this very hour it has again been made inviolable. Its thorns are not to be cut and its trees are not to be chopped.»](#) There is a scholarly consensus on the hadith.

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The third question of Fatwa no. 20530

Q 3: Zamzam water (a well near the Ka`bah) has been described as having many virtues. Is there any Sahih Hadith (authentic Hadith) confirming this?

A: Zamzam water is the most blessed water on the earth. The most Sahih Hadith reported on the virtue of Zamzam water is found in Sahih (Authentic Hadith Book) of Muslim which states that the Prophet (peace be upon him) said about Zamzam: [\(It is blessed; it is a food that nourishes.\)](#)

Abu Dawud added through an authentic Isnad (chain of narrators): [\(And a cure of illness.\)](#) It is reported that the Prophet (peace be upon him) also said: [\(Zamzam water is for whatever \(purpose\) it is drunk for.\)](#) (Related by Imam Ahmad, Ibn Majah and others)

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The first question of Fatwa no. 16061

Q1: We performed Umrah: we made Sa`y (going between Safa and Marwah), Tawaf (circumambulation of the Ka`bah) and after we have finished we removed the clothes of Ihram (the ritual state for Hajj and Umrah). Later, we wanted to make voluntary Tawaf. Is there a Salah (Prayer) that must be performed after the completion of each Tawaf, even if it is performed after Asr (afternoon) Prayer?

A1: It is permissible to make voluntary Tawaf (circumambulation of the Ka`bah) and pray two Rak`ahs (unit of Prayer) after Tawaf at any time. This is because Tawaf is a great act of worship and incurs great reward. It is permissible to perform Salah (Prayer) after it at any time, based on the words of Prophet Muhammad (peace be upon him) who said: [«Do not prevent anyone from circumambulating Al-Bayt \(the House: another name for the Ka`bah\) and praying there at any time they wish, by night or by day.»](#) Recorded by Imam Ahmad, and by the Four Compilers of Hadith (Imams Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah). It was classified as authentic hadith by Al-Tirmidhy and Ibn Hibban.

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The first question of fatwa no. 17597

Q 1: A man goes from At-Ta'if or Jeddah to Makkah Al-Mukarramah (Makkah, the Honored) for Salah (Prayer). Does he have to make Tawaf (circumambulation of the Ka`bah) if he is not on Umrah (lesser pilgrimage)?

A 1: The Sunnah (action following the example of the Prophet) for the one who travels to Makkah is to start with Tawaf even if they are not in Ihram (the ritual state for Hajj and Umrah) for either Hajj or Umrah. If they do not make Tawaf or if it was at a time when it is not possible for them to perform it and they pray two Rak`ahs (units of Prayer), then there is nothing upon them. However, it is preferable not to do so since

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the Tawaf is the Tahiyat (greeting) of the Ka`bah while Tahiyat-ul-Masjid (two-unit-Prayer to greet the mosque) is a greeting for the Masjid (Mosque). The two Sunnah Rak`ahs performed after Tawaf fulfill this obligation. However, if this is at a time when they fear that the time for a certain prescribed Salah will end, that they will miss congregational Salah) or will miss Witr (Prayer with an odd number of units), then they are to start performing the Salahs mentioned above. The same applies to the residents who enter Al-Masjid Al-Haram (the Sacred Mosque in Makkah). It is recommended for them to start by making Tawaf if this is possible. Otherwise, they are to perform Tahiyat-ul-Masjid before sitting down as in any other Masjid.

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Fatwa no. 20293

Q 1: I reside in Madinah and entered Ihram (the ritual state for Hajj and Umrah) from Abyar `Aly for Ifrad Hajj (performing Hajj only) and then proceeded to Makkah along with other pilgrims travelling with me from Madinah on the evening of the seventh day of Dhul-Hijjah. I then continued to transport pilgrims from Makkah to Mina and the way back throughout the day and the evening of the eighth day. Therefore, I did not perform Tawaf-ul-Qudum (circumambulation of the Ka`bah on arrival in Makkah). I spent the night at Mina and stayed there until the morning of the ninth on which I went to `Arafat and then returned to Mina. Afterwards I went to `Arafat three more times and before noon I stopped my car near the Masjid (mosque)

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of `Arafah in the Wadi of `Uranah and stayed there. After Salah (Prayer), I went to the highest part of the Masjid, that is, in `Arafah until the sun set and then went to the car in the Wadi of `Uranah and carried passengers with me to Al-Mash`ar-ul-Haram (Sacred Monument). I then performed Maghrib (sunset) and `sha' (Night) Prayers at Muzdalifah.

I went to Makkah to refuel and arrived there before the Adhan (call to Prayer) of `sha'. When I heard the Adhan, I entered a Masjid in Al-Azizia and performed the congregational Salah before going to the petrol station.

I went from Makkah to `Arafat, transported pilgrims to Muzdalifah and arrived at 10:40 p.m., that is, before midnight. I spent the night at Muzdalifah until the Fajr (Dawn) Prayer. After well into the day, I went to Mina.

When we arrived at Mina it became possible for us to park at a place next to the Jamarat (stone pillars marking the pebble-throwing area, Jamarat-ul-Aqabah being the closest to Makkah). At Al-Jamrah Al-Kubrah (largest pebble-throwing area, Jamrat-ul-Aqabah), I threw only seven pebbles and then went to the Haram (the Sacred Mosque in Makkah) and dropped the pilgrims off next to it. and took others to Mina. I continued travelling from Makkah to Mina and the way around until the 12th of Dhul-Hijjah. I then threw the three Jamarat, intending to be Muta`jil (pilgrim who hastens to leave Mina on the 12th of Dhul-Hijjah), at 12:55 p.m.

I went to Makkah and performed Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) and Sa`y (going between Safa and Marwah) intending to travel to Madinah or to Jeddah according to the circumstances. When I arrived where I parked my car at Al-Ghaza next to the Haram

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I found some passengers who asked me to take them to Al-Azizia and so I did. Once there, and still with my intention to be a Muta`jil, I found other passengers heading for Mina and so I took them there. I repeated this many times but I started to doubt my actions and asked one of the brothers there about my being a Muta`jil and about my Tawaf and whether it sufficed for Tawaf-ul-Wada` (circumambulation of the Ka`bah on

leaving Makkah). He said that my being Muta`jil was valid but I must perform Tawaf-ul-Wada` some time before leaving. I spent the night in Makkah until the morning of the 13th of Dhul-Hijjah and then went to the Haram where I performed Jumu`ah (Friday) Prayer after which I immediately performed Tawaf-ul-Wada`.

I then immediately travelled to Madinah and took with me, from the Haram, some passengers. We arrived in Madinah after sunset. I performed Maghrib Prayer alone and ? sha' Prayer in congregation, praise be to Allah, the Lord of the Worlds, at Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah). Did I do anything wrong during my Hajj?

A 1: The Sunnah (action following the example of the Prophet) is that when you arrive in Makkah from Madinah to perform Tawaf-ul-Qudum and you did not do this according to what you mentioned in your question and so you missed its reward. Your standing at `Arafah is valid and the same is true for spending the night at Muzdalifah and throwing the pebbles at Jamrat-ul-`Aqabah (the closest pebble-throwing area to Makkah). If you had spent the nights of the 11th and 12th of Dhul-Hijjah at Mina and threw the three pebbles on the 11th in the afternoon of the Jamrah Al-Sughra (first or smallest pebble-throwing area) and then Al-Jamrah Al-Wusta (second or middle pebble-throwing area) and then Al-Jamrah Al-Kubrah (largest pebble-throwing area, Jamrat-ul-Aqabah) each one with seven pebbles and the same for the 12th of Dhul-Hijjah and then

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you went to Makkah intending to be a Muta`jil and made Tawaf and Sa`y with the intention to travel and then made Tawaf-ul-Wada` on the 13th of Dhul-Hijjah after Jumu`ah Prayer, then there is nothing upon you at all.

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Q 2: I intend to perform Hajj next year in the same manner as this year. What is best thing for me to do, Hajj in the same manner as I previously mentioned or am I to refrain from performing Hajj with my car as mentioned?

A 2: It is impermissible for those who are on Hajj or Umrah to occupy themselves with anything that disrupts their Hajj or Umrah by neglecting a Rukn (integral pillar), condition or Wajib (obligation) but they may occupy themselves with whatever does not disrupt either their Hajj or Umrah.

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Q 3: At 11:30 in the morning on Day of `Arafah (9th of Dhul-Hijjah), I found some passengers wanting to travel to Jeddah and I was in a state of Ihram (the ritual state for Hajj and Umrah) for Hajj. Was it permissible for me to take them to Jeddah and then return to `Arafat to complete my rites?

A 3: It is impermissible for you to have taken them from `Arafah to Jeddah while in Ihram for Hajj. You should have remained in `Arafah until the sunset following the example of the Prophet (peace be upon him).

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Q 4: I found some passengers wanting to travel from Makkah to at-Ta'if while I had not made Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah). If I took them to there, then returned to Makkah and made Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah), is there anything upon me?

Q 4: It was Wajib (obligatory) on you to make Tawaf-ul-Wada` before travelling to at-Ta'if. If you travelled to at-Ta'if before that and after completing the rites of Hajj, then it is Wajib on you to offer a Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and `Umrah) in Makkah and distribute its meat among the poor because you missed performing Tawaf-ul-Wada`.

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since it is one of the Wajib acts of Hajj. Your Tawaf after returning from at-Ta'if does not suffice because it has become Wajib on you to offer a Dam because you left out a Wajib act of Hajj which is Tawaf-ul-Wada`.

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Q 5: I found some passengers who wanted to travel outside Makkah Al-Mukarramah (Makkah, the Honored) on the Days of Tashriq (11th, 12th, and 13th of Dhul-Hijjah) before the end of the rituals of Hajj. Was it permissible for me to take them outside Makkah and then return to complete the remaining rituals of Hajj?

A 5: It is permissible if the distance was not great and taking them there did not cause you to neglect any of the Wajib (obligatory) rituals of Hajj.

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Q 6: Is there anything on a pilgrim who goes to Al-Shara'i, Al-Jamoum, Usfan, Al-Shimaisy, Al-`Abidiyah and the car parking lots at the entrance of Makkah in his car while he did not perform Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah) and then returns to perform it?

A 6: There is nothing wrong if a pilgrim on Hajj goes from Makkah to its roadways and vicinities before making Tawaf-ul-Wada`.

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Fatwa no. 20871

Q: I performed Hajj twice and at that time there were not enough guides. Therefore, we used to follow the example of our companions who had previously performed Hajj. Now that, Praise be to Allah, there are plenty of guides, I learned that we had made the following mistakes out of ignorance:

First: We did not know that there were three kinds of Hajj. We performed Hajj with the intention of performing Ifrad Hajj (performing Hajj only) but we entered Ihram (the ritual state for Hajj and `Umrah) for both Hajj and `Umrah from the Masjid (mosque) of at-Tan`im immediately after departing from Mina.

Second: On the Day of Tarwiyah (8th of Dhul-Hijjah), we stayed at the two mountains that stand opposite to each other at the extremities of Makkah until the Day of `Arafah (9th of Dhul-Hijjah).

Third: We stood at `Arafah until we performed Zhuhr (Noon) and Asr (Afternoon) Prayers and then returned to Al-`Alamayn Al-Qadimayn until sunset.

Fourth: We cut off Siwak (tooth-cleansing stick) from the trees in Mina as well as twigs and branches to make a fire.

Fifth: On the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah), we threw pebbles (at the pebble-throwing area during Hajj) before Zawal (midday).

Sixth: On the day of departure, one of us threw pebbles on behalf of another without taking his permission and he did not repeat throwing the pebbles. Give us a Fatwa (legal opinion issued by a qualified Muslim scholar) about what we must do regarding these things, may Allah reward you! Please take into account that some of us performed Hajj again after this time, Praise be to Allah!

A 1: First: There is no harm in what you did by performing Ifrad Hajj and performing `Umrah afterwards from at-Tan`im after completing the rituals of Hajj, even though it was a preferable

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and better to enter Ihram for Tamattu`Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between) or Qiran Hajj (combining Hajj and `Umrah without a break in between) and slaughter a Hady (sacrificial animal offered by pilgrims) for whoever had the means or observe Sawm (Fast) for ten days, three days of which should have been during Hajj and seven upon your return.

Second: It is preferable for the pilgrims to spend the night of the Day of Tarwiyah (8th of Dhul-Hijjah) and the eve of the ninth of Dhul-Hijjah at Mina though it is permissible to spend the night elsewhere.

Third: If you had not left `Arafah before sunset for good, then standing at any place on the plain of `Arafah is valid due to the words of the Prophet (peace be upon him) who said: [`Arafah is all a standing place and except the Wadi of `Urunah.](#) If you had departed from `Arafah before sunset and did not return, then you must pay a Fidyah (ransom) consisting of slaughtering a sheep in Makkah that fulfills the conditions of an Ud-hiyah (sacrificial animal slaughtered by non-pilgrims) and

distributing its meat among the poor of the Haram.

Fourth: As for cutting from the trees of Mina out of ignorance, there is nothing on you concerning that.

Fifth: Throwing the pebbles on Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) before Zawal does not suffice. Therefore, each one of you is to pay a Fidyah by slaughtering an animal that fulfills the conditions of the Ud-hiyah and distribute its meat among the poor of Haram.

Sixth: It does not suffice to throw the pebbles on behalf of another except if one was commissioned to do so by that person and on the condition that he is unable to do the throwing himself. Therefore, what happened, throwing on behalf of another without being commissioned does not suffice and that person on whose behalf the other threw the pebbles

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is to pay a Fidyah by slaughtering an animal in Makkah that fulfills the condition of an Ud-hiyah and distribute its meat among the poor.

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The second question of fatwa no. 14615

Q 2: I performed Hajj through a local company and we stayed outside Mina. I spent the night there on the eve of the 9th of Dhul-Hijjah but spent the nights of the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) at Mina. Is spending the eve of the 9th of Dhul-Hijjah **Wajib** (obligatory) or a **Sunnah** (supererogatory act of worship following the example of the Prophet)? If it is **Wajib**, what must I do? May Allah reward you with the best!

A 2: Staying the night at Mina on the eve of the ninth of Dhul-Hijjah is a **Sunnah** and not **Wajib**. Therefore, there is nothing on you for neglecting to spend that night at Mina. However, you missed the reward for the **Sunnah** of spending the night there.

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The third question of fatwa no. 20167

Q 3: Many pilgrims do not spend the night at Mina on the Day of Tarwiyah (8th of Dhul-Hijjah) but stay at `Arafat. Please take into account that there are tents for pilgrims at Mina and likewise at `Arafat. Therefore, instead of spending extra money, the pilgrims spend the night at Mina following the Sunnah (action following the example of the Prophet), go to the Masjid (mosque) of Namirah to perform Salah (Prayer) and then stand at `Arafat Mountain, avoiding the Salah which is a Bid'ah (innovation in religion) and maybe even Bid`ah Shirkiyyah (innovation in religion tantamount to associating others with Allah in His Divinity or worship). Some of the pilgrims offer Nafilah (supererogatory) Salah towards the direction of the Ka`bah while others offer Nafilah Salah towards the direction of Al-Rahmah Mountain as they claim.

A 3: Spending the night at Mina on the Day of Tarwiyah on the night before the ninth of Dhul-Hijjah is a Sunnah and not Wajib (obligatory). Therefore, there is nothing on the pilgrims who may have neglected this whether they spent the night at `Arafat or any other place. The direction for Salah is the noble Ka`bah and it is impermissible to face `Arafah Mountain or any other place during the Salah.

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The fourth question of Fatwa no. 20794

Q 4: If the Day of `Arafah (9th of Dhul-Hijjah) falls on a Friday, would this be called the Greatest Hajj? Is there a special Thawab (reward from Allah) mentioned in the Sunnah about its merit?

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A: The day of the Greatest Hajj is the Day of Nahr (10th of Dhul-Hijjah) because on this day the rituals of Hajj, such as throwing the pebbles (at the pebble-throwing areas during Hajj), slaughtering the Hady (sacrificial animal offered by pilgrims), shaving and shortening the hair and Sa`y (going between Safa and Marwah during Hajj and `Umrah), are performed.

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The second question of fatwa no. 19711

Q 2: About fifteen years ago, I performed Hajj along with my wife and one of my children. We entered Ihram (the ritual state for Hajj and Umrah) from the Miqat (site for entering the ritual state for Hajj and Umrah) on the morning of the Day of Tarwiyah (8th of Dhul-Hijjah) and then proceeded to Makkah and made Tawaf (circumambulation of the Ka`bah) and Sa`y (going between Safa and Marwah). After that, we headed for Mina in the afternoon where we spent the night. After Fajr (Dawn) Prayer, we headed for `Arafah and stood at `Arafah until after Zawal (midday) and then offered `Asr (Afternoon) Prayer and headed for Muzdalifah where we spent the night. In the morning, we headed for Jamrat-ul-`Aqabah (the closest pebble-throwing area to Makkah), threw the pebbles (at the pebble-throwing area during Hajj), shaved our heads and went to Makkah where we made Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj), returned to Mina, threw the pebbles and spent the night there. After throwing the pebbles on the twelfth of Dhul-Hijjah, we went to Makkah and performed Tawaf-ul-Wada` (circumambulation of the Ka`bah upon leaving Makkah) and then returned to our area to the south of at-Ta'if.

After all this period, I started thinking about the Hajj that we performed and our intentions for the rituals and whether we had intended to make Ifrad Hajj (performing Hajj only) or Qiran hajj (combining Hajj and Umrah without a break in between) but could not remember. However, I have slight suspicions that we intended to perform Ifrad Hajj because we slaughtered

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an animal on behalf of myself and my family but did not offer a Hady (sacrificial animal offered by pilgrims). Based on the above, must we now slaughter a Hady and distribute its meat among the poor of the Haram (all areas within the Sacred Sanctuary of Makkah) so as to avoid any doubts following the words of the Prophet (peace be upon him) who said: [\(Leave what causes you doubt and turn to what does not cause you doubt.\)](#) Or what must we do? Please tell us may Allah reward you with the best! Please take into account that at the time of our Hajj I was not ignorant of the three forms of Hajj but after all this time I have forgotten and I am in doubt about the form of Hajj we intended to perform.

A 2: If the case is indeed as mentioned in the question, that you departed from `Arafat after `Asr Prayer and headed to Muzdalifah, then you must slaughter a sheep that fulfills the specifications of an Ud-hiyah (sacrificial animal offered by non-pilgrims) for each one of you and you should slaughter in Makkah and distribute the meat among its poor because you neglected a Wajib (obligatory) act of Hajj which is standing at `Arafah until sunset.

As for your doubts on the form of Hajj you had intended to perform, and whether it was Ifrad Hajj or Qiran Hajj, then what is apparent is that you intended to perform Ifrad Hajj and there is nothing on you in that regard. However, each one of you is to perform the obligatory Umrah if you had not already done so and if you did not perform one afterwards. The reason for this is that a Muslim must perform Hajj and Umrah whenever he is capable of performing them and anything other than that is voluntary.



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Fatwa no. 19483

Q: What is the ruling on departing from `Arafah one minute before the time specified for Maghrib (Sunset) Prayer, according to the local time, taking into account that the passengers in the car said that the sun had already set?

A: The basic ruling is that pilgrims must remain in `Arafah on the ninth day of Dhul-Hijjah and not to leave until they ascertain that the sun has already set. It is not permissible for them to leave before that time. The important deciding factor is the setting of the sun. A pilgrim who leaves after ascertaining that the sun has set has fulfilled the obligation and there is nothing on them; but if they leave before sunset without having ascertained the time and do not return and remain there until sunset, or do not return even for a brief moment during the night, they must offer Dam (sacrificial animal offered as an atonement), which is to slaughter a sheep to compensate for neglecting an obligatory act of Hajj.

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Q 2: What must a woman do who commissions her husband to throw the pebbles (at the pebble-throwing area during Hajj) on her behalf because she has two children aged four years; her husband made Ihram (the ritual state for Hajj and Umrah) on their behalf for Hajj and he likewise threw the pebbles on behalf of the children while they were at Mina at that time as they were present at Makkah Al-Mukarramah (Makkah, the Honored) during the day. As for the night, they were at Mina? May Allah reward you with the best!

A 2: There is no objection to a woman commissioning her husband to throw pebbles on her behalf if it is hard for her to do so herself. There is no objection to throwing the pebbles on behalf of the children because Hajj is not Wajib (obligatory) for them at this age as attested to by the Hadith related by Ibn

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Majah in his Sunan (Hadith compilations classified by jurisprudential themes) vol. 2, p. 101 on the authority of Jabir ibn `Abdullah (may Allah be pleased with him) who said: [\(Women and children accompanied us when we performed Hajj with the Prophet \(peace be upon him\). We entered into the state of Ihram and threw the pebbles on behalf of the children.\)](#) It is not necessary for a wife and children to be present at Mina during the time of throwing the pebbles.

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Fatwa no. 14754

Q: My husband and I headed to Makkah and the Holy Places to perform the obligatory Hajj and left my son and daughter with an Egyptian family. I stayed with my full brother in Makkah who was performing Hajj along with a group which consisted of more than 80 people from Egypt. In charge of this group was a young man and two assistants. This man has been leading groups during Hajj for eight years, sharing everything with them such as residence, transport, and the like. We performed the rites of Hajj and everything went well. However, I have

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some very important questions. I would like to know the ruling for the following in relation to my wife and myself:

1- We left `Arafah on Friday at around 9:00 p.m and passed by Al-Muzdalifah. There we gathered most of the pebbles but did not have the opportunity to combine Maghrib (Sunset) Prayer and 'Isha' (Night) Prayer at the time of the latter because the bus driver said that no one should leave the bus since there was no place to park it and the head of the group agreed with him. We offered Maghrib and 'Isha' Prayer at Mina at around 2:50 a.m because that was when we arrived at Mina and did not offer Maghrib and 'Isha' Prayer at Muzdalifah except for some of us who did so hastily. What must my wife and I do concerning this?

2- I asked the head of the group to throw the pebbles on behalf of my wife and myself on Sunday and Monday and he replied that we should throw the pebbles ourselves on Sunday and commission someone else to throw on our behalf on Monday. The reason we wanted to commission someone to throw the pebbles on our behalf was that I was extremely worried about my children since I had a Ru'ya (true dream) that made me worry about them. When I went to take them from the family I left them with, I found that my son was injured on his chin and had to have three stitches.

3- If my wife and I must slaughter, should this be in my country Egypt or do I have to slaughter in Mina or Makkah?

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4- Does the head of the group who gave us a Fatwa (legal opinion issued by a qualified Muslim scholar) on commissioning another to throw the pebbles on our behalf and who led us in performing Maghrib and 'Isha' Prayers at Mina share my sin or does he bear the sin alone?

May Allah grant you success and may Allah reward you with the best!

A: First: It is Wajib (obligatory) on pilgrims to spend the night at Muzdalifah on the night before the day of Nahr (Sacrifice, 10th of Dhul-Hijjah, when pilgrims slaughter their sacrificial animals) and the weak from among them, such as women, can leave after midnight. The optimal thing to do is to leave after Fajr (Dawn) Prayer for whoever is capable and if you had left before midnight then you

must offer a Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and `Umrah) for neglecting the rituals. You are to slaughter in Makkah and distribute its meat among the poor of the Haram (all areas within the Sacred Sanctuary of Makkah). Your wife must do the same.

Second: Commissioning a man to throw the pebbles on your behalf as well as on behalf of your wife on Monday due to your travelling to your country does not suffice for obligation and each one of you must offer Dam that fulfills the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) in Makkah and distribute its meat among the poor of the Haram. Each one of you must pay a Fidyah (ransom) for abandoning Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah) and if you had performed it, it does not suffice since you performed it before its time.

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Fatwa no. 14875

Q: In the month of Dhul-Hijjah of the year 1400 A.H., I performed the obligatory Hajj for the first time in my life with a physician colleague of mine who had performed Hajj before. I knew nothing about the rituals of Hajj and this colleague came along with me to teach me about these rituals. With us, came my colleague's elderly and invalid mother, his brother, another elderly lady and 4-5 other pilgrims. We reached Muzdalifah a little after the Adhan (call for Prayer) of 'Isha' (Night) Prayer and offered Maghrib (Sunset) and 'Isha' Prayers at Muzdalifah. When we tried to spend a portion of the night in Muzdalifah the Saudi car driver refused and insisted on taking us immediately to Mina. We complied and he took us to Mina during the second quarter of the night; we were the first to enter Mina.

I knew nothing of the rituals of Hajj and did not know whether or not I have to spend the night in Muzdalifah. My colleague and his brother were the ones to direct us concerning the rituals of Hajj.

The question is: Was the above procedure permissible for the inquirer who knew nothing about the rituals of Hajj? If an error has been made, what is the Kaffarah (expiation) for it? Also, what is the ruling regarding his physician colleague, his brother and the rest? Please advise. May Allah reward you.

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A: You must offer a Fidyah (ransom, i.e., sacrificial animal) for abandoning spending the night in Muzdalifah which is to slaughter a sacrificial animal in Makkah; either a Jadh'ah (a six-month-old sheep), a Thaniyyah (a one-year-old goat) or a one-seventh share of a Badanah, meeting the same conditions of Ud-hiyah (sacrificial animal offered by non-pilgrims), and distribute the meat among the poor in the Haram (all areas within the Sacred Sanctuary of Makkah). If you cannot, then you have to observe Sawm for ten days. The same applies to those who were with you and did the same.

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Fatwa no. 16490

Q: We performed Hajj during the year 1413 A.H. Upon our arrival at Muzdalifah along with the women and the elderly who were with us, we combined Maghrib (Sunset) and 'Isha' (Night) Prayers and walked to Mina; we did not spend the night at Muzdalifah because we all shared the same car for transport. In the afternoon of the 10th of December, I went to throw the pebbles and found the people throwing at Al-Jamrah Al-Wusta (second or middle pebble-throwing area) so I threw the pebbles along with them out of ignorance and then trimmed my hair. After I returned to my tent, the others told me that what I did was wrong, so I returned at once and before sunset I threw seven pebbles at Jamrat-ul-`Aqabah (the closest pebble-throwing area to Makkah) and shaved my hair. I then returned and threw the pebbles on the 11th and remained the eve of the 12th day until midnight at Mina. I commissioned my colleague to throw the pebbles on the 12th on my behalf and went to Makkah and performed one round of Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) and then travelled to Jeddah and then on Thursday left due to work circumstances and my health condition. I was performing Qiran Hajj (combining Hajj and `Umrah without a break in between).

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What must I do, taking into account that I slaughtered two sacrificial animals at my place of work out of fear of having committed any mistake?

A: Spending the night in Muzdalifah at least until midnight is among the acts which are obligatory in Hajj and whoever neglects performing it without a Shar`y (Islamically lawful) excuse must offer a Fidyah (ransom), which is to sacrifice a sheep or one seventh of a Badanah (a camel or cow or ox). What you did on the Day of Nahr (Sacrifice, 10th of Dhul-Hijjah, when pilgrims slaughter their sacrificial animals), that is repeating throwing the pebbles at Al-Jamrah Al-Kubra (largest pebble-throwing area; Jamrat-ul-`Aqabah) when you learned about your erroneous throwing, is correct and fulfills the obligation in sha'a-Allah (if Allah wills). As for commissioning another person to throw the pebbles (at the pebble-throwing area during Hajj) on your behalf on the second day, it is impermissible except if you had an excuse for not performing this act yourself. If you had a Shar`y (Islamically lawful) excuse then you did nothing wrong; otherwise you must slaughter another sacrificial animal as Fidyah (ransom).

As for Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah), it does not fulfill the obligation except after having finished the rituals of Hajj. If you made your Tawaf after the person you commissioned had actually thrown the pebbles on your behalf in the afternoon, it is correct. Otherwise, you must slaughter instead as a third Fidyah. The animal you slaughtered at your place of work is invalid, because the slaughter must be performed inside Makkah and the meat must be distributed among the poor of Al-Haram.

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Fatwa no. 15881

Q: During Hajj, on the Day of `Arafah, we rented a car

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and on the same day of `Arafah the driver left us there. Sunset fell when we were supposed to go from `Arafah to Al-Muzdalifah. However, we waited for the driver and, until 2:00 a.m., he still had not returned. So we rented another car so that we could spend the night at Muzdalifah even if for a single hour. However, due to the number of cars and slow traffic, Allah did not destine for us to spend the night in Muzdalifah, which we reached at approximately 8:00 a.m. i.e. it took us nearly six hours to cover this short distance. We had many small children with us and so we could not walk or carry them. What is the ruling on this? And if we have to offer a Fidyah (ransom, i.e., sacrificial animal), must it be performed in Makkah or can we pay for it through Al-Rajhi Company at our city of Najran? Please give us a Fatwa on this, may Allah benefit you!

A: Whoever finds it difficult to reach Muzdalifah to spend the night there due to delay in transportation and cannot walk because of weakness or because he has his family with him, he must remain with his family. Anyone under these circumstances has the excuse of abandoning spending the night there and no Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and `Umrah) is required of him, due to the Words of Allah: [\(Allâh burdens not a person beyond his scope.\)](#) And: [\(So keep your duty to Allâh and fear Him as much as you can\)](#) And Allah knows best.

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The third and fourth questions of Fatwa no. 16407

Q 3: The huge crowding during Hajj last year did not allow some pilgrims to spend the night in Muzdalifah; it was difficult to reach it and some of them even lost their way. What should they do?

A: The obligation to spend the night in Muzdalifah is waived for whoever is unable to fulfill it due to crowding. As for those who lost their way and spent the night in another place, they must offer Dam (sacrificial animal offered as an atonement) because it was possible for them to ask for directions to go there. They acted negligently by not asking for directions.

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Q 4: Is it permissible to make up for throwing the pebbles (at the pebble-throwing areas during Hajj) in the morning before Zawal (midday) of the second day or should the pilgrim do it along with the pebbles to be thrown on the following day?

A: It is invalid to throw the pebbles on the Days of Tashriq (11th, 12th, and 13th of Dhul-Hijjah) except after Zawal. It is neither permissible nor fulfills the obligation to do it in the morning because the Prophet (peace be upon him) did not throw the pebbles except after Zawal and said: [\(Take your \(Hajj\) rituals from me.\)](#) Anyone who misses throwing the pebbles on a certain day must throw them on the following day after Zawal - throwing all the pebbles of the missed past day before the present day of throwing, and then return after completing throwing at the last Jamrah (stone pillar marking the pebble-throwing area) to throw the pebbles at the three for the present day.

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The second and third questions of Fatwa no. 17573

Q 2: Weak pilgrims leave Muzdalifah to Mina after midnight, before the dawn of the Day of Nahr (10th of Dhul-Hijjah). Is it permissible for them to throw the pebbles at Jamrat-ul-`Aqabah (the closest pebble-throwing area to Makkah) before dawn? Also, are they allowed to perform Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) before dawn if they have sufficient time for that?

A: Women, the weak and elderly pilgrims are allowed to leave Muzdalifah after midnight and throw the pebbles, perform Tawaf-ul-Ifadah and cut their hair before dawn, because this is easier on them.

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Q 3: If a woman begins menstruating while performing the rituals of Hajj, is it permissible for her to enter Al-Masjid Al-Haram, or any other mosque in Al-Masha`ir (Sacred sites where the rites of Hajj are performed: Mina, `Arafah and Muzdalifah), especially if she cannot rent a tent or a dwelling for herself and her Mahram (spouse or unmarriageable relative) and they only rely on the mosque and nearby streets for taking rest?

A: It is impermissible for a menstruating woman to sit in the mosque or enter Al-Masjid Al-Haram, until she is purified: i.e. the menstruation blood has stopped and she has taken a ritual bath after that. Prophet Muhammad (peace be upon him) forbade menstruating women from entering mosques, as reported in the hadith narrated on the authority of `Aishah (may Allah be pleased with her) who said: "The Messenger of Allah (peace be upon him) came while

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the houses of some of his Companions opened out to the mosque and said: [\(Let not the doors of these houses open out to the Masjid \(mosque\).\)](#) Later on, the Messenger of Allah (peace be upon him) entered the mosque and people did not follow his directions, hoping that some concession would be revealed in their favor. So, he came out to them and said: [\(let not the doors of these houses open out to the Masjid \(mosque\). I do not make the Masjid lawful for a menstruating woman and for a Junub \(person in a state of major ceremonial impurity\) to enter.\)](#) Recorded by Abu Dawud

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Fatwa no. 19291

Q: I performed the obligatory Hajj the last year 1416 A.H. We proceeded from `Arafah after sunset of the ninth day, but we did not reach Muzdalifah or spend the night there due to the heavy traffic on the roads leading to Muzdalifah. We continued driving to Muzdalifah with the intention of spending the night there, but we fell asleep at about 1:00 a.m before we reached it. We only arrived after sunrise on the Day of Nahr (Day of Sacrifice, 10th of Dhul-Hijjah, when pilgrims slaughter their sacrificial animals) and we did not stop over, but continued moving to Mina.

I hope you will elaborate on the legal ruling of what we did. Are we obligated to take any further act? May Allah reward you with the best reward and keep you safe!

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A: You are obligated to offer Dam (atonement required of a pilgrim for a wilful violation of a prohibition or obligation while in the ceremonial state for Hajj and `Umrah) because you neglected an obligatory rite of Hajj by sleeping and failing to pass the night in Muzdalifah. It was obligatory on you to keep on moving to Muzdalifah to pass the night of the Day of Nahr (Sacrifice, 10th of Dhul-Hijjah, when pilgrims slaughter their sacrificial animals) there in accordance with the direction of Prophet Muhammad (peace be upon him): [\(Whoever offers this Salah \(Prayer\) with us and stands with us until we move on, and had stood before that in `Arafah by night or by day, has successfully completed their Hajj.\)](#) Recorded by Imam Ahmad and by the four compilers of Sunan (Hadith compilations classified by jurisprudential themes). Almighty Allah says: [\(Remember Allah \(by glorifying His Praises, i.e. prayers and invocations, etc.\) at the Mash'ar-il-Haram.\)](#)

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Fatwa no. 17825

Q: Some inquirers from among the people of `Ar`ar asked us about a number of mistakes they committed while performing the obligatory Hajj this year. It happened that they moved from `Arafat after Maghrib (sunset) and did not pass by Muzdalifah or stop over by it. They

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directly headed to stone Jamrat-ul-`Aqabah (the closest pillar to Makkah). Then, they went to the the Sacred House of Allah (Al-Ka`bah) and performed Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) and made Sa`y (going between Safa and Marwah during Hajj and `Umrah) before midnight. However, some of them noticed that Al-Haram (the Sacred Mosque in Makkah) was empty of people. So, a woman and her son inquired from an Imam (the one who leads congregational Prayer) of a mosque near Al-Haram about this matter and he gave her a fatwa that she had to return and spend the night in Muzdalifah and throw the pebbles of Al-Jamrah Al-Kubra (largest pillar; Jamrat-ul-`Aqabah) at its due time and after that she would perform Tawaf-ul-Ifadah. The woman and her son informed those with them, but they did not respond. So, she decided to return to Muzdalifah and passed the night there and completed her Hajj as she was advised.

We hope you will give us a fatwa regarding those who neglected passing the night in Muzdalifah, throwing the pebbles of Jamrat-ul-`Aqabah and performing Tawaf-ul-Ifadah and Sa`y before midnight.

A: Those who did not spend the night in Muzdalifah without a legal excuse and threw the pebbles of Jamrat-ul-`Aqabah (the closest pillar to Makkah) before midnight are required to offer two Fidyahs (ransoms): one for not spending the night in Muzdalifah without a legal excuse, and another one for throwing the pebbles before midnight.

As for performing Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) before midnight, it should be repeated; those pilgrims should return to Makkah at anytime and perform it, but it is better to hasten to do so as soon as possible. Moreover, whoever among them had sexual intercourse before repeating the Tawaf must offer Fidyah (ransom) which is a sacrifice meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) to be slaughtered in Makkah and its meat be distributed among the poor. They should also repent to Almighty Allah for the sin they had committed. As for those who returned and passed the night in Muzdalifah, threw the pebbles of the Jamarat (stone pillars marking the pebble-throwing area, Jamrat-ul-`Aqabah being the closest to Makkah) and performed the Tawaf

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after midnight, they are not obligate to take any further action.

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The first question of Fatwa no. (19018)

Q 1: Someone performed Hajj to the Sacred House of Allah (Al-Ka`bah) and says that he left Muzdalifah in the first third of night, at approximately 10 p.m., because he had women with him. What is incumbent upon all of them, may Allah reward you?

A 1: Whoever leaves Muzdalifah before midnight without a legal excuse, such as illness, has not fulfilled the obligation of spending the night there and must slaughter a sheep in Makkah meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims). It should be distributed among the poor within the Sacred Precincts. This is because the least time required to fulfill the obligation of spending the night in Muzdalifah is until midnight, as the Prophet (peace be upon him) did not permit the weak persons to leave Muzdalifah until after midnight.

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Fatwa no. 20161

Q: Allah (Glorified and Exalted be He) helped me perform Hajj to His Sacred House (Al-Ka`bah) this year, but something happened during this Hajj that disturbed me greatly. When we left `Arafah on the ninth day and moved to Muzdalifah, we arrived in it at 10:30 p.m. We shortened and combined Maghrib (Sunset) and `Isha' (Night) Prayers.

I wanted to spend the night in Muzdalifah till dawn, but my husband and some others who had women with them insisted on moving from Muzdalifah at midnight because they had women with them who are weak, and therefore excused. We arrived in Mina at 1:00 a.m. and threw pebbles at Jamrat-ul-`Aqabah (the closest pebble-throwing area to Makkah) at 1:15 a.m. I was concerned with our having left Muzdalifah, thinking whether it was right or not. I asked several shaykhs about this, and my husband did as well, but they told us that our action is correct and valid.

Then, a shaykh named Salih Al-Ghazaly told us that we had to assume Ihram (ritual state for Hajj or `Umrah) anew by putting on Ihram clothing and repeat throwing the pebbles (at the pebble-throwing area during Hajj). That was on the first day of `Eid-ul-Adha (the Festival of the Sacrifice). It is known that women need not wear a specific garment in Hajj, so my husband put on his Ihram garment again and we both made intentions to enter the state of Ihram. Then, we went on that day, 10th of Dhul-Hijjah, and threw pebbles at Jamrat-ul-`Aqabah and performed Tahallul (removal of the ritual state for Hajj and `Umrah) according to what the shaykh told us. Also, he said that each of us should offer Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and `Umrah).

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We postponed offering the Dam until we ask and be sure whether it is obligatory on us or not. Is our departure from Muzdalifah at midnight correct? Is our throwing pebbles at Jamrat-ul-`Aqabah at 1:15 a.m. correct? Is our concern with asking and knowing the answer, and my husband being keen to inform me of the answer regarded as exaggeration, dispute, or sin during Hajj? Is our second act of repeating Ihram, throwing pebbles at Jamrat-ul-`Aqabah, and Tahallul regarded as a sin? Should we offer Kaffarah (expiation)? Is our Hajj invalid and must we repeat it?

A: Spending the night in Muzdalifah is one of the obligations of Hajj. It is fulfilled by remaining there most of the night. Therefore, since you left Muzdalifah at 12:00, as you mentioned, you did nothing wrong because it is the middle of the night and there is no harm in moving from Muzdalifah after midnight for the weak of women and others.

Moreover, your throwing pebbles at Jamrat-ul-`Aqabah at the time that you mentioned is right and valid. It is permissible for the weak of women, old-aged, and those with them to throw pebbles in the last half of the night on the Day of Nahr (Sacrifice, 10th of Dhul-Hijjah, when pilgrims slaughter their sacrificial animals) to avoid the crowds and any difficulties. As for wearing the Ihram clothing again after the first Tahallul and repeating the throwing of pebbles at Jamrat-ul-`Aqabah, all of this is

overlooked and there is neither sin nor Kaffarah required of you. This is because the first Tahallul is fulfilled by throwing the pebbles at

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Jamrat-ul-`Aqabah, shaving or shortening the hair. Also, asking about matters of your faith in order to know a legal ruling is not considered exaggeration, dispute, or sin in Hajj. This is permissible so that Muslims can be aware of their Islamic duties and carry out Allah's Commands as they should be. However, you should only consult trustworthy and knowledgeable people regarding matters of faith and life. Allah (Exalted be He) says: [﴿So ask the people of the Reminder, if you do not know.﴾](#)

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Fatwa no. 20978

Q: A man, three of his neighbors, and their mothers went to perform Hajj. On the ninth day of Dhul-Hijjah, they were in Mina searching for a place to camp in. They had their tents and supplies, and they kept searching but they did not find a place to pitch their tent. There were women with them who needed restrooms close to the tent, and they were prevented from camping at some places. So, they remained in their car until the next day. Then, they went to `Arafah and remained there the whole day until

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sunset, but they could not proceed with the first groups due to the crowd. They waited until the crowd decreased because they had elderly people with them so that they left the bounds of `Arafah shortly before midnight. They passed by Muzdalifah and did not spend the night there because they had elderly people with them. They continued moving and arrived in Mina while the Adhan (call to Prayer) of Fajr (Dawn) Prayer was being announced. They threw the pebbles at the Jamarat (stone pillars marking the pebble-throwing areas, Jamrat-ul-`Aqabah being the closest to Makkah) and moved to Makkah. After returning from Makkah, they did not find a place to stay in. They kept searching, but they were exhausted and fell asleep outside the sign marking the border of Makkah. Their place was not contiguous with other tents; it was about 3 km away. They remained in that place and completed the rites of Hajj; however, these pilgrims were unaware that they had to spend most of the night in Mina though they did not find a place there and there were sick men and women with them.

What should they do to compensate for not spending the night in Muzdalifah? Also, what is obligatory on them to do for not spending the night in Mina during Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah), considering what was mentioned? Is there harm in their having offered Maghrib (Sunset) and `Isha' (Night) Prayers while they were at the border of `Arafah shortly before midnight?

A: If the case is as mentioned, there is nothing wrong with what these pilgrims did. Their Hajj is valid, In sha'a-Allah (if Allah wills). They are exempted from spending the night in Muzdalifah because they were not able to reach it until after midnight, and they left it as it is allowable for the weak and those with them to leave Muzdalifah after midnight. Also, there is nothing wrong

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in their having camped outside of Mina during the Days of Tashriq because they did not find a place even after searching.

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Fatwa no. (20748)

Q 1: I performed the obligatory Hajj with my family the last year, 1418 A.H. but some things happened and I do not know whether they are right or not.

We left `Arafah after standing there at 10 p.m. and entered Muzdalifah at 12 midnight. However, we left it at 12.30 by order of my father and returned to a house we rented in Makkah because my mother had a migraine attack; however, the rest of the family were fine. Are we charged with something due to our leaving Muzdalifah before Fajr (Dawn) Prayer?

A 1: It is permissible to proceed from Muzdalifah after midnight for the excused, such as the sick, the old and the young and those with them to avoid the hardship. As for the healthy, it is better for them to stay in Muzdalifah until after Fajr (Dawn) Prayer. However, there is nothing wrong with your having gone

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to Makkah.

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Q 2: After we returned home from Muzdalifah at 3 a.m. in the morning, my father and brothers went to throw the pebbles at Jamrat-ul-`Aqabah (the closest pebble-throwing area to Makkah). My mother and I authorized them to throw the pebbles on our behalf. They finished throwing the pebbles shortly before or along with the Adhan (call to Prayer) for Fajr (Dawn) Prayer. Is their throwing the pebbles at Jamrat-ul-`Aqabah before sunrise valid or not?

A: It is permissible to throw the pebbles at Jamrat-ul-`Aqabah after midnight of the Day of Nahr (Sacrifice, 10th of Dhul-Hijjah, when pilgrims slaughter their sacrificial animals). Also, it is permissible for the incapable persons to authorize someone to throw on their behalf. However, it is better for the capable persons to throw on the day of `Eid-ul-Adha (the Festival of the Sacrifice) after sunrise following the example of the Prophet (peace be upon him).

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Q 3: In the first of the nights of Mina, my father and brothers slept after performing 'Isha' (Night) Prayer in our home in Makkah. I tried to wake them up, but it took some time. After they woke up we had dinner and went to perform Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) at 11 p.m. that night. We completed the Tawaf at 1 a.m. in the morning and left the Haram (all areas within the Sacred Sanctuary of Makkah). Our brother stayed behind under the pretext of bringing Zamzam water, but actually he went to smoke. We along with his wife waited for him in the courtyard of the Haram till 2 a.m. in the morning. We searched for him and found him at our doorstep at 2.30 a.m. We all then went to Mina but the road was overcrowded with cars, consequently, we could not enter Mina until 4.20 a.m. that morning. We remained there and did not sleep until 4.50.

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Our father then ordered us to return to our home in Makkah. Is this counted as an overnight stay in Mina? Must we expiate by offering Dam (sacrificial animal offered as an atonement) because we were late entering Mina?

A: Spending the night in Mina during the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) is among the obligations of Hajj. It is not permissible to neglect it except for pilgrims with valid excuses. The least time for discharging the obligation is to remain until midnight. A pilgrim who leaves without an excuse will be charged with a sacrifice. If a pilgrim arrives there at midnight and remains there till dawn, it counts as sufficient.

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Q 4: During Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj), my father and I were counting the rounds of Tawaf (circumambulation of the Ka`bah). After we finished, my father said that we had performed seven rounds, but I said that they were only six. He was adamant that it was seven, then we left the Haram (all areas within the Sacred Sanctuary of Makkah) because my father insisted. Is this Tawaf valid or not?

A: Anyone who doubts the number of the rounds of Tawaf should build on certainty, which is the least number and complete what is doubted to be missing. Accordingly, you should repeat the Tawaf which you did not complete.

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Fatwa no. (15995)

Q: Please, explain the right way of shaving in Hajj and `Umrah (lesser pilgrimage). Should it

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be done by razor or an electric shaver; which is better? Are they the same? Please, advise us!

A: The point is to shave or shorten the hair regardless of the type of instrument used. It should be noted that shaving is better, i.e. to remove the hair with a razor and the like. It was authentically reported that the Prophet (peace be upon him) supplicated three times for forgiveness and mercy of those who shave their hair and only once for those who merely shorten their hair.

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The second question of Fatwa no. 16418

Q 2: I performed `Umrah (lesser pilgrimage) this year but I am uncertain of the matter of shortening the hair. I heard some people saying that it is impermissible to shorten hair from one side only or for example from the right and the left side only. I left the Masjid (mosque) because of this debate. I took off Ihram (clothing worn during the ritual state for Hajj and `Umrah) and put on my usual clothes before I shortened my hair. What is the ruling on this case?

A: If the case is as you mentioned that you shortened your hair according to the manner that is Mashru` (Islamically prescribed) and then assumed Tahallul. The Wajib (obligatory) is to shorten all the hair. On the other hand, there is nothing wrong with wearing your usual clothes before shortening your hair out of ignorance.

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The first question of Fatwa no. (16485)

Q 1: If someone living in Jeddah performs `Umrah (lesser pilgrimage) and does not shave their head except in Jeddah. What is the ruling on that?

A 1: There is no harm on performing the rite of shaving the head during Hajj or `Umrah (lesser pilgrimage) anyplace outside Al-Haram (all areas within the Sacred Sanctuary of Makkah) or inside it. During `Umrah, however, a pilgrim does not disengage from Ihram (ritual state for Hajj or `Umrah) unless he shaves off or shortens his hair. During Hajj, if a pilgrim stones the Jamrah (stone pillar marking the pebble-throwing area) and performs Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) and Sa`y (going between Safa and Marwah during Hajj and `Umrah), he should not have sexual intercourse with his wife until he shaves off or shortens his hair.

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The second question of Fatwa no. (17777)

Q 2: A man from Al-Ta'if performed `Umrah (lesser pilgrimage) and then returned to Al-Ta'if ; however, he did not shave off his hair until he returned to Al-Ta'if. This happened 5 years ago, and when he asked one of the seekers of knowledge he was told that he is committed to offer Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and `Umrah) for each `Umrah because Al-Ta'if is not a place for discontinuing the ritual state for Hajj and `Umrah; rather, the place for this is Makkah.

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A 2: Shaving or shortening the hair during Hajj or `Umrah (lesser pilgrimage) is permissible anywhere. The mentioned above Fatwa that shaving off or shortening the hair must be within Al-Haram (all areas within the Sacred Sanctuary of Makkah) is incorrect.

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The first question of Fatwa no. 17783

Q 1: What is the ruling on forgetting to shave one's head after completing the rituals of Hajj and remembering it only after a long time?

A: Shaving or shortening the hair is one of the obligatory rituals of Hajj and `Umrah. A pilgrim who forgets to shave or shorten the hair has to do so if it is remembered afterward. If the pilgrim engages in sexual intercourse before shaving or shortening the hair, it is required to offer a Fidyah (ransom, i.e., sacrificial animal), which is to slaughter a sheep in Makkah and distribute its meat to the poor in the Haram (all areas within the Sacred Sanctuary of Makkah). This is because without it, major Tahallul (final removal of the ritual state for Hajj and `Umrah, after performing the final obligatory circumambulation of the Ka`bah for Hajj) cannot be complete in Hajj; while engaging in sexual intercourse before it necessitates offering a Fidyah. The same applies to `Umrah; without it Tahallul after finishing `Umrah cannot be fulfilled.

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The first and third question of Fatwa no. (17832)

Q 1: In the past, whenever one of us offered Hajj, we would ignorantly cut a little hair from the front and the back part of our head and on the first day stone Jamrat-ul-`Aqabah (the closest pebble-throwing area to Makkah) to disengage from Ihram (ritual state for Hajj or `Umrah) . In fact, I did so before my marriage. Then, two years later I got married, praise be to Allah, but I was told that I was still Muhrim (pilgrim in the ritual state for Hajj and `Umrah) and that my marriage contract was null and void. So, according to them, I must repeat the contract of marriage because shaving off or shortening the hair is a must for discontinuing the state of Ihram of Hajj or `Umrah (lesser pilgrimage). Is this correct?

A 1: It is obligatory to shorten all of the hair of the head from all sides. As for what you previously did out of ignorance, there is nothing wrong with you and the marriage is valid.

Q 2: A young man performed the obligatory Hajj with us. He stoned Jamrat-ul-`Aqabah (the closest pebble-throwing area to Makkah) on the first day and did not perform Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj). He remained in Mina the rest of the days of Hajj and did not stone the Jamrat (stone pillars marking the pebble-throwing area, Jamrat-ul-`Aqabah being the closest to Makkah) himself but he authorized someone to stone on his behalf. His excuse was that he had a psychological illness which affected him from time to time. I should mention that he performed Tawaf-ul-Qudum (circumambulation of the Ka`bah on arrival in Makkah) and he was offering Ifrad Hajj (performing Hajj only) and stood in `Arafah. We tried to convince him to perform Tawaf-ul-Ifadah, even if he had to be carried on a stretcher because it is a pillar of Hajj, as known; but he refused to enter Al-Haram (the Sacred Mosque in Makkah) due to his illness. He then returned home which is outside the Miqat (site for entering the ritual state for Hajj or `Umrah), and his feelings of fear vanished away.

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The next week he returned, assumed Ihram (ritual state for Hajj or `Umrah) and performed Tawaf-ul-Ifadah. He did not commit any of the prohibitions of Ihram, until he performed Tawaf (circumambulation of the Ka`bah) and the major Tahallul (final removal of the ritual state for Hajj and `Umrah, after performing the final obligatory circumambulation of the Ka`bah for Hajj). Is his Hajj valid, especially because what occurred was involuntary due to his severe illness which we knew about?

A 2: If the reality is as mentioned, then nothing is required from this young man as long as he performed the Sa`y (going between Safa and Marwah during Hajj and `Umrah) with Tawaf-ul-Qudum (circumambulation of the Ka`bah on arrival in Makkah) or Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) because he did what was obligatory on him.

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The third question of Fatwa no. (20088)

Q 3: A man came to Jeddah and on the next day he went to perform the first `Umrah (lesser pilgrimage) in his life. He went with a relative and performed the `Umrah. After we finished the Sa`y (going between Safa and Marwah during Hajj and `Umrah) I said to him, "Will we shave off or shorten the hair? He said, "We will shave it off at home. When we returned home, we forgot to have our hair cut and took off the Ihram (clothing worn during the ritual state for Hajj and `Umrah). What is required from us? May Allah reward you with the best!

A 3: If a pilgrim forgets to shave or shorten his hair and performs the Tawaf (circumambulation of the Ka`bah) and Sa`y (going between Safa and Marwah during Hajj and `Umrah) but wears his regular clothing before shaving or shortening the hair, it is obligatory on him to take off his clothes when he remembers

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and put on the garment of Ihram. Then, he should shave his head or shorten his hair and wear his clothes and nothing is required from him. There is nothing wrong with him because he is excused due to forgetfulness.

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The second question of Fatwa no. (21426)

Q 2: My father performed Hajj three times, but he never shaved off or shortened his hair completely. He would cut some hairs from the sides of his head with scissors. Is his Hajj valid? Is he committed to something? May Allah reward you with the best and protect you!

A 2: It is obligatory on a pilgrim who wishes to remove the ritual state of `Umrah (lesser pilgrimage) or Hajj to shorten all the hair of his head. Allah (Exalted be He) says: [﴿\(some\) having your heads shaved, and \(some\) having your head hair cut short﴾](#) We are ordered to follow the example of the Prophet (peace be upon him). It was authentically reported that the Prophet (peace be upon him) said in Farewell Hajj: [﴿Take your \(Hajj\) rites from me.﴾](#) He ordered shaving off or shortening the hair. As for what your father did, it is forgiven, in sha'a-Allah (if Allah wills) due to the well-known dispute among the people of knowledge in this regard. However, in the future, he should shorten his hair completely whether in Hajj or `Umrah; but shaving

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is best according to what was authentically reported in the Two Sahih(authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that the Prophet (peace be upon him) supplicated for those who shave off their hair three times and said after that: [﴿And those who shorten.﴾](#) May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fifth question of Fatwa no. (16370)

Q 5: A woman offered `Umrah (lesser pilgrimage) and performed Tawaf (circumambulation of the Ka`bah) and Sa`y (going between Safa and Marwah during Hajj and `Umrah), but she did not shorten her hair. She returned home, bathed and wore perfume. Two weeks later, she remembered that she did not shorten her hair, so she shortened it. What is the ruling on this act?

A 5: A: What this woman did is valid and she is excused due to forgetfulness in all she did before shortening her hair. This includes all the prohibitions of Ihram (ritual state for Hajj or `Umrah) except sexual intercourse, which if she had relations before shortening her hair, she will have to slaughter a sheep in Makkah and distribute it among the poor people of Al-Haram (the Sacred Precincts of Makkah).

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The first question of Fatwa no. (20979)

Q 1: My wife and I performed `Umrah (lesser pilgrimage) and after that I shaved off my hair. Then, we went to Jeddah that same night but my wife did not remember that she had not shortened her hair until `Asr (Afternoon) Prayer on the next day when she shortened it. However, we most likely had sexual intercourse before she shortened her hair. Is there any compensation due from her? Please reply, may Allah reward you with the best!

A 1: This woman fulfilled what is obligatory on her as she shortened her hair when she remembered, but it remains that she must slaughter a sheep meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) in Makkah and distribute it among poor people. This is because it most likely that sexual intercourse took place before she disengaged from Ihram by shortening the hair. However, the `Umrah is valid.

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Fatwa no. (15864)

Q: I performed the rites of `Umrah (lesser pilgrimage) during the last ten days of the blessed month of Ramadan in 1214 A.H.; however, I was not fully aware of these rites! I did not start the Tawaf (circumambulation of the Ka`bah) from Al-Hajar Al-Aswad (the Black Stone in a corner of the Ka`bah), but from the Yemeni Corner (southern corner of the Ka`bah facing Yemen). I was ignorant of the conditions and the obligations, but I completed all the rites correctly, in sha'a-Allah (if Allah wills). Then, few days later, I read that it is incumbent to begin the Tawaf from Al-Hajar Al-Aswad. Please, explain what the consequences are for doing this? Is my `Umrah incomplete, because I was ignorant of where to begin Tawaf? Please reply, may Allah safeguard you!

A: What the questioner did of starting with the Yemeni Corner (southern corner of the Ka`bah facing Yemen) is wrong because the beginning of Tawaf should be from Al-Hajar Al-Aswad (the Black Stone in a corner of the Ka`bah). However, this mistake does not affect the validity of Tawaf because it includes some increase in the first round, and it is valid if he completed the seventh round to Al-Hajar Al-Aswad.

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The first and second questions of Fatwa no. 17953

Q 1: Is Idtiba` (uncovering the right shoulder) during Tawaf (circumambulation of the Ka`bah) an act of Sunnah (supererogatory act of worship following the example of the Prophet? What if a pilgrim forgets to do it?

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Does kissing Al-Hajar Al-Aswad (the Black Stone in a corner of the Ka`bah) suffice for saying: "Bismillah (In the Name of Allah)" and "Allahu Akbar (Allah is the Greatest)"? A pilgrim forgot to say them and only kissed Al-Hajar Al-Aswad, then he remembered after passing it and said them while going to Maqam Ibrahim (the Station of Ibrahim). What is required of him?

A: Idtiba` is a Muhrim (pilgrim in the ritual state for Hajj and `Umrah) putting the middle of his garment under his right armpit and both ends of the garment on his left shoulder while keeping his right shoulder and upper arm uncovered. It is an act of Sunnah in the first Tawaf when the pilgrim first arrives in Makkah. It constitutes the Tawaf of `Umrah for a Mutamatti` (pilgrim performing `Umrah during the months of Hajj, followed by Hajj in the same year with a break in between), and Tawaf-ul-Qudum (circumambulation of the Ka`bah on arrival in Makkah) for a Qarin (pilgrim combining Hajj and `Umrah without a break in between) or a Mufrid (pilgrim performing Hajj only). If a pilgrim forgets it, there is nothing required of him and the same applies if he forgets Takbir (saying: "Allahu Akbar [Allah is the Greatest]") or Tasmiyah (saying, "Bismillah [In the Name of Allah]") at the beginning of Tawaf, because Takbir, Dhikr (Remembrance of Allah) and Du`a (supplication) during Tawaf and Sa`y (going between Safa and Marwah during Hajj and `Umrah) are acts of Sunnah that are not obligatory. However, it is obligatory to perform Tawaf or Sa`y while the intention of doing it is resolved from the beginning of the ritual.

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Q 2: I slaughtered a sacrificial animal as Fidyah (ransom) following a Fatwa that reached me. I slaughtered it in one of the slaughterhouses of Makkah , specifically in Al-Masfalah, and I distributed the meat among the poor there. Is this considered distributing the meat among the poor people of Al-Haram (all areas within the Sacred Sanctuary of Makkah)? Are the poor of Al-Haram considered the poor of Makkah? I did not take anything from it, but I gave to some relatives living in Makkah . I visited them and they prepared food from it and I ate with them. Am I committed to something for eating this meat with them? Moreover, if a pilgrim offers Fidyah (ransom), is his Hajj incomplete? Is there a Hajj required from him after that?

A 2: A sacrificial animal which is slaughtered for having committed a prohibited act or omitting an obligation should be distributed among

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the poor of Al-Haram (all areas within the Sacred Sanctuary of Makkah) They are the poor within the boundaries of Makkah whether inside or outside Makkah ;whether they are residents in Makkah or visitors. Whoever offers this ransom should not eat from the meat of the sacrificial animal because it is an expiation.

As for the ransom of Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between), Qiran Hajj (combining Hajj and `Umrah without a break in between) or voluntary sacrifices, there is no harm in eating from them. Allah (Exalted be He) says: [﴿Then, when they are down on their sides \(after slaughter\), eat thereof, and feed the needy who does not ask \(men\), and the beggar who asks \(men\).﴾](#)

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The first question of Fatwa no. 21169

Q 1: Should a pilgrim after Tawaf-ul-Wada` (circumambulating the Ka`bah on leaving Makkah) or any supererogatory Tawaf offer Salat-ul-Tawaf (two-unit-Prayer performed after circumambulating the Ka`bah)? Is saying Takbir (saying: "Allahu Akbar [Allah is the Greatest]") when coming in line with Al-Hajar Al-Aswad (the Black Stone in a corner of the Ka`bah) after the seventh round of Tawaf an act of Sunnah? Is Du`a' (supplication) after the seventh round of Sa`y (going between Safa and Marwah during Hajj and `Umrah) an act of Sunnah?

A: Yes, a pilgrim should offer Salat-ul-Tawaf after Tawaf-ul-Wada` or a supererogatory Tawaf. A worshipper may recite Surah Al-Kafirun

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in the first Rak`ah (unit of Prayer), and Surah Al-Ikhlās in the second Rak`ah, after reciting Al-Fatihah (Opening Chapter of the Qur'an). Malik ibn Anas (may Allah be pleased with him) said: [I heard that when the Messenger of Allah \(peace be upon him\) finished his Tawaf, he would pray two Rak`ahs, and when he \(peace be upon him\) wanted to go to Safa and Marwah, he would touch Al-Hajar Al-Aswad before he left.](#) As for the last part of the question, it was not authentically reported that the Messenger of Allah (peace be upon him) stood after finishing the seventh round of Sa`y and supplicated.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 13940

Q: What is the ruling if a woman menstruates before performing Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj), in spite of her taking menstruation-prevention pills? It should be added that after she returned home her husband had sexual intercourse with her. She offered Hajj before in 1409 A.H. and she works in Najran in the Kingdom. Can she perform Tawaf-ul-Ifadah next year or at any time? Is she required to perform only Tawaf or perform Tawaf along with offering Dam (sacrificial animal offered as an atonement)? Does offering Dam suffice? Or is there nothing required of her? Answer me, may Allah reward you with the best.

A: It is obligatory for her to return to Makkah to make up for Tawaf-ul-Ifadah because it is a Rukn (integral pillar) of

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Hajj that cannot be waived under any circumstance. In addition, she is obliged to slaughter a sheep meeting the same conditions of Ud-hiyah (sacrificial animal offered by non-pilgrims) in Makkah and distribute its meat among the poor for having intercourse before Tawaf-ul-Ifadah.

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Fatwa no. 15843

Q: Someone offered Hajj and did not perform Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj).

A: If a Muslim offers Hajj but does not perform Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj), their Hajj, though valid, is incomplete. They must perform Tawaf-ul-Ifadah and Sa`y (going between Al-Safa and Al-Marwah). If the questioner did not perform that Tawaf, he would have to return to Makkah and offer Tawaf and perform the Sa`y between Al-Safa and Al-Marwah at anytime that he can go to Makkah. If he had sexual intercourse with his wife during that time, he would be committed to slaughtering a Fidyah (ransom) in Makkah meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) or one seventh of a camel or a cow and distribute it among the poor people of Al-Haram. If he cannot do that, he should fast ten days. However, he is now not in a state of Ihram (ritual state for Hajj or `Umrah) because he disengaged from it by throwing the Jamarat (stone pillars marking the pebble-throwing area, Jamrat-ul-`Aqabah being the closest to Makkah) and shortening the hair of his head. Moreover, he is required to avoid sleeping with his wife until he performs Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) with the intention of the previous Hajj and with his normal clothes because he has done the first Tahallul (removal of the ritual state for Hajj and `Umrah) by throwing the Jamarat

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on the day of `Eid (the festival day) or shortening the hair. He is only prohibited to approach women until he does Tawaf-ul-Ifadah and performs the Sa`y between Al-Safa and Al-Marwah for seven rounds.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fifth question of fatwa no. 16407

Q 5: One of my friends told me that there is a Hadith that indicates that if a pilgrim observes the first Tahallul (removal of the ritual state for Hajj and `Umrah) but the sun sets before they perform Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj), it is obligatory on them to wear the Ihram (clothing worn during the ritual state for Hajj and `Umrah) and return to the state of Ihram (ritual state for Hajj or `Umrah) as they were. We hope that you will illustrate this.

A: The Hadith that you have mentioned is narrated by Um Salamah. However, Al-Nawawwy mentioned that scholars agreed that it is inapplicable because it's Isnad (chain of narrators) is weak.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 15428

Q: I performed Hajj in 1410 A.H. Since I am illiterate, I performed the rituals of Hajj as people told me. I assumed Ihram (ritual state for Hajj or `Umrah) from the Miqat (site for entering the ritual state for Hajj or `Umrah), and performed Tawaf (circumambulation the Ka`bah) and Sa`y (going between Safa and Marwah during Hajj and `Umrah).

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I also spent the night at Mina where I offered Fajr (Dawn) Prayer on the 9th of Dhul-Hijjah then I went to `Arafah and stayed there until I proceeded with the pilgrims from `Arafah to Muzdalifah after sunset. We headed to Muzdalifah where we spent the night of `Eid-ul-Adha (the Festival of the Sacrifice) and collected the pebbles. We went to throw the Jamrat (stone pillars marking the pebble-throwing area, Jamrat-ul-`Aqabah being the closest to Makkah) after Fajr Prayer. I threw the pebbles (at the pebble-throwing area during Hajj), shaved my head, and removed Ihram (clothing worn during the ritual state for Hajj and `Umrah) but did not go to Makkah. On the next day, I threw the pebbles and stayed at Mina and did not go to Makkah.

On the third day, I threw the pebbles and asked a shaykh at Mina whether I should slaughter a Hady (sacrificial animal offered by pilgrims) or not since I performed Ifrad Hajj (performing Hajj only). He replied in the negative. I also asked him about Tawaf-ul-Wada` (circumambulation the Ka`bah on leaving Makkah) and he told me to perform it and leave Makkah. Therefore, I performed it and went to my residence.

Two days later, I asked a fellow brother about how he performed Hajj. He told me that there is Tawaf-ul-Ifadah (final obligatory circumambulation the Ka`bah in Hajj). He asked a shaykh about my case and he told him that my Hajj is incomplete and that offering a Fidyah (ransom), Sawm (Fast), or Sadaqah (voluntary charity) is insufficient and I have to repeat Hajj because I did not perform Tawaf-ul-Ifadah. I look forward to receiving your reply.

A: Your Hajj is valid but you have to return to Makkah as soon as possible to perform Tawaf-ul-Ifadah and then Tawaf-ul-Wada`.

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If you engaged in sexual intercourse with your wife during this period, a sheep should be slaughtered and its meat should be distributed to the poor in Makkah. If you cannot afford to do this, you have to observe Sawm (Fast) for ten days. However, if you did not have sexual intercourse, you have only to perform Tawaf-ul-Ifadah and Tawaf-ul-Wada`.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



The ninth question of fatwa no. 16402

Q 9: Is it obligatory on a Qarin (pilgrim combining Hajj and `Umrah without a break in between) to perform Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) if they performed Tawaf-ul-Qudum (circumambulation of the Ka`bah on arrival in Makkah)?

A: Tawaf-ul-Qudum is not a substitute of Tawaf-ul-Ifadah for a Qarin pilgrim or Mufrid Hajj (performing Hajj only) because it is done at a different time. Moreover, it is a Rukn (integral pillar) and Hajj is incomplete without it. Its time is after standing at `Arafah and moving from Muzdalifah. As for Tawaf-ul-Qudum, it is an act of Sunnah (acts, sayings or approvals of the Prophet): it is the choice of the pilgrim to do it or not.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 15667

Q: I assumed Ihram with my mother from the Miqat (site for entering the ritual state for Hajj or `Umrah) of as-Sa`diyyah with intention of offering Hajj

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and `Umrah as Qiran Hajj (combining Hajj and `Umrah without a break in between) in 1413 A.H. We made Tawaf-ul-Qudum (circumambulation of the Ka`bah on arrival in Makkah) and Sa`y (going between Safa and Marwah during Hajj and `Umrah) and went to Mina where we spent the Day of Tarwiyah (8th of Dhul-Hijjah). Then, we went to `Arafah on the day of `Arafah (the ninth day of Dhul-Hijjah), returned to Mina on the Day of Sacrifice (10th of Dhul-Hijjah) and threw Jamrat-ul-`Aqabah (the closest pebble-throwing area to Makkah). After that we slaughtered the Fidyah (ransom) and made Tahallul (removal of the ritual state for Hajj and `Umrah). However, my mother fell ill around the time of `Asr (Afternoon) Prayer of that day and kept getting worse. I threw the three Jamarat (stone pillars marking the pebble-throwing area, Jamrat-ul-`Aqabah being the closest to Makkah) on her behalf on first and second Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah). She got worse and I was worried about her and took her from Mina directly to Jeddah on the second day of Tashriq in the evening after throwing the Jamarat. Therefore, she could not perform Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) and Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah). Now, she is having medical checkups in Jeddah. We live in the suburbs of Al-Baha and she is getting well.

What should be done regarding the Tawaf? We are waiting for your answer in order to complete the rituals of our Hajj. May Allah reward you with the best!

A: It is Wajib (obligatory) on your mother to return to Makkah to perform Tawaf-ul-Ifadah which shall suffice for Tawaf-ul-Wada` if you leave immediately after performing it. May Allah heal her from every ailment!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 19634

Q: Allah Almighty helped me offer Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between) with my father and some of my relatives. We all performed all Hajj rituals except Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) thinking that Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah) would suffice. I suspected the authenticity of that, so I hope that you will direct me regarding that. I should mention that this happened three years ago. Answer us, may Allah reward you and forgive you! We implore Allah to grant you a blessed end and preserve you for Islam and Muslims!

A: If you delayed Tawaf-ul-Ifadah and performed it before leaving Makkah, it would suffice for Tawaf-ul-Wada`. However, if you only performed Tawaf-ul-Wada` and did not have the intention of performing Tawaf-ul-Ifadah, then your Hajj would not be complete unless you do Tawaf-ul-Ifadah. Therefore, you are obliged to return to Makkah to perform Tawaf-ul-Ifadah and Sa`y (going between Safa and Marwah during Hajj and `Umrah) if you were performing Tamattu` Hajj. The same applies to the case of offering Qiran Hajj (combining Hajj and `Umrah without a break in between) or Ifrad Hajj (performing Hajj only) if you did not offer Tawaf-ul-Qudum (circumambulation of the Ka`bah on arrival in Makkah). Furthermore, if any of you had sexual intercourse during this period, it is Wajib (obligatory) on the one who did that to slaughter a Fidyah (ransom) in Makkah which is a sheep meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) and distribute its meat among the poor of the Haram (all areas within the Sacred Sanctuary of Makkah).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17760

Q: I was 18 years old when I performed my first Hajj and, at that time, I was studying in Makkah Al-Mukarramah. At the beginning of Dhul-Hajjah, I worked with pilgrims' guide to be in the service of pilgrims. I assumed my Ihram (ritual state for Hajj or `Umrah) on the morning of the eighth day in Makkah and did not perform Tawaf (circumambulation of the Ka`bah) or Sa`y (going between Safa and Marwah during Hajj and `Umrah). On the ninth day, I remained at `Arafah but I did not spend the night in Muzdalifah owing to my work with the guide. On the tenth day, I threw the Jamarat (stone pillars marking the pebble-throwing area, Jamrat-ul-`Aqabah being the closest to Makkah), shortened my hair and made Tahallul (removal of the ritual state for Hajj and `Umrah). Also, I threw the Jamarat on the eleventh and twelfth day but I did not perform Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) or Sa`y due to ignorance. I left my work with the guide and went to Al-Taif without performing Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah). A few days later, I returned to Makkah because of my study. Then, after two years I concluded my marriage contract and consummated the marriage. I suspected the validity of my Hajj, so I decided to perform Hajj a second time without the intention of repeating the first Hajj. I performed all the pillars and obligatory acts of the second Hajj perfectly. Three years later, I performed Hajj for the third time with my wife. Dear respected Shaykh, what is required of me for the first Hajj? I should mention that I went to Al-Taif at that time to visit my family and returned to Makkah at the end of Dhul-Qa`dah. I passed the Miqat (site for entering the ritual state for Hajj and `Umrah) and did not make Ihram for this Hajj. Is my marriage contract valid?

A: If the case is as mentioned, it is obligatory on you to come to

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Makkah and perform Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) and Sa`y (going between Safa and Marwah during Hajj and `Umrah) for the first Hajj.

If you had sexual intercourse with your wife, it is incumbent on you to observe the ransom which is a sheep meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) to be slaughtered and distributed among the poor people of Al-Haram. If you are unable to do that, you should fast 10 days. There is no harm on you for not spending the night in Muzdalifah because you were committed to your work with the pilgrims guide, as you mentioned. However, the contract of your marriage is valid according to the more correct of the two scholarly opinions because it was concluded after the first Tahallul (removal of the ritual state for Hajj and `Umrah).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



Fatwa no. 18220

Q: I offered Hajj last year and observed all its obligatory acts including Ihram (ritual state for Hajj or `Umrah), Tawaf-ul-Qudum (circumambulation of the Ka`bah on arrival in Makkah) and other acts. I delayed Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) to perform it with Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah) because we live in Makkah Al-Mukarramah. On the twelfth day of Dhul-Hajjah, I fell extremely ill and could not perform the Tawaf. I went home and after I got well I bled for 15 days. Then, after I was pure of my period, I had sexual intercourse with my husband and a few days later I remembered that I did not complete my Hajj. I asked about the ruling on my case and I was told that I have to

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offer `Umrah and perform Tawaf-ul-Ifadah after that. I did what they said but am I charged with anything else?

A: If the reality is what you mentioned, you are required to observe the ransom which is a sheep meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) to be slaughtered and distributed among the poor people of Makkah in expiation of having sexual intercourse before offering Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj). In Sha' Allah (if Allah wills), your Hajj is valid and you are not asked for Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah) for you are from the people of Makkah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of fatwa no. 18254

Q: In sha'a-Allah (if Allah wills), at the beginning of the coming Ramadan I will perform `Umrah (lesser pilgrimage) on behalf of my dead father, may Allah have mercy upon him! Also, my mother will come to perform `Umrah at the same time. However, she is old and disabled. I will push her on a wheelchair during Tawaf (circumambulation of the Ka`bah) and Sa`y (going between Safa and Marwah during Hajj and `Umrah). Are my rituals of the `Umrah valid? Or should I wait until she performs her `Umrah and after that I offer Tawaf and Sa`y of the `Umrah of my father?

A: There is nothing wrong with you pushing the wheelchair of your mother during

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Tawaf (circumambulation of the Ka`bah) and Sa`y (going between Safa and Marwah during Hajj and `Umrah). She has the intention of performing her rituals and you have the intention to perform them on behalf of your father at the same time. The Prophet (peace be upon him) said: [\(The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended.\)](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of fatwa no. 18973

Q 3: A man performed Hajj with his paralyzed mother who cannot move without a wheelchair. They were among a group with a guide. However, they postponed Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) to be performed with Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah). When they went to perform Tawaf-ul-Wada`, they found that pilgrims who are carried and those who move by wheelchairs were prevented from entering Al-Haram. The group was time-bound and they feared missing their group. The man asked a scholar in Al-Haram about that and he told them that there is nothing wrong with them traveling to their country at the time but it is obligatory to return to perform Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) thereafter. He said that they will remain in a state of Ihram (ritual state for Hajj or `Umrah) and they are prevented from sexual intercourse until they perform the Tawaf. The woman returned a week later and offered Tawaf-ul-Ifadah and this was her first Hajj. Is this permissible? What about her son's Hajj? It should be mentioned that he offered the obligatory Hajj a year ago and he could not offer Tawaf-ul-Ifadah because of the conditions of his mother. He traveled to his country and could not return to Makkah. He is married and has children. Answer us, may Allah reward you with the best! May Allah keep

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you for Islam and Muslims and guide your steps!

A: If the woman who left before offering Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) returned to Makkah and performed it, then she has done what is required of her, praise be to Allah. If she stayed in Makkah after offering this Tawaf, she would have to offer Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah) and if she didn't do it, she would be committed to a Fidyah (ransom). Yet, if she traveled immediately after offering Tawaf-ul-Ifadah, there would be nothing upon her. The same applies to her associate who left before offering Tawaf-ul-Ifadah. Also, it is not permissible for him to copulate with his wife until he performs this Tawaf and if he did that, he would be committed to a ransom which is a sheep meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) or one seventh of a camel or a cow to be slaughtered in Makkah and distributed among the poor.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 19414

Q: Five years ago, I performed Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between). On the festival day, I threw Jamrat-ul-`Aqabah (the closest pebble-throwing area to Makkah) on the festival day, slaughtered a Hady (sacrificial animal offered by pilgrims) and made the first Tahallul (removal of the ritual state for Hajj and `Umrah). Then, I threw the three Jamarat (stone pillars marking the pebble-throwing area, Jamrat-ul-`Aqabah being the closest to Makkah) on the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) and went to Al-Masjid Al-Haram, and performed Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah). Then, I returned to Al-Ta'if without offering

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Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) or the Sa`y (going between Safa and Marwah during Hajj and `Umrah). My question is: Is my Hajj valid? What should I do to make up for what is missed?

A: If the case is as you mentioned, you are required to go to Makkah and perform Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) and Sa`y (going between Safa and Marwah during Hajj and `Umrah) after it because both of them are pillars and Hajj cannot stand without them. If you had sexual intercourse during this period, you are charged with a ransom which is slaughtering a sheep in Makkah meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) and distribute it among the needy people in Al-Haram. The same is true for your companions who did the same as you. If you leave after Tawaf-ul-Ifadah, it will be sufficient for Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah) and if you stay, you will have to do Tawaf-ul-Wada`.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 19671

Q: Someone says that he offered Hajj last year but he only performed six rounds of Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj). He says that he would count the rounds by the times of Takbir (saying: "Allahu Akbar [Allah is the Greatest]") in front of Al-Hajar Al-Aswad (the Black Stone in a corner of the Ka`bah) He counted seven times of Takbir but did not notice that he only made six rounds of Tawaf. So, what about the missed round which he unconsciously left when he

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depended on the times of Takbir not on the number of rounds? We hope that you answer this question in order to send it to the questioner, may Allah reward you!

A: Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) is one of the pillars of Hajj and without it Hajj is incomplete. Among the conditions of the validity of this Tawaf is to complete seven rounds of Tawaf and if one round or less is missed, the Tawaf is invalid. Thus, he is obliged to return to Makkah and perform it in full and offer Sa`y (going between Safa and Marwah during Hajj and `Umrah) between Al-Safa and Al-Marwah if he is Mutamatti` (pilgrim performing `Umrah during the months of Hajj, followed by Hajj in the same year with a break in between). Also, he is required to do Sa`y if he is offering Qiran Hajj (combining Hajj and `Umrah without a break in between) or Ifrad Hajj (performing Hajj only) and did not perform the Sa`y with Tawaf-ul-Qudum (circumambulation of the Ka`bah on arrival in Makkah). If he had sexual intercourse before repeating this Tawaf, he is committed to a sheep meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) to be slaughtered in Makkah and distributed among the poor people of Al-Haram.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 16554

Q: Ten years ago, a woman hired me to perform voluntary Hajj on behalf of her mother, whose children had performed Hajj on her behalf previously. She gave me 3000 Riyals. I intended to perform Ifrad Hajj (performing Hajj only) but after I offered Tawaf (circumambulation of the Ka`bah) and Sa`y (going between Safa and Marwah during Hajj and `Umrah) and shortened my hair, I changed my intention to `Umrah. I performed all the rituals of Hajj as being a Mutamatti` (pilgrim performing `Umrah during the months of Hajj, followed by Hajj in the same year with a break in between). I went with three of my friends to perform Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) but we got separated during Tawaf.

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My friends said that they finished the seven rounds, but I still had two rounds to make. However, I did not complete them and went with my friends to perform Sa`y which was also not completed. We did all that in ignorance. I hope that you will consider my case and give me Fatwa (legal opinion issued by a qualified Muslim scholar). Is it obligatory for me to make up for this Hajj or is it valid? May Allah guide you to all that is good.

A: It is obligatory for you to return to Makkah to make up for Tawaf-ul-Ifadah and Sa`y, because Tawaf is a Rukn (integral pillar) of Hajj, which cannot be waived under any circumstance. If you had sexual intercourse with your spouse during this period, you must offer Kaffarah (expiation), which is a sheep meeting the same conditions of Ud-hiyah (sacrificial animal offered by non-pilgrims) to be slaughtered in Makkah and distributed among the poor in the Haram (all areas within the Sacred Sanctuary of Makkah). Or you may participate with a one-seventh share of a Badanah. If you are unable to do that, you should observe Sawm (fast) for ten days. May Allah grant us success.

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Fatwa no. 20342

Q: I went to perform Hajj one year and on the 10th day of Dhul-Hajjah I threw Jamrat-ul-`Aqabah (the closest pebble-throwing area to Makkah). Then, I went to Al-Haram to perform Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) but there was a great crowd. So, I performed the Tawaf on the roof of Al-Haram but at the end of the fourth round of Tawaf I had internal abrasions and I could not complete the seven rounds of Tawaf. Some

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pilgrims suggested that I postpone the Tawaf to Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah) and it will be sufficient. I returned to Mina and on the 12th day I threw the Jamarat (stone pillars marking the pebble-throwing area, Jamrat-ul-`Aqabah being the closest to Makkah) at 12 p.m. owing to the great crowd and after that I went to Al-Haram to perform Tawaf-ul-Wada`. I did not perform seven rounds but I performed only three rounds completing the former four rounds. What is your opinion on this? Is my Hajj valid or not? Answer me.

A: If the case is as mentioned, the Tawaf is invalid. You have to return to Makkah and perform Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) and Sa`y (going between Safa and Marwah during Hajj and `Umrah) if you were Mutamatti` (pilgrim performing `Umrah during the months of Hajj, followed by Hajj in the same year with a break in between). Also, you should perform Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah) if you do not leave immediately after Tawaf-ul-Ifadah. However, if you were offering Qiran Hajj (combining Hajj and `Umrah without a break in between) or Ifrad Hajj (performing Hajj only) and made the Sa`y after Tawaf-ul-Qudum (circumambulation of the Ka`bah on arrival in Makkah), you would not have to offer the Sa`y. Otherwise, you should perform it after Tawaf-ul-Ifadah and make Tawaf-ul-Wada` if you stayed after Tawaf-ul-Ifadah and the Sa`y. If you had sexual intercourse during the time between Hajj and making Tawaf and Sa`y, while you still had to offer it; you are required to slaughter a sheep meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) and distribute it in Makkah among the poor people of Al-Haram. This is because you did not perform the second Tahallul (removal of the ritual state for Hajj and `Umrah).

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Fatwa no. 20367

Q: A man performed only four rounds of Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) and did not ask anyone about that. During the next year, he performed Hajj on behalf of his dead father and offered all the pillars and obligatory acts perfectly. However, he did not perform Tawaf-ul-Ifadah for himself, thinking that its time had elapsed. The question is: Is his Hajj on behalf of his father valid?

A: His Hajj is valid but he has to return to Makkah and perform Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) of his first Hajj and do the Sa`y (going between Safa and Marwah during Hajj and `Umrah). If he is married and copulated with his wife, it is obligatory on him to offer a sheep meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) to be slaughtered in Makkah and distributed among the poor. He should not eat from it. Moreover, it is obligatory on him to stay away from having sexual intercourse with his wife until he performs Tawaf and Sa`y.

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The fourth question of fatwa no. 14768

Q: A woman started her postpartum period after making Ihram (ritual state for Hajj or `Umrah) for Qiran Hajj (combining Hajj and `Umrah without a break in between). She remained confined for 40 days and got out of the confinement period in the month of Muharram. She performed all the acts of Hajj except Tawaf (circumambulation of the Ka`bah) and Sa`y (going between Safa and Marwah during Hajj and `Umrah). She had to

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return to her homeland, Egypt, owing to her husband's work, who was her Mahram (spouse or unmarriageable relative). When the confinement period ended, some Shaykhs gave her a fatwa that she should renew the Ihram because she went beyond the Miqat (site for entering the ritual state for Hajj or `Umrah). She did so and went to Makkah and observed Tawaf and Sa`y for Hajj and `Umrah and did Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj). This happened during the month of Muharram. Is her Hajj valid? Does she have to do anything?

Another woman with the same condition did the same but she was leaving to Jizan where she lives. She got out of confinement during the month of Dhul-Hajjah and she performed the Tawaf, Sa`y and Tawaf-ul-Ifadah in Dhul-Hajjah. Is her Hajj valid and is she committed to anything?

A 4: If she performed Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) and Sa`y (going between Safa and Marwah during Hajj and `Umrah) after being pure of her post partum period and her husband did not have sex with her during that period, then her Tawaf is valid and nothing is due on her. If sexual intercourse took place before the Tawaf, she is charged with a ransom, which is a sheep meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) slaughtered in Makkah and distributed among the poor people of Al-Haram.

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Fatwa no. 15123

Q: I performed Hajj 3 years ago, praise be to Allah. It was Ifrad Hajj (performing Hajj only) and I assumed Ihram (ritual state for Hajj or `Umrah) from the Miqat (site for entering the ritual state for Hajj or `Umrah) in Muharram Valley. I performed two Rak`ahs (units of Prayer) and said Talbiyah (devotional expressions chanted at certain times during Hajj and `Umrah) for Hajj. Then, I went to Makkah and made Tawaf-ul-Qudum (circumambulation around the Ka`bah on arrival in Makkah) and performed two Rak`ahs. I do not remember whether I performed the Sa`y (going between Safa and Marwah during Hajj and `Umrah) or not. On the eighth day I went to Mina and remained there until Fajr (Dawn) Prayer. Then, I moved with the pilgrims to `Arafah where I stayed until sunset. Then, I moved to Muzdalifah and stayed in it until Fajr Prayer. I went to throw Jamarat (stone pillars at which pebbles are thrown during Hajj) and threw Jamrat-ul-`Aqabah (the closest pebble-throwing area to Makkah) and shaved my head. I do not remember whether I performed Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) and Sa`y or not. I stayed the last three days in Mina to throw the Jamarat and after that I went to Makkah and performed Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah). Explain to me, may Allah reward you with the best, if I have to complete what I missed of Hajj to rid myself of the doubts? Is it obligatory on me to slaughter a sheep? Should I pay it to one poor person or to more? I want to repeat the Hajj, is this permissible? Which is better; to perform Ifrad Hajj (performing Hajj only), Qiran Hajj (combining Hajj and `Umrah simultaneously) or Tamattu` Hajj (combining Hajj and `Umrah with a break in between), in place of my first Hajj? Answer me, may Allah reward you with the best on me and Muslims!

A: You have to perform Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) and Sa`y (going between Safa and Marwah during Hajj and `Umrah). In addition, if you had sexual intercourse with your wife during this period, you are committed to Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and `Umrah).

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Moreover, you should not approach your wife until you perform Tawaf and Sa`y. If you remain in Makkah after Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) and Sa`y, it is obligatory to perform Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah) because the Tawaf you performed previously was misplaced. It was done before Tawaf-ul-Ifadah and the Sa`y. Also, you should repent to Allah for delaying seeking the fatwa throughout this long period. By doing so, your Hajj will be valid. If you want to perform Hajj another time, it is better for you to perform Tamattu` Hajj by performing `Umrah during the months of Hajj. Then, after finishing it, you assume Ihram (ritual state for Hajj or `Umrah) for Hajj on the eighth day with pilgrims. However, there is nothing wrong with performing Ifrad Hajj (performing Hajj only) or Qiran Hajj (combining Hajj and `Umrah without a break in between). However, if you perform Tamattu` Hajj or Qiran Hajj, you will be charged with a Hady (sacrificial animal offered by pilgrims) to be slaughtered

in the festival day or during the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) in Makkah. Allah Almighty knows best!

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Fatwa no. 19342

Q: I performed Hajj last year and after I finished Hajj and returned to my country, I doubted that I did not complete Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj). I thought that my Tawaf lacked one round. However, I completed all the rituals of Hajj, praise be to Allah Almighty. What is obligatory on me?

A: If you had this doubt while performing Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka`bah in Hajj),

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it would be obligatory on you to repeat it. If you raised this doubt after the Tawaf or when you returned to your country, you should cast it down and your Tawaf is valid, in sha'a-Allah (if Allah wills).

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Fatwa no. 20260

Q: I performed Hajj this year and on the morning of the day of `Eid-ul-Adha (the Festival of the Sacrifice) I went to throw the pebbles at Jamrat-ul-`Aqabah (the closest pebble-throwing area to Makkah). Then I went to Makkah to perform Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj). I found a great crowd around the Ka`bah and I saw people make Tawaf on the roof of the Masjid and on the first floor. I went up to the first floor and performed the seven rounds of Tawaf. I told an Imam (the one who leads congregational Prayer) about what I did but he said that performing Tawaf on the roof of the Masjid is not permissible. He said that my Tawaf is invalid and my Hajj too. Dear respected Shaykh, guide us. May Allah be merciful to you.

A: Your Tawaf and Hajj are valid, In sha'a-Allah (if Allah wills). It is permissible to offer Tawaf on the roof of the Masjid and all its floors, all thanks and praise be to Allah, especially when there is a great crowd.

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Fatwa no. 13966

Q: I performed Hajj one year but I found out after a long time that I performed the Tawaf (circumambulation around the Ka`bah) within Hijr Isma`il (short semi-circular wall adjacent to the Ka`bah and considered part of it), and not around it. I do not remember whether it was during an obligatory or non-obligatory Tawaf (circumambulation around the Ka`bah). Then, two years later, I went to perform `Umrah (lesser Pilgrimage) and performed Tawaf instead of the Tawaf which I performed in Hajj. What is your opinion? What should I do? May Allah protect you!

A: What you did is sufficient, praise be to Allah. But, if you had sexual intercourse with your wife between the Hajj in which you performed Tawaf (circumambulation around the Ka`bah) within Hijr Isma`il (short semi-circular wall adjacent to the Ka`bah and considered part of it) and the Tawaf you performed instead of it, you are charged with Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and `Umrah) to be slaughtered in Makkah and distributed among the poor. The Dam (i.e. a sheep) should meet the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims). This is because it is probable that the Tawaf which you performed inside Hijr Isma`il is Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) which is a pillar of Hajj and it is not permissible to approach your wife until it is done. Also, it is an obligatory act and leaving it requires blood even if it was repeated after traveling.

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Fatwa no. 19370

Q: I performed Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between) in 1415 A.H. and I do not remember if I did Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) or not, but I probably did not. However, I

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performed Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah). Is the Tawaf-ul-Wada` sufficient in place of Tawaf-ul-Ifadah in spite of my intention? Moreover, I performed Ifrad Hajj (performing Hajj only) this year, 1417 A.H. on behalf of my father and observed all the rituals of Hajj perfectly, praise be to Allah. Is my first Hajj in 1415 A.H. valid? If not, how can I validate it? Is the Hajj I performed on behalf of my father, may Allah have mercy upon him, valid?

A: If it is more probable that you did not perform Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) and did not intend it during Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah), you have to return to Makkah and perform this Tawaf because it is a pillar and Hajj is incomplete without it. You are committed to Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and `Umrah) if you had sexual intercourse before performing Tawaf-ul-Ifadah to be slaughtered in Makkah and distributed among its poor people. Also, you are required to avoid copulating with your wife until you go to Makkah and perform Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) for your first Hajj. You should repent to Allah for this negligence and for not hastening to ask about what is obligatory on you. As for the Hajj you performed on behalf of your dead father, it is valid and sufficient, in sha'a-Allah (if Allah wills).

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Fatwa no. 17685

I performed the rituals of `Umrah (lesser Pilgrimage) during the blessed month of Ramadan but I made three rounds of Tawaf (circumambulation of the Ka`bah) between Hijr Isma`il (short semi-circular wall adjacent to the Ka`bah and considered part of it) and the Ka`bah. I was ignorant of the Hijr being from the Ka`bah and that it is not permissible to make the Tawaf between it and the Ka`bah. Then, I made Sa`y (going between Safa and Marwah during Hajj and `Umrah) and Tahallul (removal of the ritual state for Hajj and `Umrah) from `Umrah. I hope that you will illustrate for me what is obligatory on me.

A: You have to wear the garment of Ihram (clothing worn during the ritual state for Hajj and `Umrah) again and return to Makkah to perform `Umrah anew by doing the Tawaf (circumambulation of the Ka`bah) and Sa`y (going between Safa and Marwah during Hajj and `Umrah) and shortening your hair. If you had sexual intercourse during this period, your `Umrah is spoiled. That is to say that you have to do what we mentioned and to return to the Miqat (site for entering the ritual state for Hajj or `Umrah) from which you assumed the Ihram (ritual state for Hajj or `Umrah) after completing your invalid `Umrah to start another `Umrah in place of the invalid one. After performing it, you should slaughter a sheep meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) for the sexual intercourse that you had. You should slaughter it in Makkah and distribute it among its poor people.

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Fatwa no. 17326

Q: We go often to the Sacred House of Allah

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to perform `Umrah. During Tawaf (circumambulation of the Ka`bah), I carry my one-and-a-half-year-old little girl who wears a diaper. I heard that Tawaf in this case is not permissible because the diaper most likely contains urine, but she is still so little to be left unattended. Sometimes a mother has to carry her baby during Salah (Prayer), while the baby is wearing a diaper that may contain urine. We want you to inform us of the ruling on this issue. May Allah reward you with the best.

A: It is permissible for a pilgrim to carry a child wearing a diaper during Tawaf, provided that the Najasah (impurity) does not affect their body or clothes. The same ruling also applies to Salah.

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Fatwa no. 21171

Q 1: If I omit wiping over the Yemeni Corner (southern corner of the Ka`bah facing Yemen) and remember that after reaching Al-Hajar Al-Aswad (the Black Stone in a corner of the Ka`bah), should I return to wipe over it to get the virtue of following the example of the Prophet (peace be upon him)? Does doing so spoil the Tawaf?

A: If you do not wipe over the Yemeni Corner and remember that after going past Al-Hajar Al-Aswad you should not return to wipe over it because this act is Sunnah.

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However, returning does not invalidate the Tawaf.

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Q 2: I have to line up in queues to kiss Al-Hajar Al-Aswad (the Black Stone in a corner of the Ka`bah) while I am offering Tawaf (circumambulation of the Ka`bah). At times of heavy crowding, the rows may return again to the Yemeni Corner (southern corner of the Ka`bah facing Yemen). Does this interrupt my Tawaf? May Allah grant us all success.

A: Kissing Al-Hajar Al-Aswad during Tawaf is Sunnah (supererogatory act of worship following the example of the Prophet) not Wajib (obligatory). You should start with Al-Hajar Al-Aswad, touch and kiss it, or touch it with your hand and kiss your hands. If you are unable, you can touch it with something, and if even this is not possible, you can point to it with your hand. It is not permissible to harm anyone by attempting to reach it.

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The second question of fatwa no. 21515

Q: What is the ruling on kissing Al-Hajar Al-Aswad (The black stone) at times other than Hajj or `Umrah (lesser Pilgrimage)? We heard that this is not allowable.

A 2: It is not permissible to kiss Al-Hajar Al-Aswad (The black stone) at any time other than Tawaf (circumambulation of the Ka`bah) because the Prophet (peace be upon him) did not do this except during Tawaf.

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Fatwa no. 16231

Q: Usually, I need to do wudu' (ablution) when Prayer is due because I cannot remain in the state of Wudu' as I continuously break winds. I hope that you will illustrate for me what I have to observe regarding Hajj. What are the pillars of Hajj which require wudu' and purification? If I perform wudu' to offer a pillar and then I break wind while performing that pillar, do I have to renew the wudu' or can I complete it with my first wudu'?

A: The pillar of Hajj for which wudu' (ablution) is obligatory is Tawaf (circumambulation around the Ka`bah). Hence, whoever continuously breaks wudu' by enuresis, incontinence of wind or the like, should start Tawaf while in a state of wudu'. Then, if they break the wudu', they should complete the Tawaf. They do not have to repeat it because this is inescapable.

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Fatwa no. 17804

Q: A person broke his Wudu' (ablution) during Tawaf (circumambulation of the Ka`bah). He performed Wudu' and completed the Tawaf. Is this right, taking into consideration that his Wudu' is invalidated often, because he cannot remain ritually pure for a long time?

A: If a pilgrim breaks his Wudu' during Tawaf, his Tawaf becomes null and void. He has to perform Wudu' and start Tawaf anew. It is not permissible to complete Tawaf based on the previous rounds.

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The first question of Fatwa no. 17713

Q 1: I went to perform Hajj. We reached Makkah on the second of Dhul-Hijjah to first offer `Umrah (lesser pilgrimage) at 2 AM. Since that the journey from home was by coach, we were exhausted when we arrived. I entered Al-Haram Al-Makky while in the state of Ihram (ritual state for Hajj or `Umrah). But I remembered that I had not performed wudu' (ablution) before my entering, and I did not know where the bathroom was.

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So, I found some water vessels in Al-Haram and I was wearing the Niqab (face veil), so I wiped over my arms instead of washing them because there were many men around and I did not want to uncover my `Awrah (private parts of the body that must be covered in public). Then, I went to perform `Umrah and when I completed it I made Tahalul (removal of the ritual state for Hajj and `Umrah) by shortening some hair beside my ears. Is my `Umrah valid in this case? What should I do if it is invalid, taking into consideration that I was going to perform Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between).

A 1: Your `Umrah (lesser Pilgrimage) is invalid because you made Tawaf (circumambulation of the Ka`bah) while you were ritually impure. However, since you made Ihram for Hajj before performing `Umrah in the correct way, you are regarded as Qarin (pilgrim combining Hajj and `Umrah without a break in between). If you performed all the acts of Hajj perfectly, then your Hajj and `Umrah are valid because in this case they are Qiran Hajj (combining Hajj and `Umrah without a break in between). You do not have to take any further action to compensate for shortening your hair before making Tawaf and Sa`y (going between Safa and Marwah during Hajj and `Umrah) because you were ignorant of the relevant ruling.

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The first question of Fatwa no. 17955

Q 1: My nose bled during Hajj before I entered Al-Haram. I washed the blood off, made the Ihram (ritual state for Hajj or `Umrah) and completed my Hajj. When I returned to my place, I found some traces of blood on my Ihram garment (clothing worn during the ritual state for Hajj and `Umrah) and this was two years after my performance of Hajj. Is my Hajj valid in this case, or should I perform it again. I must say that I am ignorant of the matters of Hajj?

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A 1: Bleeding from the nose or elsewhere does not effect the validity of Ihram (ritual state for Hajj or `Umrah). Yet, if the pilgrim bleeds a lot and he wants to offer Prayer or make Tawaf (circumambulation of the Ka`bah), he should wash off the blood and perform wudu' (ablution) for Prayer and Tawaf. If one has performed Prayer or Tawaf and after that found traces of blood on his clothes without taking notice of it, or one has noticed it but forget it, his Prayer and Tawaf are valid, In sha'a-Allah (if Allah wills). But he should wash the blood off in future.

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The first question of fatwa no. 18021

Q 1: What is the ruling on a person who performed Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) without having Wudu' (ablution)?

A 1: If someone performs Tawaf-ul-Ifadah without having Wudu', his Tawaf (circumambulation of the Ka`bah) is invalid because Taharah (ritual purification) is a condition for the validity of Tawaf. Accordingly, whoever does so is required to repent to Allah from that and return to Makkah to perform Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj). If they have sexual intercourse in the period in between, they are charged with a Fidyah (ransom) of sexual intercourse (a sheep) slaughtered in Makkah and distributed among its poor people. Then, when he intends to leave Makkah after Tawaf-ul-Ifadah, he should observe Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah). If he travels immediately after Tawaf-ul-Ifadah, there is no other Tawaf required and Tawaf-ul-Ifadah is sufficient.

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The first question of fatwa no. 20930

Q 1: A woman offered Hajj in 1418 A.H. She entered a state of Ihram (ritual state for Hajj or `Umrah) for `Umrah (lesser pilgrimage) as performing Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between). However, when she was performing Tawaf (circumambulation of the Ka`bah) her Wudu' (ablution) was invalidated. She did not tell anybody and after she completed the Tawaf, she performed Wudu', offered Sa`y (going between Safa and Marwah during Hajj and `Umrah) and completed the Hajj. When she performed Hajj, she had Taharah (ritual purification) in this way, so what is the ruling on her Hajj and what is required of her, taking into consideration that no sexual intercourse was practiced between Hajj and `Umrah?

A 1: This woman committed an error by performing Tawaf without Taharah (ritual purification) because Taharah is a condition for the validity of Tawaf. Consequently, her Tawaf is not valid and her `Umrah is not counted because the Sa`y is not accepted without a valid Tawaf. She is required to repent to Allah from what happened and her Hajj is valid. She is regarded as Qarin (pilgrim combining Hajj and `Umrah without a break in between) because she entered into Ihram for Hajj before offering a valid Tawaf for `Umrah.

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Fatwa no. 20859

Q: I performed Ifrad Hajj (performing Hajj only) this year but during Tawaf-ul-Qudum (circumambulation of the Ka`bah on arrival in Makkah) I felt some drops of Madhy (thin white viscid fluid secreted due to sexual thoughts or desire). I became confused because of some opinions that having Taharah (ritual purification) is not a condition for Tawaf (circumambulation of the Ka`bah) and I completed my Tawaf. I went to the toilet to check and renew my Wudu' (ablution) to perform two Rak`ahs (unit of Prayer) behind Maqam Ibrahim (the Station of Ibrahim) and do the Sa`y (going between Safa and Marwah during Hajj and `Umrah). However, I found nothing but I was not sure if there was no Madhy from the beginning or that it dried out and I did not see it, I do not know. Please, illustrate for us the ruling on this Tawaf and is there anything due upon me? May Allah reward you with the best!

Also, I did not combine between Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah) and Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) but I performed each one alone and while I was performing it I felt the same thing that I felt in Tawaf-ul-Qudum (circumambulation of the Ka`bah on arrival in Makkah) again. I remembered that I did not find anything, so I took it as certainty and completed Tawaf-ul-Wada` and offered two Rak`ahs behind the Maqam. Then, I entered the toilet after I finished and I found nothing. Please, show us the ruling, may Allah reward you with the best!

A: If you had started Tawaf while you were sure about your purity then you doubted the validity of your Wudu' during Tawaf and completed the Tawaf, your Tawaf is valid because Taharah (ritual purification) was based on certainty while the others were merely doubts, and certainty is not cancelled by doubts. The Prophet (peace be upon him) said to the person who raised doubts about the occurrence of Hadath (ritual impurity that invalidates ablution) during Prayer: [\(He should not leave unless he hears a sound or perceives a smell \(of passing wind\)\).](#) As for

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Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah), it is permissible to intend it with Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) if a pilgrim is leaving directly after it. The Prophet (peace be upon him) said: [\(and every person will get the reward according to what he has intended.\)](#) Moreover, this is rightfully considered as the last thing to be witnessed from Al-Bayt (Ka`bah). However, if a pilgrim will stay after Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj), it is obligatory to perform Tawaf-ul-Wada` upon leaving.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



Fatwa no. 21877

Q 1: I offered Hajj this year, praise be to Allah. However, I made three rounds of Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) and in the beginning of the fourth round I felt something dripping out of me. I thought it was blood but when I went to the toilet I found out it was water. Yet, I did not repeat the Wudu' (ablution) but I repeated the fourth round and completed the Tawaf and after that I performed Sa`y (going between Safa and Marwah during Hajj and `Umrah). What should I do now? Is my Hajj invalid? Do I have to slaughter a sheep or repeat the Tawaf? I would like you to note that I was ignorant of the ruling here and I did so unintentionally.

A 1: It is obligatory on you to return to Makkah to perform Tawaf-ul-Ifadah because your Tawaf was invalidated by the lack of purification. Also, you are required to perform Sa`y (going between Safa and Marwah during Hajj and `Umrah) if you were offering Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between), or if you were offering Ifrad Hajj (performing Hajj only) or Qiran Hajj (combining Hajj and `Umrah without a break in between) and did not perform the Sa`y after Tawaf-ul-Qudum (circumambulation of the Ka`bah on arrival in Makkah). Then, you are obliged to perform Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah) if you are late in Makkah. Moreover, if you have had

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sexual intercourse during this time, you are required to pay the Fidyah (ransom) which is slaughtering a sheep meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) in Makkah and to distribute it among the poor people of Al-Haram.

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Q 2: We went to Hajj this year in one of the Hajj campaigns and after we went to `Arafah we moved to Muzdalifah and remained there until 1 a.m. Then, we went with the campaign to Mina and finally to Al-Haram to perform Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj). We returned at about 3 p.m. to throw Jamrat-ul-`Aqabah (the closest pebble-throwing area to Makkah) and disengage of Ihram (ritual state for Hajj or `Umrah). Is there anything wrong with that? Answer us, may Allah reward you with the best!

A 2: There is nothing wrong with you in what you mentioned because it is permissible to delay throwing Jamrat-ul-`Aqabah until after Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj).

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Fatwa no. 21798

Q: 11 years ago, my wife and I performed Hajj. During Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) on the last day of Hajj, my wife urinated. She was suffering from a serious disease and she was pregnant in the sixth month and could not control herself, according to her. We completed the Tawaf and she only told me of that

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today. Please, tell us what we are required to do, may Allah reward you with the best!

A: If the reality is what is mentioned, your wife has to go to Makkah with a Mahram (spouse or unmarriageable relative) and perform Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) because it is one of the pillars of Hajj which does not stand without it. The Tawaf which she did was invalid because her 'Wudu' (ablution) was invalidated during it.

Also, if sexual intercourse took place after she returned from Hajj, she is required to slaughter a sheep in Makkah meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) and distribute it among the poor people of Al-Haram. If she is unable to do that, she is to fast ten days. Moreover, if she was offering Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between), she would have to repeat the Sa`y (going between Safa and Marwah during Hajj and `Umrah) because her first Sa`y was also invalid. The same applies to her if she was offering Qiran Hajj (combining Hajj and `Umrah without a break in between) or Ifrad Hajj (performing Hajj only) and she did not perform Sa`y after Tawaf-ul-Qudum (circumambulation of the Ka`bah on arrival in Makkah).

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Fatwa no. 15845

Q: A woman went to Hajj in 1399 A.H. Yet, blood and a yellowish liquid leaked out of her and she tried to stop them by taking contraceptive tablets but she could not. She completed her Hajj in this state, what is the ruling on her?

A: The continual discharge of blood at any time other than the monthly period is like hemorrhage and it does not interrupt the validity of Tawaf (circumambulation around the Ka`bah) provided that she performed Wudu' (ablution)

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and put something to stop its discharge during Tawaf. Supposing that the blood is menses, it does not prevent her from entering into Ihram (ritual state for Hajj or `Umrah) or performing the rituals of Hajj except Tawaf for which she should remain until she is purified and performs the after-menstruation Ghusl (full ritual bath). The Prophet (peace be upon him) said to `A'ishah when she menstruated while she was in the state of Ihram: [\(Do what all the pilgrims do except that you do not perform the Tawaf around Al-Bayt \(the House, referring to Al-Ka`ba\) until you are clean.\)](#)

Accordingly, your Hajj is valid, in sha'a-Allah (if Allah wills), praise be to Allah.

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Fatwa no. 16067

Q: A woman went to Hajj and performed its rituals except Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) to be done with Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah). However, she menstruated on the tenth of Dhul-Hajjah. She feared missing her group if she performed Tawaf-ul-Ifadah at the end of Hajj before leaving. Though being menstrual, she performed it because she could not stay in Makkah al-Mukarramah. What is she required to do? Is her Hajj valid? If it is obligatory on her to repeat Tawaf-ul-Ifadah, can she do so at anytime of the year? If she is unable to go to Makkah, what can she do?

A: Firstly, the Tawaf (circumambulation of the Ka`bah) which she performed is invalid because she was in the menstruation period. Actually, among the conditions of the validity of Tawaf is being pure of the

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the major Hadath (ritual impurity that necessitates full bath) and minor Hadath (ritual impurity that necessitates ablution).

Secondly, she has to return to Makkah and perform Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj). As for Sa`y (going between Safa and Marwah during Hajj and `Umrah), if she had entered in Ihram (ritual state for Hajj or `Umrah) with the intention of doing Qiran Hajj (combining Hajj and `Umrah without a break in between) or Ifrad Hajj (performing Hajj only) and she offered the Sa`y after Tawaf-ul-Qudum (circumambulation around the Ka`bah on arrival in Makkah), then she is ok. If she did not perform Sa`y or intended Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between), she has to perform the Sa`y after Tawaf.

Thirdly, if she is married and her husband had sexual intercourse with her during the time between the first and the last Tawaf, she is required to slaughter a sheep sufficient for Ud-hiyah (sacrificial animal offered by non-pilgrims) and distribute it among the poor people of the Haram (the Sacred Mosque in Makkah) because she fell into one of the prohibitions of Ihram.

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The first question of fatwa no. 16587

Q 1: Is it permissible for a menstruating woman to perform Tawaf (circumambulation of the Ka`bah)?

A 1: It is impermissible for a menstruating woman to perform Tawaf until she is purified from the menses and performs the after-menstruation Ghusl (full ritual bath). The Prophet (peace be upon him) said to `A'ishah when she was menstruating: [\(Do not perform circumambulation of Al-Bayt \(the House: another name for the Ka`bah\), until you are purified \(of the menses\).\)](#)

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Fatwa no. 17437

Q: Last year, on the Day of `Arafah, a pregnant woman was performing Hajj and another woman fell on her. On the 10th day (of Dhul-Hijjah), the pregnant woman experienced slight bleeding from her womb, so she asked me to perform Rami (throwing the pebbles (at the pebble-throwing area during Hajj)) on her behalf. Because the woman is overweight and in weak health, I feared that she and her fetus could be at risk if she throws the pebbles. Therefore, I stoned the pillar on the 10th, 11th, 12th, and 13th of Dhul-Hijjah. On the 13th of Dhul-Hijjah, however, the woman performed both Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj), and Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah) in succession, but she noticed an insignificant amount of blood. Is this act of her right? If not, what is the most correct act that she should have done? Please, give me an explained Fatwa on this. May Allah reward you with the best!

A: If a pregnant woman experiences occasional bleeding from her womb, it is not permissible for her to perform Tawaf in this condition. If she did so, she must repeat it again.

However, if the bleeding (from the womb) continued to flow after the usual period, she can perform Tawaf after wearing something like sanitary towel to absorb the blood, and performing Wudu' (ablution). This is due to the fact that this continuous blood (after the period) is only Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period).

As for Rami (throwing the pebbles (at the pebble-throwing area during Hajj)), there is no problem for her to perform it by proxy because of the mentioned excuse.

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`Abdul-`Aziz ibn Muhammad Al Al-Shaykh	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 19364

Q: My wife wanted to perform Hajj to the Sacred House of Allah. All praise be to Allah, she did it this year and she performed all the rituals in `Arafah, Mina, and Muzdalifah perfectly. She performed Tawaf (circumambulation of the Ka`bah) and Sa`y (going between Safa and Marwah during `Umrah) without any mistakes committed. However, she started to feel the beginning of the monthly period after throwing the pebbles at Jamrat-ul-`Aqabah (the closest pebble-throwing area to Makkah), although she took medical precautions before going to perform Hajj. We went to a private hospital in Makkah, and paid more than we could afford. She received intensive medical treatment there to ensure that the bleeding would stop completely. Actually, she performed after-menstruation Ghusl (full ritual bath), then, she performed Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) and Sa`y. After she completed the Tawaf, she checked her clothes and saw that her underwear was clean. Then, she felt some red discharge inside, but it neither reached her underwear nor did any of it flow out during Tawaf.

Then, she continued taking the prescribed drug, as we were part of an organized Hajj group that must return on the twelfth day, i.e. the day of Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah). Yet my wife experienced a slightly yellow discharge, so she performed Ghusl again and circumambulated the Ka`bah, for fear that it would be wrong on her part if she did not perform Tawaf, as the red discharge had already stopped.

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Is the Tawaf she performed valid in spite of this slightly yellow discharge? We hope, may Allah bless you, that you will answer these questions.

A: Both Tawaf-ul-Ifadah and Sa`y which she performed are valid, as she was not sure that any blood was discharged during performing Tawaf. Tawaf-ul-Wada` is not valid because she performed it while she was experiencing Sufrah (yellow vaginal discharge during or after menstruation). A menstruating woman is not obliged to perform Tawaf-ul-Wada`. Thus, it becomes clear to you that she is required to do nothing, and her Hajj is valid In sha'a-Allah (if Allah wills), if the case is as you have mentioned.

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Fatwa no. 20204

Q: A Muhrim (pilgrim in the ritual state for Hajj and `Umrah) woman had a few drops of blood discharged during Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj), what is the ruling on this? Is there any difference between having these drops during the days of the monthly period and outside of them? What will the ruling be if she continued her Tawaf in spite of this due to overcrowding, then she returned to her homeland, and more than a year passed since then?

A: Any woman who has a few drops of blood discharged during performing Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) or any other kind of Tawaf, her Tawaf will be invalid, as she is not Tahir (ritually pure) anymore. Thus, she should discontinue, and when the bleeding stops, she should perform after-menstruation Ghusl (full ritual bath) if it is menstruation;

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or she should perform Wudu' (ablution) if she is outside the menstrual period. After that she should return and perform the obligatory Tawaf from the very beginning. If she travelled back without performing Tawaf-ul-Ifadah correctly, she should come back to Makkah to perform it. If she had any conjugal relations during this period, she should slaughter a sheep meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) in Makkah and distribute it among the poor in Haram (all areas within the Sacred Sanctuary of Makkah) as a Kaffarah (expiation) for having conjugal intercourse.

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Fatwa no. 19748

Q: Last year I went to perform Hajj and I used pills to prevent the monthly period to be able to perform all the rituals of Hajj. We spent the first days in Mina. Then, we went to `Arafah and Al-Muzdalifah, but nothing happened, all praise be to Allah. When we went to perform Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj), I felt the cramps of the monthly period during Tawaf; and when I finished Tawaf and Sa`y (going between Safa and Marwa during Hajj and `Umrah), I felt some wetness. I went to the toilet and saw a blood spot. Is my Hajj considered complete and valid, taking into consideration that this day was the date of the beginning of my monthly period, but I used pills to prevent it as I told you before? I hope, respected Shaykh, that you will give me the legal opinion, and whether I am obliged to do anything or not.

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May Allah reward you with the best.

A: If you completed Tawaf without any blood coming out, then your Tawaf and Sa`y are valid. But, if any blood came out during Tawaf, you should repeat it by coming back to Makkah. Then, you should circumambulate intending Tawaf-ul-Ifadah, afterwards, perform Sa`y. If you had conjugal relations during this period, you should, as we mentioned before, sacrifice a sheep meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) in Makkah and distribute it among the poor in Haram (all areas within the Sacred Sanctuary of Makkah). If you can not do that, you should perform Sawm (Fast) for ten days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 21844

Q: A woman began menstruating just before performing Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) and she could not remain in Makkah because she had to stay with her group. Would it have been permissible for her to perform Tawaf while she was in a state of menstruation or not, considering that remaining behind would be extremely difficult and costly for her? We hope Your Eminence will clarify this issue for us and suggest any book that can enlighten us regarding this issue. Thank you very much, As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: A menstruating woman is not permitted to circumambulate Al-Bayt (the House: another name for the Ka`bah) because Taharah (ritual purification) is a condition of validity of Tawaf. Thus, the woman referred to in the question should remain in Makkah and perform

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Ghusl (full ritual bath) after menstruation, then perform Tawaf-ul-Ifadah. If she is forced to leave Makkah due to her inability to remain behind alone without her group, she is allowed to leave and then return to Makkah after her menstruation ends. She is then to perform Tawaf-ul-Ifadah and Sa`y (going between Safa and Marwah during Hajj and `Umrah), if she did not perform Sa`y after Tawaf-ul-Qudum (circumambulation of the Ka`bah on arrival in Makkah), whether she was Mutamatti` (pilgrim performing `Umrah during the months of Hajj, followed by Hajj in the same year with a break in between), Qarin (pilgrim combining Hajj and `Umrah without a break in between) or Mufrad (pilgrim performing Hajj only). She may perform Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah) immediately before leaving Makkah. Her husband must not have sexual intercourse with her until she completes Tawaf-ul-Ifadah and Sa`y.

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The first question of Fatwa no. 15041

Q 1: Allah (Glorified and Exalted be He) granted me the ability to perform Hajj three times, but each time I did not perform Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj). I only performed Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah) because I was told that Tawaf-ul-Wada` is sufficient even if the pilgrim does not perform Tawaf-ul-Ifadah. This year, someone told me that Tawaf-ul-Ifadah is one of the Rukns (integral pillars) of Hajj and that whoever neglects it their Hajj is invalid and incomplete. Is it true that Tawaf-ul-Wada` is a substitute for Tawaf-ul-Ifadah? Was my Hajj in the three times incomplete? What should I do to perform a complete, sound, and acceptable Hajj In sha'a-Allah (if Allah wills)? Is it permissible to complete my Hajj for those years? If this is permissible, when should this be done? Can it be done on only one day or on different days for the three times?

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Also, in one of these three times, my wife was with me and she did not perform Tawaf-ul-Ifadah like me. Is it permissible for her to delegate me to perform Tawaf on behalf of her or must she complete it herself?

A: It seems, according to what you said in the question, that you intended to perform Tawaf-ul-Ifadah accompanied with the intention of performing Tawaf-ul-Wada`, since you know that you have to perform both Tawafs; Tawaf-ul-Ifadah and Tawaf-ul-Wada' but you only performed Tawaf-ul-Wada` thinking that it is sufficient for both. Accordingly, your Hajj is sound because the Prophet (peace be upon him) said: [\(The reward of deeds depends upon the intentions and every person will get the reward according to what they have intended.\)](#) The Fuqaha' (Muslim jurists) stipulated that if a pilgrim delays Tawaf-ul-Ifadah and performs it immediately before leaving Makkah, it will be sufficient even if they do not perform Tawaf-ul-Wada`. You thought that Tawaf-ul-Wada` is sufficient and that you do not have to perform Tawaf-ul-Ifadah. You only misunderstood the ruling and you are excused.

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Fatwa no. 17803

Q 1: I combined Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) and Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah) with one intention for both, is this valid?

A: If you delayed Tawaf-ul-Ifadah and performed it just before you left Makkah and you did not stay

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in Makkah after performing it, it would serve as sufficient for Tawaf-ul-Wada`. However, if you remained in Makkah after performing Tawaf-ul-Ifadah, you would be obliged to perform Tawaf-ul-Wada` upon leaving Makkah. This is according to what Ibn Abbas (may Allah be pleased with them both) said: [\(The people were ordered to perform Tawaf of the Al-Bayt \(the House: another name for the Ka`bah\) \(i.e. Tawaf-ul-Wada`\) as the last thing \(they do\) before leaving \(Makkah\), except menstruating women who were excused.\)](#)

Q 2: We used to stay at Mina part of the night from about 10 p.m. until 3.30 or 4 a.m., is it permissible to do so?

A: If you stayed at Mina for most of the night, this is sufficient to fulfill the obligatory stay at Mina.

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Fatwa no. 15763

Q: I performed Hajj in 1411 A.H. and at the beginning of Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) I experienced minor Hadath (ritual impurity that necessitates ablution). I knew that Tawaf is not valid without complete Taharah (ritual purification), but because I felt embarrassed in front of my companions, I completed my Tawaf in that condition. When it was time for Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah), I made the intention to do both: Tawaf-ul-Ifadah during which I became ritually impure and Tawaf-ul-Wada`. Was my Tawaf valid or not? If not, what should I do?

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A: As long as you made the intention to perform both Tawaf-ul-Ifadah and Tawaf-ul-Wada`, this was sufficient for both and you need not do anything else. As for the Waswasah (insinuating thoughts from Satan) you mentioned, you should seek refuge with Allah from the accursed Satan immediately when it first occurs to you; earnestly and sincerely depending on Allah Alone. You should not pay any attention to Waswasah acting upon the Saying of Allah (Glorified be He): [﴿And if an evil whisper comes to you from Shaitân \(Satan\), then seek refuge with Allâh. Verily, He is All-Hearer, All-Knower.﴾](#) May Allah heal and protect you.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 16135

Q. I would like to ask about Sa'y (going between Safa and Marwah during Hajj and 'Umrah) after Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka'bah in Hajj) for a Mutamatti' (pilgrim performing 'Umrah during the months of Hajj, followed by Hajj in the same year with a break in between) taking into consideration that one of the Islamic societies in Indonesia give priority to the Hadiths of Jabir ibn 'Abdullah and reject the two Hadiths attributed to 'Aishah and ibn 'Abbas (may Allah be pleased with them both) concerning Tamattu' Hajj ('Umrah during the months of Hajj followed by Hajj in the same year with a break in between) and do not concur with the explanations of great Muhaddithun (Hadith scholars). The followers of this group do not perform Sa'y between Al-Safa and Al-Marwah after returning from Mina though they are Mutamatti'un.

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The exponents of this society presented the following argument:

- 1- Jabir (may Allah be pleased with him) said: (We went out with Allah's Messenger (may peace and blessings of Allah be upon him) while being in 'a state of Ihram for the Hajj. There were women and children with us. When we reached Makkah we circumambulated the Ka'bah and made Sa'y between Al-Safa and Al-Marwah. The Messenger of Allah (may peace and blessings of Allah be upon him) said: He who has no sacrificial animal with him should put off Ihram. We said: What kind of putting off? He said: Getting out of Ihram completely. So we went into our wives, and put on our normal clothes and wore perfume. When it was the Day of Tarwiyah (8th of Dhul-Hijjah), we re-entered into the state of Ihram for Hajj, and we did not have to make Sa'y again as the first Sa'y between Al-Safa and Al-Marwah sufficed us,) as recorded by Imam Muslim, though they abandon the Sharh of Imam Muslim on this issue by Al-Nawawi.
- 2- They ruled out the Hadith narrated on the authority of Ibn Abbas on the question of Tamattu' Hajj, on account of the oddity of the phrase: "we went into our wives", claiming that he had not reached adulthood at that time.
- 3- The incongruity between the second Hadith and the Fatwa of Ibn Abbas himself which was recorded by Imam Ahmad as follows: we were informed by Al-Walid ibn Muslim that he said, we were informed by Al-Awza'y on the authority of 'Ata' on the authority of Ibn Abbas that he used to say: It is sufficient for the Qarin (pilgrim combining Hajj and 'Umrah without a break in between), Mutamatti' and Mufrad (pilgrim performing Hajj only) to circumambulate Al-Bayt (the House: another name for the Ka'bah) and perform Sa'y between Al-Safa and Al-Marwah) only once.
- 4- The adherence to the opinion of Ibn Taymiyyah in his view of including Al-Zuhry in the Hadith of 'Aishah which was recorded by Imam Al-Bukhari and others.
- 5- Relating the following Glorious Ayah (Qur'anic verse): (whoever performs Hajj or 'Umrah (pilgrimage) of the House (the Ka'bah at Makkah)) Surah Al-Baqarah, Verse 158, to the end of Allah's (Most Exalted be He) saying:

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﴿Then if you are in safety and whosoever performs the 'Umrah in the months of Hajj, before (performing) the Hajj, (i.e. Hajj-at-Tamattu' and Al-Qiran), must slaughter a Hady such as he can afford, but if he cannot afford it, he should observe Saum (fasts) three days during the Hajj and seven days after his return (to his home)﴾ **Surah of Al-Baqarah, Verse 191.**

Furthermore, I read in [Al-Muhalla] by Ibn Hazm (7/174) the following: (From `Abdul-Razzaq we were informed by `Ubaydullah Ibn `Umar on the authority of Nafi` that Ibn `Umar used to say: The Qarin and Mutamatti` must perform two sets of Sa'y, but I did not find this narration in the book of Al-Musannaf by `Abdul-Razzaq Al-San`any.

So, I hope Your Eminence will clarify this on-going problem in some detail as a means of correctly explicating the teachings of the Purified Sunnah (whatever is reported from the Prophet Muhammad) and the Manhaj (methodology) of our Salaf (righteous predecessors). May Allah grant us success for helping the good cause of Islam.

A. Mutamatti` must perform two Sa'ys; one for `Umrah (lesser pilgrimage) and the other for Hajj. One Sa'y only does not fulfil the obligation according to the soundest of the two opinions held by scholars which conforms to the opinion of Jumah (dominant majority of scholars). This is according to the hadith of `Aishah (may Allah be pleased with her) in which she said: "We went out with Allah's Messenger (may peace and blessings of Allah be upon him),..." until she reached the section of the hadith in which she quoted the Prophet as saying: **﴿Anyone who has a Hady (sacrificial animal offered by pilgrims) with him should assume Ihram (ceremonial state) for Hajj along with `Umrah and let him not put off the Ihram till he finishes both.﴾** Then Aisha added:

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﴿Those who were in a state of Ihram for 'Umrah circumambulated Al-Ka'bah and made Sa'y between Al-Safa and Al-Marwah before they put off their final removal of the ceremonial state of Hajj and 'Umrah. Then they circumambulated Al-Ka'bah another time after they returned from Mina but this time s a ritual for their Hajj,﴾ that is, making Sa'y between Al-Safa and Al-Marwah. The correct opinion maintained by scholars emphasized the second Tawaf, since Tawaf around Al-Ka'bah is one of the pillars of Hajj. It was authentically reported from Ibn Abbas (may Allah be pleased with him and his father) that he was asked about the Hajj of Tamattu'. He replied: People from Al-Muhajirun and Al-Ansar and the wives of the Prophet Muhammad (peace and blessings of Allah be upon him) set out for Makkah in the Farewell Hajj (Hajj-al-Wada`) of Allah's Prophet Muhammad (peace and blessings of Allah be upon him) and we all entered into the state of Ihram. When we arrived at Makkah the Messenger of Allah (peace and blessings of Allah be upon him) said: **﴿Let all who have set out for Hajj make their intention to performing 'Umrah only, except those who have brought Hady with them.﴾** We circumambulated Al-Ka'bah and made Sa'y between Al-Safa' and Al-Marwah. We also went into our wives and put off Ihram clothes and wore ordinary ones.

Ibn Abbas quoted the Messenger of Allah (peace and blessings of Allah be upon him) as saying: "Whoever brought Hady is not allowed to cease their state of Ihram till they have slaughtered their Hady." He then commanded us on the evening of the Day of Tarwiya (8th of Dhu'l-Hijja) to enter into the state of Ihram for performing Hajj. Once we have finished performing the prescribed duties of Hajj, we are to circumambulate Al-Ka'bah and make Sa'y between Al-Safa and Al-Marwah." This Hadith is very clear regarding the obligation of the Mutamatti' to perform two sets of Sa'y.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!



Fatwa no. 16588

Q: I performed Hajj this year. I put on my Ihram (garment worn during the ritual state for Hajj and `Umrah) at the Miqat (site for entering the ritual state for Hajj or `Umrah) and intended `Umrah (lesser pilgrimage)

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with Tamattu` (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between) until the time of Hajj. I circumambulated Al-Bayt (the House: another name for the Ka`bah), performed Sa`y (going between Safa and Marwah during Hajj and `Umrah), shortened my hair, and then ended my ritual state of Ihram. On the Day of Tarwiyah (8th of Dhul-Hijjah), I again entered the state of Ihram from Mina. I stayed for some time in `Arafat and Muzdalifah and I stoned Al-Jamrah Al-Kubra (the largest pillar; Jamrat-ul-`Aqabah) on the first day, then I circumambulated Al-Bayt, ended my Ihram and did not perform Sa`y again. I completed throwing the pebbles (at the pebble-throwing area during Hajj) during the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) after which I returned to my hotel and had sexual intercourse with my wife. After some time, some people told me that my Hajj was incomplete. I hope Your Eminence will give me a final and decisive answer, as I have been very confused since then.

A: You must return to Makkah to perform Sa`y in order to complete your Hajj. You must also offer a sacrifice in Makkah, which can be any animal that is sufficient as Ud-hiyah (sacrificial animal offered by non-pilgrims), and give it to the poor as Kaffarah (expiation) for having sexual intercourse with your wife before performing Sa`y. In addition, you must perform Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah) upon leaving Makkah.

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Fatwa no. 18910

Q: A person who performed Hajj this year - may Allah accept it - is inquiring about the validity of his Hajj. At Safa and Marwah, he began Sa`y from Marwah and finished at Safa. What is the ruling on his Hajj in this case, is it valid or not?

A. The round of Sa`y which he made for Hajj, starting from Marwah, does not count.

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If the pilgrim performed seven rounds afterward, starting from Safa and ending at Marwah, then his Sa`y is complete and his Hajj is valid. He is required to do nothing else. However, if he counted the first round in his Sa`y, which he started from Marwah, then his Sa`y is incomplete and invalid. If this incomplete Sa`y took place after having done the minor Tahallul (partial ending of the ritual state for Hajj or `Umrah through shaving or shortening the hair and throwing pebbles at Jamrat-ul-`Aqabah before performing Tawaf-ul-Ifadah) through throwing the pebbles at Jamrat-ul-`Aqabah (the closest pebble-throwing area to Makkah), or shaving or shortening his hair, he is only required to repeat his Sa`y. If he performed this Sa`y before the minor Tahallul, and he had sexual intercourse with his wife after this Sa`y, in this case his Hajj is invalid. But he has to complete this invalid Hajj and perform Hajj again in another year. At the same time he has to slaughter a Badanah (a camel or a cow or an ox driven by pilgrims to be offered as sacrifice within the sacred precincts of Makkah). However, if no sexual intercourse took place after this invalid Sa`y, he only has to repeat the entire Sa`y again.

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Fatwa no. 16797

Q: I performed Hajj in 1414 A.H. I arrived at Makkah and performed seven rounds of Tawaf-ul-Qudum (circumambulation of the Ka`bah on arrival in Makkah). After that I only performed another round, but I could not complete the rest since I was accompanied by old women who did not have the ability to complete the other six rounds. I went to Mina and stayed there until the Day of Tarwiyah (8th of Dhul-Hijjah) then returned to `Arafah after sunrise on the ninth day. We stayed at `Arafah until before sunset of that day

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and then we went from `Arafat to Muzdalifah before sunset and spent the night at Muzdalifah. We then went to Mina where the women delegated me to throw Jamrat-ul-`Aqabah (the closest pebble-throwing area to Makkah). I did so in the middle of the night of `Eid-ul-Adha (the Festival of the Sacrifice). In the morning, we slaughtered our Hady (sacrificial animal offered by pilgrims) and went to Al-Haram (the Sacred Mosque in Makkah) where we performed seven rounds of Tawaf, but we only performed two rounds of Sa`y (going between Safa and Marwah during Hajj and `Umrah). On the following day, I threw the pebbles (at the pebble-throwing area during Hajj) at about ten o'clock in the morning. On the third day, I threw the pebbles in the middle of the night, and then we went to Al-Haram and performed seven complete rounds of Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah) but only one round of Sa`y. I hope Your Eminence will clarify the issue for me, may Allah reward you with the best!

A: If the case is as you mentioned, you must come back to Makkah and perform seven rounds of Sa`y between Safa and Marwah. If you had sexual intercourse with your wife during this period, you have to slaughter a sheep in Makkah to be distributed among the poor of Al-Haram. Also, each one of you must pay Fidyah (ransom) for leaving `Arafah before sunset.

Every one of you has to pay Fidyah for throwing the pebbles before Zawal (midday) since this is not valid. All these Fidyahs should be slaughtered in Makkah and distributed among the poor. Whoever is not able to pay Fidyah must observe Sawm (Fast) for ten days for each Fidyah.

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Fatwa no. 16967

Q: I performed Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between) with my mother who is sixty-five years old. Alhamdu lillah (All praise is due to Allah), the Hajj was very comfortable. After finishing Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj), I heard some people saying that Sa`y (going between Safa and Marwah during Hajj and `Umrah) is not obligatory. I asked a shaykh dressing like a scholar and carrying a radio set. I trusted him when I saw many pilgrims asking him. I went to him and asked if I had to perform Sa`y and he asked whether I was a Mutamatti` (pilgrim performing `Umrah during the months of Hajj, followed by Hajj in the same year with a break in between) and I replied in the affirmative. He said that it was not obligatory for me to perform Sa`y, and so I did not as I was convinced by his opinion.

I hope Your Eminence will clarify this issue for me since my mother is old and she is unable to perform Hajj again because of her age and poor health. May Allah safeguard you and all Muslims! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: Both you and your mother must return to Makkah to perform the prescribed Sa`y. Your mother can even perform Sa`y while being carried or riding a wheelchair. This is the correct opinion that is adopted by Jumhur (dominant majority of scholars), supported by the authentic Sunnah (acts, sayings or approvals of the Prophet), and practiced by the Sahabah (Companions of the Prophet) who performed Tamattu` Hajj following the command of the Prophet (peace be upon him). If you had sexual intercourse with your wife after Hajj, you must slaughter in Makkah any animal suitable as Ud-hiyah (sacrificial animal offered by non-pilgrims) for the poor. If your mother is married and did the same, she must also offer a sacrifice

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as mentioned. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17239

Q: My parents went to Makkah Al-Mukarramah (Makkah, the Honored) to perform Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between). They performed `Umrah (lesser pilgrimage) very easily - Alhamdu lillah (All praise is due to Allah). However, during the performance of the rituals of Hajj, specifically Sa`y (going between Safa and Marwah during Hajj and `Umrah), my mother did not manage to complete its rounds. She only performed five rounds and felt completely exhausted during the fifth that she could not go on. She has been suffering from dermatological problems for more than ten years, and the complications worsen in hot weather and crowded places. My father and the group left her in one part of Mas`a (the place where pilgrims go between Safa and Marwah), and completed their rounds. After that they took her and tried to find a wheelchair for her, but they did not find any. When they came back to their tent, they asked about the ruling on what had happened. Someone told them that she had to complete her Sa`y before leaving Makkah Al-Mukarramah. When they went to perform Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah), my mother, my stepmother, and others in the group completed their Tawaf, but my father did not manage to complete the first round because of suffering from sunstroke

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after his return from Sa`y as a result of which he was taken to a hospital in Makkah. He, thus, did not manage to complete Tawaf and the group took him away from the crowd outside the Masjid (mosque) in order to complete their Tawaf. After finishing their Tawaf, they came back to take him and left Makkah heading for Madinah and then returned home to Hafr Al-Batin. There was a woman among the group who was possessed by Jinn (creatures created from fire) after performing `Umrah easily and comfortably.

After performing `Umrah, she was possessed by Jinn and did not manage to complete the rituals of Hajj. This made the group hasten to leave Makkah Al-Mukarramah. That woman had gone to Makkah Al-Mukarramah to perform Hajj for the first time.

I hope Your Eminence will clarify the ruling on the validity of my parents' Hajj and illustrate what they should do and when.

Is the Hajj of this Jinn-possessed woman valid or not? Benefit us, may Allah reward you with the best!

A: First: Regarding your mother, she must come back to Makkah to perform seven complete rounds of Sa`y between Safa and Marwah then perform Tawaf-ul-Wada`. If her husband had sexual intercourse with her during this period, she has to pay Fidyah (ransom), meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims), that should be slaughtered in Makkah and distributed among the poor of the Haram (all areas within the Sacred Sanctuary of Makkah).

Second: Your father must pay Fidyah for abandoning Tawaf-ul-Wada`; it should be slaughtered in

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Makkah and distributed among the poor of the Haram.

Third: If the woman was possessed by Jinn after completing `Umrah and before entering into Ihram (ritual state for Hajj or `Umrah) for Hajj, she need not do anything, but if she has not performed Hajj before, she must perform it whenever she becomes sane.

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Second question of Fatwa no. 17841

Q2. A man performed 'Umrah during the time of Hajj. He first performed Tawaf-ul-Qudum (circumambulation of the Ka`bah on arrival in Makkah) but did not perform Sa`y (going between Safa and Marwah during Hajj and `Umrah) until the following day because he was very exhausted. What is the ruling on the validity of his 'Umrah?

A.2 Delaying of Sa`y until after making Tawaf (circumambulation of the Ka`bah) to the following day is permissible, if this was to be extremely hard on him.

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The first question of Fatwa no. 18556

Q 1: I have performed the obligation of Hajj, all praise be to Allah. But due to my ignorance during Sa'y (going between Safa and Marwah during Hajj and 'Umrah),

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I started my Sa'y with Al-Safa and finished it there. I counted these two rounds as one round and I did this in the seven rounds. After I came back from performing Hajj, one of my friends told me that a round is a journey from Al-Safa to Al-Marwah, and coming back again to Al-Marwah is another round. My question is: Is there any sin on me because of this mistake, and what should I do? May Allah reward you with the best.

A 1: Your Sa'y is valid, your addition to the rounds of Sa'y is an excusable mistake because it was done out of ignorance. But you should not do this again.

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Fatwa no. 20047

Q: I performed `Umrah (lesser pilgrimage) in Ramadan. While I was performing Sa`y (going between Safa and Marwah during Hajj and `Umrah) I halted it to pray `Isha' (Night) Prayer in congregation. Then I completed my Sa'y. After I had cut my hair short to make Tahallul, I performed Tarawih (special supererogatory night Prayer in Ramadan) also in congregation. But during my prayer, I doubted whether I had carried out five or seven rounds of Tawaf. In order to dismiss these doubts, I performed two extra rounds after I had already cut my hair short. Now, I do not know whether my `Umrah is valid or not?

A: Your `Umrah is valid In sha'a-Allah (if Allah wills), because having doubt after completing a certain `Ibadah (worship) does not spoil it.

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May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

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Fatwa no. 18624

Q: I intended to perform Hajj as a Mufrad (pilgrim performing Hajj only) saying: Allahumma labbayka Hajj (O Allah! In response to Your Call I perform Hajj. If anything prevents me, I will keep still as I am) I carried out all the rituals of Hajj including staying in `Arafat and throwing the pebbles (at the pebble-throwing area during Hajj). I had to leave on the 15th of Dhul-Hijjah to Egypt, but I got severely ill that I could not carry out Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) and Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah). What is the ruling in this case? May Allah reward you with the best!

A: You have to return to Makkah and perform Tawaf-ul-Ifadah which is one of the main pillars of Hajj without which Hajj is not complete. Moreover, if you had sex with your wife during this period, you have to offer a Fidyah (ransom) in Makkah, you must slaughter a sheep that meets the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) and distribute its meat among the poor in Makkah. You should not eat of its meat. If you traveled immediately after Tawaf-ul-Ifadah, it will suffice to make up for Tawaf-ul-Wada`. If you stayed in Makkah after Tawaf-ul-Ifadah, then you would have also to carry out Tawaf-ul-Wada` at the time of your departure.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

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Fatwa no. 18713

Q: Is it permissible for me to delegate someone to perform Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) and Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah) on my behalf, especially if it is not easy for me to return to Makkah al-Mukarramah because of my old age and weak physical condition?

A: Delegation is not valid or permissible in performing Tawaf-ul-Ifadah nor Tawaf-ul-Wada`. Those who are not able to perform Tawaf, should perform it while being carried. It is a must for you to return to Makkah as mentioned in the relevant Fatwa (legal opinion issued by a qualified Muslim scholar). May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 14288

Q 1: I performed the obligation of Hajj this year, 1410 A.H. with my family members and we were nine in total. Our intention was to perform Ifrad Hajj (performing Hajj only) from the Miqat (site for entering the ritual state for Hajj or `Umrah). However, I did not complete all the rituals of Hajj for some of my young daughters, who were ten, seven, five, and three years old, due to the crowdedness and fear of infectious diseases. I thought that the obligatory act of Hajj will not be waived from them by doing Hajj in this age. Furthermore, I was ignorant of the rulings related to their case, and I did not know what the legal consequences of the

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incompletion of their rituals of Hajj. Also, I did not ask at the time. When I came back home, someone told me that I have to carry out some duties for my young daughters, since I had initially intended to perform Hajj for them. So, I wish Your Eminence could write to me clarifying what I should do In sha'a-Allah (if Allah wills) and answer my question. I have big worry that I would lose the reward of Hajj for my daughters. May Your Eminence kindly clarify what I should do? May Allah reward you with the best. My ten-year old daughter did not perform Sa'y (going between Safa and Marwah during Hajj and `Umrah), and I do not know for sure whether I threw Jamrat-ul-`Aqabah (the closest pebble-throwing area to Makkah to Makkah) for her or not. But I know for sure that I threw the other three Jamarat during the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) for her.

A 1: You have to go back along with the mentioned daughter and perform Sa'y for her. You also have to slaughter an animal because you neglected throwing Jamrat-ul-`Aqabah for her, unless you are quite sure that you threw the pebbles for her, in which case you are not required to offer a Fidyah (ransom).

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Q 2: Three girls who are seven, five and three years old did not perform Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj), make Sa`y (going between Safa and Marwah during Hajj and `Umrah), throw the pebbles (at the pebble-throwing area during Hajj) or perform Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah).

A 2: First: You have to go back with those mentioned girls to perform Tawaf and Sa`y for them. It will be sufficient and would discharge the responsibility if you did not perform Tawaf-ul-Wada` and go home immediately after making Tawaf and Sa`y. You also have to offer a Fidyah (ransom) for each one of them because they neglected throwing the pebbles; this Fidyah should be slaughtered in Makkah, provided that it meets the same conditions of an Ud-hiyah (sacrificial animal offered by non-pilgrims) and its meat must be distributed among the poor of Al-Haram (the Sacred Mosque in Makkah).

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Second: You have to perform those rituals which have just been mentioned as perfectly as you can in accordance to what Allah (Glorified be He) says: [﴿So keep your duty to Allāh and fear Him as much as you can﴾](#)

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Q 3: One of my daughters was one month to complete fifteen years old according to her birth certificate at the time of Hajj, but she had never menstruated until that time. Only two months after performing Hajj, she began to menstruate, will this Hajj discharge her obligation to perform the obligatory Hajj?

A 3: If the mentioned daughter had seen the signs of pubescence, even if just before the dawn of `Eid-ul-Adha (the Festival of the Sacrifice), by having a wet dream, or if she had pubic hair, this would discharge her obligation of performing Hajj. But if she does not experience any of the above signs, she will still be obligated to perform the obligatory Hajj again. This is because performing Hajj before pubescence does not discharge the responsibility of performing the obligatory Hajj.

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Q 4: One of my sons was seventeen years and six months old at the time of performing Hajj, is he excused from the obligation of performing Hajj again?

A 4: Yes, this certainly absolves him from performing the obligatory act of Hajj again.

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Q 5: My mother performed the obligatory Hajj some years ago, but she insists to go again to perform Hajj, as she claims that she did not slaughter a Hady (sacrificial animal offered by pilgrims) and she is doubtful concerning the intention of her Hajj. Is she required to offer a Hady? Where should it be slaughtered? Is she allowed to pay money as Sadaqah (voluntary charity) instead of performing Hajj again? What is better to do? Would it be sinful if I do not let her go to perform Hajj again?

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A: It will be sufficient for your mother to delegate a trustworthy person to slaughter a Hady on her behalf in Makkah, and distribute it among the poor there and she need not go herself to Makkah if the Hajj she performed was Qiran Hajj (combining Hajj and `Umrah without a break in between) or Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between). Moreover, it is permissible to eat of this Hady.

Q 6: My father who performed Tamattu` to discharge the obligation of Hajj said: "I bought some corn and gave it to a poor man in the Haram (all areas within the Sacred Sanctuary of Makkah) instead of Hady." Is what he did permissible and valid or must he offer a Hady?

A: Your father is not excused for substituting the Hady required to be offered in Tamattu` with corn as this is not sufficient to discharge his responsibility. He must do the same as your mother in delegating someone to slaughter a sacrificial animal on his behalf. It is permissible for the person offering the Hady to eat of it.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 14553

Q: I went to perform Hajj in 1411 A.H. I spent the first night of the Nights of Tashriq (11th, 12th and 13th of Dhul-Hijjah) at the end of the mountain at the South-East part of King `Abdul-`Aziz bridge, along with many pilgrims whom I found sleeping there. On the next day of the Days of Tashriq I asked another pilgrim concerning the place where I slept the previous night, and he told me that this place was outside Mina. He asked me whether this was my first time performing Hajj or if it was a supererogatory one. I told him that I had already performed the Faridah (obligatory act) of Hajj. He replied saying 'In sha'a-Allah (if Allah wills), there is nothing wrong with this'. We both spent the second night of

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the nights of Tashriq in Hawd cafe.

The question now is: Has this act of mine invalidated my Hajj? If there should be a Kaffarah (expiation), is it permissible for me to offer it at home or must it be offered in a certain place? I would like Your Eminence to clarify this issue for me. May Allah reward you with the best. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!).

A: It is obligatory on whoever is performing obligatory or voluntary Hajj to spend the nights of the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) in Mina. Consequently, you have to offer a Fidyah (ransom) for not spending the night in Mina in order to make up for the missing acts of your rituals. This Fidyah is a sheep that meets the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims). It must be slaughtered in Makkah and its meat be distributed among the poor of the Al-Haram (the Sacred Mosque in Makkah). If you can not afford offering this Fidyah, then you should fast ten days.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

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Fatwa no. 15521

Q: First: All praise is due to Allah, I consistently perform Hajj every year. In the past years, we used to stay in Mina i.e. within the outskirts of Mina. However, in the last four years, we stayed in Hawd where we prayed the obligatory Salah (prayers). We were praying behind a resident Imam and we offered the Salah in full after him without availing of the permission to shorten it. Are we correct in our act? Is it required from us to perform the Sunnah Ratibah (supererogatory Prayer performed on a regular basis)? Should we pray the obligatory Salah behind the Imam and leave the Sunnah Ratibah, would we be required to offer expiation for that?

Second: After nightfall, we take our baggage and family and enter Mina

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to stay the night there. Often, we spend the night on roads and sidewalks while the dirty water used by the pilgrims flows near us and it is difficult for us to stay away from this impurity. Upon performing ablution, we found no place to screen us so as to attain purity. Furthermore, those having their families i.e. wives and children, with them suffer even worse circumstances. Indeed, Islam is the religion of easiness.

Third: After throwing the Jamrat-ul-`Aqabah (the closest pebble-throwing area to Makkah) in the morning of the Day of Nahr (Sacrifice, 10th of Dhul-Hijjah, when pilgrims slaughter their sacrificial animals), we do not have our hair shaved until we arrive home. Is there any blame on me or any expiation if I cover my head with my garment to be protect it from sunstroke?

Fourth: After leaving `Arafat to Al-Muzdalifah by car in the company of my family, i.e. we have our car with us, we found no way to enter Muzdalifah due to heavy traffic, but finally we spotted a place that we thought it was within the boundaries of Al-Muzdalifah. However, in the morning, we discovered that it is outside Al-Muzdalifah. What is the ruling on that? Please note that we endeavoured to find a place inside Al-Muzdalifah and Allah knows best our intention.

Fifth: Is it permissible for a pilgrim performing Hajj to pray the supererogatory Salah during his stay in Mina at night after having shortened the obligatory Salah?

Sixth: Is the Hadith that states: "When the first ten days of the month of Dhul-Hijjah begin, then those intending to offer Ud-hiyah (sacrificial animal offered by non-pilgrims) should not cut any of their hair or nails until they have sacrificed it..." Or, as the Prophet Muhammad (peace and blessings of Allah be upon him) said. Does this Hadith apply to the person performing Hajj

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while he left one Ud-hiyah or more to his family to slaughter? Is it impermissible for him to observe any of the things mentioned after reaching the Miqat (site for entering the ritual state for Hajj and `Umrah) during the first ten days of the month of Dhul-Hijjah because he left Ud-hiyah for his people to slaughter? Please advise us on these issue.

May Allah keep you safe.

A: First: It is obligatory on you to spend the night in Mina during the nights of the days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) when this is possible for you. However, if this is not possible for you or you find no place to stay therein, then you may spend the night in the nearest possible place to Mina in the company of other pilgrims. Allah (Most Exalted be He) says: [\(So keep your duty to Allâh and fear Him as much as you can\)](#) The Prophet Muhammad (peace and blessings of Allah be upon him) also said: [\(When I command you to do anything, do of it as much as you possibly can.\)](#)

Second: The first Tahalul (removal of the ritual state for Hajj and `Umrah) is only complete after doing two of the following three acts: Throwing Jamrat-ul-`Aqabah, having the hair shaved or cut short, or making Tawaf (circumambulation) around the Ka`bah. Thus, covering your head before the first Tahalul is impermissible so you should then pay a Fidyah (ransom), which is to fast for three days, to feed six needy persons, or to slaughter a sheep.

Third: Spending the night in Muzdalifah is one of the ritual duties of Hajj for those who can do so. Whoever abandons it while he is able to observe it must offer Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and `Umrah).

Fourth: According to the Sunnah (supererogatory act of worship following the example of the Prophet Muhammad), a traveler is to shorten the four-Rak`ah Salah praying it as two only and he is allowed to leave the Sunnah Ratibah except for the two Rak`ah before the Fajr (dawn) Salah and the Salah of Witr (Prayer with an odd number of units). That is because the Prophet Muhammad (peace and blessings of Allah be upon him) never left these two prayers i.e. before Fajr and Witr, whether he was traveling or at home.

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As for the other supererogatory prayers that are not offered on a regular basis, a traveler may pray them as he wishes during the day and night, because the Prophet Muhammad (peace and blessings of Allah be upon him) used to do that.

Fifth: It is authentically reported on the authority of Um Salamah (may Allah be pleased with her) that the Messenger of Allah (peace and blessings of Allah be upon him) said: [\(When the \(first\) ten \(days of the month of Dhul-Hijjah\) start and anyone of you intends to offer Ud-hiyah \(sacrificial animal offered by non-pilgrims\), let them not cut any of their hair or clip their nails until they have offered the sacrifice.\)](#) This is specifically applied to the one who is going to offer Ud-hiyah based on the Hadith above.

One's wife and children are free from this duty.

A person passing by the Miqat and intending to perform Hajj or `Umrah with the intention to offer Ud-hiyah, should not cut any of his hair or clip his nails. It is known that having the hair cut or clipping the nails are just an act of Sunnah for a man in ordinary time. But doing so for a person intending to offer Ud-hiyah is impermissible according to the Hadith above. So the adherence to the prohibition mentioned in the Hadith takes priority over the observance of a recommendable act.

The Mutamatti` (a pilgrim performing `Umrah during the months of Hajj, followed by Hajj in the same year with a break in between), must have his hair shaved or cut short after making Tawaf and Sa`y (going between Safa and Marwah during Hajj and `Umrah). Doing so is one of the rites of `Umrah that admit him to the state of Tahalul. It should be noted that it is more preferable for the Mutamatti` to shorten his hair leaving the shaving to be observed during the rites of Hajj.

May Allah grant us success. May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions.



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Second question of Fatwa no. 18722

Q 2: If the grave sins are not included among those that are pardoned after an acceptable Hajj, then is it true to say that this merit [atonement of sins] is given to a person who says: "Subhan Allah wa bihamdihi (All praise and glory are due to Allah)" one hundred times and to the one who does other good deeds that are conducive to forgiveness of sins? If so, what is the merit of Hajj?

A: It is reported in the Two Sahih (authentic) Collections of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) said: [\(Anyone who says: "Subhan Allah wa bihamdihi \(All praise and glory are due to Allah\)" one hundred times, will have their sins forgiven even if they were like the foam of the sea.\)](#) i.e. provided that the person has not committed any of the grave sins, by virtue of combining all respective legal proofs of the Book and the Sunnah. For example, Allah (Most Exalted be He) says: [\(If you avoid the great sins which you are forbidden to do, We shall expiate from you your \(small\) sins\)](#) Allah (Most Glorified be He) also says: [\(And those who, when they have committed Fâhishah \(illegal sexual intercourse\) or wronged themselves with evil, remember Allâh and ask forgiveness for their sins; - and none can forgive sins but Allâh - and do not persist in what \(wrong\) they have done, while they know.\) \(For such, the reward is Forgiveness from their Lord, and Gardens with rivers flowing underneath \(Paradise\), wherein they shall abide forever. How excellent is this reward for the doers \(who do righteous deeds according to Allâh's Orders\).\)](#)

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Similarly, the Prophet Muhammad (peace and blessings of Allah be upon him) also said: [\(The observance of the five obligatory prayers every day, and consistently offering Friday prayer every week, and regularly observing the fast of Ramadan every year are expiations for all \(sins\) what is committed between these duties, provided that one shuns the major sins.\)](#) According to another version: [\(If major sins are not committed\)](#) Thus, if the five obligatory prayers, which are the cornerstone of Islam and the greatest pillar after the profession of faith, and the Friday Prayer and the fast of Ramadan do not grant forgiveness of sins unless a person avoids the major sins, then other acts of worship also cannot atone sins unless the major sins are avoided.

May Allah grant us success. May Peace and Blessings be upon our Prophet Muhammad, his family and his Companions.



The first question of Fatwa no. 16126

Q 1: We performed Hajj but Mina was too crowded to find a place for us. Therefore, we stayed overnight in the southern section between Muzdalifah and the Valley. The same occurred on the night of `Eid-ul-Adha (the Festival of the Sacrifice), where we stayed in Muzdalifah till the moon set and then walked and threw the pebbles (at the pebble-throwing areas during Hajj) and performed Tawaf (circumambulation of the Ka`bah) before Fajr (Dawn) Prayer. Is there any error in our Hajj?

A: If the case is as mentioned in the question, your Hajj is valid In sha'a-Allah (if Allah wills); and staying outside Mina for those who find no place there is permissible. This is based on the Saying of Allah (Exalted be He):

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(So keep your duty to Allâh and fear Him as much as you can) It is also permissible to depart from Muzdalifah after midnight for the weak and those who fall under the same ruling as them.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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First question of Fatwa no. 16415

Q 1: We performed Hajj in the year 1412 A.H. We threw the pebbles on the Day of Nahr (Sacrifice, 10th of Dhul-Hijjah, when pilgrims slaughter their sacrificial animals) and then took off the clothes of Ihram (clothing worn during the ritual state for Hajj and `Umrah) after performing Tawaf (circumambulation of the Ka`bah). We spent the evening and night of the tenth day of Dhul-Hijjah in Mina and threw the pebbles for the second day after the sun had passed the meridian. Then, we deputized someone to throw the pebbles on our behalf for the third day. We later performed Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah) in the afternoon and left Makkah after midnight. What is the ruling on what we did? Do we take the legal ruling of a person who hastens to leave in two days?

A: You made three mistakes and did not complete the obligatory rites of Hajj, as you left the duties that are required for Hajj. First, you did not spend the night in Mina during the night of the twelfth day; second, you deputized others to throw the pebbles on your behalf during the twelfth day, while it is impermissible for you to do so when you are physically able to throw the pebbles. Therefore, each one of you should

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offer three Fidyahs (ransoms) by slaughtering three sacrificial sheep that meet the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) in Makkah and the meat should be distributed among the poor in Makkah. It is not permissible for you to eat of any of this meat. The first sacrificial animal is to compensate for failing to stay the night in Mina in the night of the twelfth day. The second Fidyah is for failing to throw the pebbles by yourselves while you were physically able to do so. The third is for your performance of Tawaf-ul-Wada` before its due time, which is unacceptable.

May Allah grant us success. May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions.

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Fatwa no. 17013

Q: I threw the Jamrat-ul-Kubra (the closest stone pillar to Makkah) on the day of `Eid-ul-Adha (the Festival of the Sacrifice) and then I went to the tents in Mina and prayed the Zhuhr (Noon), `Asr (Afternoon), and Maghrib (Sunset) Prayers. After sunset, I headed for Makkah Al-Mukarramah in the company of some women and a group of other pilgrims to perform Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj), because I was Mutamatti` (pilgrim performing `Umrah during the months of Hajj, followed by Hajj in the same year with a break in between). However, I could not return until after dawn from Makkah Al-Mukarramah because of my attendance on the group of women and the great crowd. Thus, I did not spend the night in Mina that night and could not come back to Mina because of the reasons cited above. At the same time, I did not spend the night in Makkah Al-Mukarramah on that day. Indeed, I spent the night while performing Tawaf (circumambulation of the Ka`bah) and Sa`y (going between Safa and Marwah during Hajj and `Umrah) until the time of Fajr (Dawn) Prayer became due. Is it mandatory on me to offer a sacrificial animal for that? Please, advise me on this.

A: If the case is as you have mentioned, that you and those in your company went to Makkah

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to perform Tawaf-ul-Ifadah and come back to Mina after completing it but you were hampered from returning to Mina until after the Fajr Prayer due to the crowd and your inability to return to Mina during the night, then there is no sin on you and nothing is due on you. This is because of the general implication of the Ayah (Qur'anic verse) where Allah (Most Exalted be He) says: [\(Allāh burdens not a person beyond his scope.\)](#) In addition to the other Ayahs to the same effect.

May Allah grant us success. May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions.

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First and fourth questions of Fatwa no. 18857

Q 1: Last year, I performed Hajj and it happened that I spent one night outside the boundaries of Mina but I was not aware of that. I just slept outside Mina. The same incident took place during the second night, and I slept outside the boundaries of Mina at the same place on the side of a road until it was 1 a.m. Only then a man beside me exclaimed: We are outside the boundaries of Mina, as there is a sign right there indicating that. I then tried to enter into the boundaries of Mina but I could not, as there was no available space. Therefore, I returned to my former place and paid no attention to what he said. Only on the third night when the area became clear following the departure of the pilgrims, who hastened to leave on the 12th of Dhul-Hijjah, I became sure that I was indeed outside Mina. What is the ruling on this?

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Should I offer a Fidyah (ransom) i.e. sacrificial animal, as expiation? Is it permissible to slaughter it outside Makkah or must it be in the area of Al-Masjid Al-Haram only? Is it permissible to fast or do any other kind of expiation instead of slaughtering a sacrificial animal? Please clarify this point, because I am completely confused and I am not sure about the correct legal ruling on this case. I resort to you in compliance with Allah's (Most Exalted be He) Command: [\(So ask the people of the Reminder, if you do not know.\)](#)

A: If you intentionally failed to spend the nights of Tashriq (11th, 12th and 13th of Dhul-Hijjah) in Mina while you were able to do so, you have to offer a Fidyah (ransom), which is to slaughter a sheep that meets the same conditions of Ud-hiyah (sacrificial animal offered by non-pilgrims). It must be slaughtered in Makkah and its meat should be distributed to the poor of the city of Makkah. However, if you were unable to slaughter a sheep, you must fast ten days.

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I am working under the sponsorship of a Saudi person. During the last period, I had a problem at the time of Hajj. When I wanted to perform Hajj, the Saudi sponsor told that it I am not permitted to perform Hajj without his permission. I then said: It is the obligatory Hajj and no one's permission is required for it and I will provide you with a person who will carry out my work during my absence. However, he insisted on his opinion. Now, I ask you by Allah, is it actually his right to give me permission? Is he not regarded in this case as preventing me from performing Hajj? What is the evidence that supports his opinion?

A: You have no right to perform Hajj unless your sponsor gives you permission, as you came to this country

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to work for him. Since you are his employee, you should not perform Hajj unless he gives you permission.

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First question of Fatwa no. 18489

Q 1: An employee performed the obligatory Hajj this year, even though he was not given leave from work except for one day only; namely, on the day of `Arafah (9th of Dhul-Hijjah). However, on the days of Tashriq (11th, 12th and 13th of Dhul-Hijjah), he had to attend his work during the daytime and go to Mina after `Isha' (Night) Prayer where he would stay until after midnight. Then, he would go to sleep in his home in Makkah. What is the ruling on this case? Please bear in mind that he threw the pebbles at the due time.

A: If the case is as you have mentioned, his Hajj is valid even if he left Mina during the day time to do his work and came back at night to spend the night there.

May Allah grant us success. May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions.

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Fatwa no. 20045

Q: We own some buildings that are about 550 meters away from Jamrat-ul-`Aqabah (the closest stone pillar to Makkah) on the western side. During the season of Hajj, the tents are spread on

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the slopes of the mountains and the sides of the road until they reach these buildings and go past them due to the large crowd gathering inside the area of Mina during the days of Hajj, and it is known to your Eminence. My question is:

Is it permissible to stay and spend the night in these buildings during the days and nights of Tashriq (11th, 12th and 13th of Dhul-Hijjah)?

I hope your Eminence would give us a legal fatwa in this regard. May Allah reward you with the best and keep your steps on the way of truth and welfare.

A: If it is proved that these buildings where you live are inside the boundaries of Mina, then there is nothing wrong with you staying there during the three nights: the night of the 11th, 12th and 13th of Dhul-Hijjah, or during only two nights i.e. the 11th and 12th days, when you may hasten to leave Mina on the 12th of Dhul-Hijjah if you want to travel from Makkah to any other place. This would be sufficient for you, because your stay at night is actually within the boundaries of Mina. However, if the buildings referred to are outside the boundaries of Mina, then it is unacceptable to spend the night in them during the Days of Tashriq. This is because spending the night in Mina is obligatory and you are bound to spend the night with other pilgrims inside the boundaries of Mina unless you can not find a place there after unsuccessfully endeavouring to find one due to the crowd. Therefore, there is no sin on you in such a case if you spend the night outside the boundaries of Mina for the legal excuse verified and it would be acceptable, In sha'a-Allah (if Allah wills). In addition, no ransom is required from you for not spending the night in Mina because it was beyond your ability to do so. Allah

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(Most Exalted be He) says: **(So keep your duty to Allâh and fear Him as much as you can)** Allah (Most Exalted be He) also says: **(and has not laid upon you in religion any hardship)** Allah (Most Exalted be He) also says: **(Allâh burdens not a person beyond his scope.)** Once it is possible for you to enter Mina and find a place to spend the night there, you must do so.

May Allah grant us success. May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions.

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The first Question of Fatwa no. 20802

Q 1: In 1417 AH., I performed Hajj along with my father, mother and wife. We came on the Day of `Arafah (9th of Dhul-Hijjah) from Al-Ta'if after passing by the Miqat (site for entering the ritual state for Hajj and `Umrah) in the morning to stand at Mount `Arafah. We then left `Arafat for Muzdalifah where we spent the night and then headed for Makkah before dawn and there we offered Fajr (Dawn) Prayer. Thereafter, we went to the Jamrat (stone pillars at which pebbles are thrown during Hajj, Jamrat-ul-`Aqabah being the closest to Makkah) and threw the pebbles of Al-`Aqabah, and this is where an awful accident took place during which I was about to be crushed had it not been for Allah's Grace and Mercy. Actually, we stayed at Makkah as we could find no place to stay in Mina due to the great fire that took place that year. In fact, some relatives of ours searched for a

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tent for us to stay in at Mina but they found nothing. For this reason, we did not go to Mina and after throwing the pebbles of Al-`Aqabah we performed Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka`bah in Hajj) and then headed for Al-`Aziziyyah where we rented an apartment. Thus, we did not stay at Mina during the nights of Tashriq (11th, 12th and 13th of Dhul-Hijjah). Thereafter, I and my father threw the remaining pebbles on behalf of ourselves and my mother and wife. Although they were able, and asked us to do so, we refused their request and insisted on throwing on behalf of them because it was very crowded and so we were worried about them. To sum up, we threw pebbles on their behalf on the Days of Tashriq and then hastened to leave Mina on the 12th of Dhul-Hijjah. We then performed Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah) as our Hajj was Ifrad (performing Hajj only). We then went back to Al-Ta'if where I and my father slaughtered two sheep: one as an offering as a token of gratitude to Allah (Exalted be He) for saving me from death in the accident and the other on behalf of us all for our stay at Al-`Aziziyyah in Makkah and for not spending the night at Mina during the nights of Tashriq. Is what we did valid? Does slaughtering one sheep on behalf of us all make up for not spending the night at Mina on the nights of Tashriq, bearing in mind that we slaughtered it in Al-Ta'if based on my father's request and distributed it among our neighbors and deserving people who were not in Makkah?

A: If the reality is as you mentioned, what you did is valid as you do not have to spend the night at Mina because doing so was beyond your capacity.

Your wife did not throw pebbles on behalf of herself even though she was capable of doing so, therefore, she must offer a sacrificial animal that meets the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) and it is to be slaughtered in Makkah and distributed among the poor. Furthermore, you should all return to Makkah to perform Sa`y (going between Safa and Marwah during Hajj and `Umrah) if you did not perform it along with Tawaf-ul-Ifadah; actually, you

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said in your letter that you performed the latter but you did not mention Sa`y. Moreover, those who deputized others to throw pebbles on their behalf have not discharged the obligation and each of them has to slaughter a sacrificial animal in Makkah to be distributed among the poor inhabitants of the Haram (all areas within the Sacred Sanctuary of Makkah) and nothing of this should be eaten by the one who slaughters it. As for sacrificial animals you slaughtered in Al-Ta'if, they do not discharge your obligation because sacrificial animals should be slaughtered in Al-Haram. However, if it is beyond your capacity to slaughter, you should fast for ten days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 21610

Q: On the first night we spent in Mina, we stayed there from 9 p.m. till 2.30 a.m. On the second night, we stayed in Mina from 5.45 p.m. till 2.15 a.m. By doing so, have we properly fulfilled the obligation of spending the night in Mina? Please be informed that I and my wife hastened to leave Mina after these two nights because we had left our young children alone in the house of a relative of ours in Al-`Azizziyyah district. Actually, we worried about them as there was no one to care for them. Are we liable for any obligation? If I and my wife are liable for any obligation, how should we discharge it; should this take place in Makkah or in the South where we live? Please bear in mind that we are now back in

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our workplace in the South. Please give us fatwa. May Allah reward you with the best for benefitting us and all Muslims.

A: Spending most of the night in Mina discharges the obligation and thus what you have done is sufficient, praise be to Allah. However, spending the whole night in Mina is far better as doing so follows the practice of the Prophet (peace be upon him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second Question of Fatwa no. 18412

Q 2: What are the Days of Tashriq on which we were prohibited by the Prophet (peace be upon him) to fast?

A: Days of Tashriq on which we were prohibited by the Prophet (peace be upon him) to fast are:
11th, 12th and 13th of Dhul-Hijjah.

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Fatwa no. 14719

Q: Is it a prerequisite that the pebbles we throw (at the stone pillars during Hajj) hit the concrete pillar and then fall within the enclosure surrounding it? What is the ruling on one who could not

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clearly see pebbles while falling within the enclosure?

A: It is obligatory on a Hajji to be sure that pebbles fall within the enclosure. Actually, it is not a prerequisite that they hit the pillar as it will be enough if they fall in the enclosure.

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Fatwa no. 14605

Q: Allah blessed me to perform Hajj in 1411 A.H. When I went to throw pebbles (at the stone pillars during Hajj) on the 11th of Dhul-Hijjah after coming from Masjid Al-Khayf in Mina, I faced Al-Jamrah Al-Ula (the first stone pillar) and inquired about the right place to start from. The people I asked pointed to the Last Jamrah (the closest stone pillar to Makkah) so I went there and threw pebbles at the closest stone pillar to Makkah and then at Al-Jamrah Al-Wusta (the second [middle] stone pillar) ending with Al-Jamrah Al-Ula. On the next day, I was also coming from Masjid Al-Khayf accompanied by a group of people who told me to begin with the Jamrah closest to Al-Khayf, which I did and then hastened to leave Mina on the 12th of Dhul-Hijjah for Riyadh where I work.

My question is: Is throwing pebbles in this manner valid? Give me a fatwa, may Allah benefit you! Is it a prerequisite that pebbles

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hit the concrete pillar and then fall within the enclosure surrounding it, and what is the ruling on doing otherwise? Give me a fatwa, may Allah benefit you and make you beneficial for Islam, Muslims and the whole Muslim Ummah, In sha'a-Allah (if Allah wills)! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: Your throwing pebbles on the 11th of Dhul-Hijjah is invalid as you began with Jamrat-ul-`Aqabah (the closest stone pillar to Makkah), while the correct position is to begin with Al-Jamrah Al-Ula, then move to Al-Jamrah Al-Wusta and end with Jamrat-ul-`Aqabah.

You should have re-thrown pebbles even on the 12th of Dhul-Hijjah after noon. However, since you did not do so, you must expiate for the defect of this Hajj rite. You must offer a sheep meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) that is to be slaughtered in Makkah and distributed among the poor inhabitants of Haram (all areas within the Sacred Sanctuary of Makkah). If this is unfeasible, you should fast for ten days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 16167

Q: I performed Hajj two years ago. On the last day of throwing the pebbles (at the pebble-throwing area during Hajj) I picked up my pebbles from outside Mina in the direction of Makkah Al-Mukarramah (Makkah, the Honored). Is it Wajib (obligatory) to pick pebbles from Mina or Muzdalifah? Moreover, on the last day of

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throwing the pebbles at Al-Jamrah Al-Wusta (second or middle pebble-throwing area), I was not sure whether I threw the pebbles inside the enclosure because it was extremely crowded. However, it seems most likely that I threw them within the enclosure, bearing in mind that I know it is Wajib to therein.

A: It is permissible to pick up the pebbles from anywhere whether inside or outside Mina. If it is most likely that the pebbles you threw on the last day were thrown within the enclosure, it will suffice and any later doubt after throwing does not have any effect.

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The second question of Fatwa no. 20055

Q 2: When I performed Hajj I threw pebbles (at the pebble-throwing area during Hajj) on the second of the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) before noon; am I to blame for doing so though I did that out of ignorance?

A: Throwing pebbles before noon during the Days of Tashriq is impermissible. The Prophet (peace be upon him) did not throw pebbles except in the afternoon and stated: [\(Take your rites of Hajj from me.\)](#) Accordingly, you must offer Fidyah (expiation) for throwing pebbles before noon, which is to slaughter a sheep that fulfills the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) in Makkah and distribute its meat among the poor in Haram (all areas within the Sacred Precincts of Makkah) without eating anything from it.

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The fourth Question of Fatwa no. 14497

Q 4: Your Eminence Shaykh, in your answer to my previous inquiry about throwing the pebbles (at the pebble-throwing area during Hajj) you said that I am liable for a Hady (sacrificial animal offered by pilgrims) to be slaughtered in Makkah. How can I do so if I am living in another country and cannot travel this year?

A: If you cannot travel to Makkah to slaughter the Hady, you may deputize a trustworthy person to do that on your behalf.

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The first Question of Fatwa no. 14574

Q 1: One person forgetfully kept some pebbles from Mina. In fact, he was told that the one who takes pebbles from Mina has to return them back to Makkah. Should he return them to Makkah or throw them anywhere, bearing in mind that Makkah is 400 kilometers away? Please, give us a detailed answer.

A: Whoever keeps some pebbles used for throwing the pebbles (at the pebble-throwing area during Hajj) does not have to return them back to Mina as this is no evidence on that.

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The first Question of Fatwa no. 15004

While performing Hajj and during the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah), I threw Jamrat-ul-`Aqabah (the closest pebble-throwing area to Makkah) at seven in the morning. On the next day, I threw the Jamrat (stone pillars marking the pebble-throwing area) at ten in the morning and being Muta`jil (pilgrim who hastens to leave Mina on the 12th of Dhul-Hijjah) on the third day, I threw at nine in the morning, i.e., before Zawal (midday). What is the ruling on this?

A: Throwing the Jamrat (stone pillars marking the pebble-throwing area, Jamrat-ul-`Aqabah being the closest to Makkah) before the appointed time is invalid. Throwing the pebbles (at the pebble-throwing area during Hajj) during the Days of Tashriq should begin after Zawal on the day of `Eid-ul-Adha (the Festival of the Sacrifice) because the Prophet (peace be upon him) along with his Sahabah (Companions) began waited until after Zawal. The Prophet (peace be upon him) stated: [«Take your \(hajj\) rites from me.»](#) Regarding the case in question, you are liable for a Hady (sacrificial animal offered by pilgrims) meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) to be slaughtered in Makkah for the poor inhabitants of the Haram (all areas within the Sacred Precincts of Makkah). If this is unfeasible, you must observe Sawm (Fast) for ten days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 15151

Q: I performed the obligatory Hajj for the first time this year. I intended Ifrad Hajj (performing Hajj only)

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from Qarn Al-Manazil, wore Ihram (clothing worn during the ceremonial state for Hajj and `Umrah) and proclaimed Talbiyah (devotional expression chanted at certain times during Hajj and `Umrah) on my way to Makkah, where I performed Tawaf-ul-Qudum (circumambulation around the Ka`bah on arrival in Makkah) and offered Salah (Prayer) near Maqam Ibrahim (the Station of Ibrahim) as the Sunnah (supererogatory act of worship following the example of the Prophet) of Tawaf (circumambulation of the Ka`bah). I then performed Sa`i (going between Al-Safa and Al-Marwah during Hajj and `Umrah). Thereafter, I headed for Mina to spend the night prior to `Arafat. On the ninth of Dhul-Hijjah, I stood at Mount `Arafat from sunrise until after sunset where I combined Zhuhr (Noon) and `Asr (Afternoon) Salahs (Prayers) at the time of the earlier one. I then left `Arafat for Al-Muzdalifah where I combined Maghrib (Sunset) and `Isha' (Night) Salahs at the time of the later one and spent the whole night until I performed Fajr (Dawn) Prayer. I also supplicated to Allah at Al-Mash`ar-ul-Haram (Sacred Monument). Thereafter, I threw Jamrat-ul-`Aqabah (the closest pillar to Makkah) after sunrise on the Day of Nahr (Sacrifice, 10th of Dhul-Hijjah, when pilgrims slaughter their sacrificial animals). Later, I shortened my hair and headed for Makkah where I performed Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj). I was so tired and fatigued, as I suffer from hypertension, that I performed Tawaf on the upper level due to excessive crowding on the main floor.

After performing two rounds of Tawaf, I rented a wheelchair to help me complete the remaining rounds. After finishing Tawaf I fell down to the ground out of fatigue and thus could not perform the two-Rak`ahs (units of Prayer) Sunnah of Tawaf. I remained unconscious until the Adhan (call to Prayer) of Maghrib Prayer and then performed Wudu' (ablution) and offered Maghrib and later `Isha' Prayers while sitting. In fact, while sitting in the wheelchair I would alert those unaware using my walking stick or in a low voice so that they would not be harmed by the chair's wheels. Anyway, I later went to Mina where I spent

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the tenth and eleventh nights of Dhul-Hijjah. There I threw the three Jamrat (pillars which are stoned during Hajj, Jamrat-ul-`Aqabah being the closest to Makkah), beginning with Al-Jamrah Al-Sughra (first or smallest pebble-throwing area) on the second and third days of `Eid-ul-Adha (the Festival of the Sacrifice) after Zawal (midday) and before sunset. However, I was not completely sure whether the pebbles fell into the enclosure surrounding the stone pillars, and thus I threw more than seven pebbles. On the third day of `Eid-ul-Adha and after throwing the Jamrat, I headed for Makkah and entered the Haram (the Sacred Mosque in Makkah) during the rush hour when all its floors were very

crowded. This, in addition to my hypertension, caused a skin rash on my thighs making me feel as if hot iron bars were between them. Hardly able to walk, I could not perform Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah). Moreover, I had booked a flight that was departing on the same day. I was told that Tawaf-ul-Wada` is Sunnah according to the Maliki school of jurisprudence, while viewed by some other Imams to be Wajib (obligatory) which requires a Hady (sacrificial animal offered by pilgrims) should be slaughtered as compensation, according to other scholars; or nothing should be done as compensation for not doing it, according to some other scholars.

The question is: Is my Hajj as such valid? What should I do? Answer me, may Allah benefit and reward you!

A: You are liable for a Fidyah (ransom) since you doubted whether the pebbles you threw fell within the enclosure or not. You are also liable for another Fidyah (ransom) for not performing Tawaf-ul-Wada`. You have to slaughter a sheep meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) in Makkah and distribute it among the poor inhabitants of the Haram (all areas within the Sacred Sanctuary of Makkah). If this is unfeasible, you must observe Sawm (Fast) for ten days in place of each Fidyah.

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Fatwa no. 15407

Q: During Hajj last year, it was crowded on the first day of throwing pebbles (at the stone pillars during Hajj). I was pushed at the Jamrah (stone pillar marking the pebble-throwing area). This made me throw all the seven pebbles at one time. I also deputized my cousin to throw the pebbles on my behalf. I am ignorant of the ruling pertaining to this case and I do not know whether I did the right thing or not. Do I have to do anything; especially that I did not throw the pebbles consecutively? Please benefit us regarding this. We extend our best regards and appreciation and may Allah safeguard you.

A: Throwing the pebbles at Jamrat-ul-`Aqabah (the closest stone pillar to Makkah) on the day of `Eid-ul-Adha (the Festival of the Sacrifice) is one of the Wajib (obligatory) requirements of Hajj.

Accordingly, if a person abandons a Wajib requirement of Hajj, they must offer Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and `Umrah) fulfilling the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims). This Dam has to be slaughtered in Makkah and distributed to the poor who reside at the Haram (all areas within the Sacred Sanctuary of Makkah). They are not allowed to eat any of it. If one is incapable of offering Dam, they will be required to observe Sawm (fast) for ten days.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 15368

Q: While performing Hajj this year, I threw Al-Jamrat-ul-Sughra (The first stone pillar) before Al-Jamrat-ul-Kubra (the closest stone pillar to Makkah) on the last of the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah), which is the last day for throwing the pebbles (at the pebble-throwing area during Hajj). I did so out of ignorance. I hope you will give me a Fatwa (legal opinion issued by a qualified Muslim scholar) on this matter.

A: You are liable for a Fidyah (ransom) because your throwing the pebbles on the last day was invalid as you threw Al-Jamrat-ul-Sughra before Al-Jamrat-ul-Kubra. The Fidyah is a sheep meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims), one-seventh of a cow that is more than two years old, or one-seventh of a camel that is more than five years old to be slaughtered in Makkah and distributed among the poor inhabitants of the Haram (all areas within the Sacred Sanctuary of Makkah). If this is unfeasible, you must observe Sawm (Fast) for ten days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 16020

Q 2: What is the ruling if a pilgrim throws Jamrat (stone pillars at which pebbles are thrown during Hajj, Jamrat-ul-`Aqabah being the closest to Makkah) before Zawal (midday)? Is they required to offer Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and `Umrah)? What is the ruling if they return home before they know the ruling? Will it suffice if they observe Sawm (Fast) for three days?

A: The pilgrim who throws Jamarat before Zawal on the eleventh day and the following days will have to throw the pebbles again after Zawal if the days of throwing the pebbles have not yet expired.

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Otherwise, they will be required to offer Fidyah (ransom): one sheep or one seventh of a cow that meets the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) to be slaughtered in Makkah and distributed to the poor inhabitants of the Haram (all areas within the Sacred Sanctuary of Makkah). If they cannot afford this, they should observe Sawm for ten days.

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Q 3: Some Hajj tour companies take pilgrims by bus from Makkah to `Arafat directly and thus they do not spend the night in Mina on the Day of Tarwiyah (8th of Dhul-Hijjah). They then take them from `Arafat back to Mina directly and they do not spend the night in Muzdalifah, or at least stay therein for half of the night. Actually, such companies do so under the pretext of the heavy crowd. Are these pilgrims sinful? What should they do?

A: Spending the night in Mina on the eighth night of Dhul-Hijjah is Sunnah (supererogatory act of worship following the example of the Prophet) and thus not doing it entails nothing. As for spending the night in Muzdalifah on the ninth night of Dhul-Hijjah, it is one of the Wajib (obligatory) acts of Hajj which if left out, where possible, requires a Fidyah (compensation) of slaughtering a sheep in the Haram (all areas within the Sacred Sanctuary of Makkah) and distributing the same among the poor inhabitants of the Haram. However, the patients and the disabled obliged not to spend the night there are not liable. In any case, travel companies undertaking Hajj tours should enable pilgrims to spend the night there and the pilgrims should insist on that.

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Fatwa no. 16233

Q: I went to perform Hajj this year and threw the pebbles on the Day of `Eid (the Festival of the Sacrifice) for myself and on behalf of my daughter. On the following day [the 11th of Dhul-Hijjah], I threw the three Jimar [Arabic pl. of Jamarah; i.e, Al-Jamrah Al-Kubra (largest pebble-throwing area; Jamrat-ul-`Aqabah), Al-Jamrah Al-Wusta (second or middle pebble-throwing area), and Al-Jamrah Al-Sugra (first or smallest pebble-throwing area)]. But on the 12th day, I threw the first Jamarah for me and for my daughter and I got lost because of over-crowdedness and did not complete stoning. I spent the night at Mina, though I did not throw the pebbles on the 13th day; what is the legal ruling on not completing the stoning? Provide us with an answer, may Allah reward you.

A: You must offer a sacrificial animal for neglecting to stone Al-Jamrah Al-Wusta on the second day and also for neglecting stoning on the 13th of the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah). A goat will suffice as a sacrificial animal here; it is to be slaughtered in Makkah and distributed among the poor at Al Haram (all areas within the Sacred Sanctuary of Makkah). The same ruling of sacrificing an animal, as is indicated above, also applies to your daughter.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 16022

Q: A pilgrim threw the pebbles (at the stone pillars during Hajj) on the eleventh day of Dhul-Hijjah before Zawal (midday). On the twelfth day of Dhul-Hijjah, he threw the pebbles before sunrise. Then he made Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah) at 9:00 a.m. on the same day. After that, he went back home. What is he required to do?

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A: He is required to offer two Fidyahs (ransoms): one for throwing the pebbles on the eleventh and twelfth day of Dhul-Hijjah before Zawal, and the other for making Tawaf-ul-Wada` before performing the ritual of throwing the pebbles properly. He has to slaughter two sheep or two-seventh of five-year-old Badanah (livestock driven by pilgrims to be offered as sacrifice within the sacred precincts of Makkah) that meet the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims). He may also offer two-sevenths of a two-year old cow. The Fidyah has to be slaughtered in the Haram (all areas within the Sacred Sanctuary of Makkah) and distributed to the poor. If he is incapable of doing this, he may observe Sawm (Fast) for twenty days, ten for each Fidyah.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 16491

Q: I went to Makkah Al-Mukarramah (Makkah, the Honored) with my family to perform Hajj this year. While we were at Mina, it was overcrowded on the first of Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) when we were throwing pebbles (at the pebble-throwing area during Hajj). While at Mina on the eleventh night of Dhul-Hijjah, an Islamic Awareness vehicle passed by us. The people in the vehicle were instructing people on the rituals of Hajj and what they had to do during the Days of Tashriq. I told them that my old age made me suffer a lot while throwing the pebbles on the first of the Days of Tashriq. The shaykh permitted me to throw the pebbles of the second Day of Tashriq at midnight,

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which was the eleventh night of Dhul-Hijjah. I threw the pebbles of the second day of Tashriq at 1:00 a.m. on the twelfth day of Dhul-Hijjah. I also threw the pebbles on behalf of my wife and six children. I could find no one to undertake throwing the pebbles on behalf of me, my wife and children. After I returned to work, someone told me I had to offer Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and `Umrah) for my wife and each one of my children despite the fact that he knows of my old age and that I had many young children with me, which caused me to suffer a lot while throwing the pebbles. That is why I hope that you, may Allah bless your steps and benefit us with your knowledge, will send me an endorsed Fatwa (legal opinion issued by a qualified Muslim scholar) so that I can know more about the religious matters of Islam.

A: The appointed time of throwing the pebbles on each of the three Days of Tashriq starts after the Zawal (midday) of each day. Accordingly, by throwing the pebbles of the twelfth day of Dhul-Hijjah at 1 a.m., you did not perform one of the rituals of Hajj at its Shar`y (Islamically lawful) time. Therefore, you are obliged to offer a Fidyah (ransom) on behalf of yourself, your wife and each of your children. It has to be sacrificed in Makkah and distributed to the poor inhabitants of the Haram (all areas within the Sacred Sanctuary of Makkah). If you are incapable of doing that, you will all be obliged to observe Sawm (Fast) for ten days.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 17167

Q: On the third day of Hajj, I and many others threw all the three Jamrat (pillars at which are stoned during Hajj, Jamrat-ul-`Aqabah being the closest to Makkah) before Zhuhr (Noon) Prayer. Thereafter, I heard the loudspeaker proclaiming it is impermissible to throwing the pebbles (at the pebble-throwing area during Hajj) until after Zhuhr Prayer. Therefore, I threw Al-Jamrah Al-Wusta (second or middle pebble-throwing area) and Al-Jamrah Al-Kubra (largest pebble-throwing area; Jamrat-ul-`Aqabah) again after the Zhuhr Prayer. Having forgetfully overlooked throwing Al-Jamrah Al-Sughra (first or smallest pebble-throwing area), I threw it at Al-Jamrat-ul-Wusta and Jamrat-ul-`Aqabah.

Your Eminence, am I liable for anything for doing so? Is this Hajj I intended on behalf of a certain woman valid? May Allah safeguard you!

A: You are liable for Fidyah (compensation) for not throwing the pebbles in order as you threw Al-Jamrat-ul-Wusta and Jamrat-ul-`Aqabah before Al-Jamrah Al-Sughra.

The Fidyah is a sheep meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims), one-seventh of a cow or one-seventh of a camel to be slaughtered in Makkah and distributed among the poor inhabitants of the Haram (all areas within the Sacred Sanctuary of Makkah). If this is unfeasible, you must observe Sawm (Fast) for ten days. As for doubting whether the pebbles you threw hit the pillar or not, it does not affect the validity of the throwing the pebbles if they fell within the enclosure surrounding the pillars.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17212

Q: I read a Hadith by the Messenger of Allah (peace be upon him), reported by `Asim ibn `Ady that (the Prophet (peace be upon him) allowed the camel shepherds to spend the night outside Mina throwing pebbles (at the pebble-throwing area during Hajj). Then, they throw pebbles the next day and the day after that for two days, then they throw pebbles on the Day of Nafr (departure from Mina, 12th or 13th of Dhul-Hijjah).) (Related by the Five Compilers of Hadith [Imams Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah], and ranked as a Sahih Hadith [authentic] by Al-Tirmidhy)

I understood from this Hadith that those who have excuses are permitted to throw Jamrat-ul-`Aqabah (the closest pebble-throwing area to Makkah) separately. Then, they may throw the pebbles of the eleventh and twelfth days together on the same day, and finally they throw the pebbles of the thirteenth day if they are not in a hurry.

I read a Fatwa by Your Eminence in a book entitled 'Fatawa Islamiyyah' (Islamic Fatwas), vol. 2, p. 284, under the title 'The Ruling on Throwing All of the Pebbles in One Day', as follows:

"Q: Is it permissible for a pilgrim to throw the pebbles all in one day instead of throwing them during the three Days of Al-Tashriq (11th, 12th and 13th of Dhul-Hijjah), whether this day is the first day of the Days of Tashriq, the Day of Nahr (10th of Dhul-Hijjah) or the last day of Tashriq; then, they spend the night in Mina for two or three days without throwing pebbles, as they threw all of the pebbles in one day? Is this way of throwing correct, or should they throw the pebbles in the right order of days until they complete the throwing of the three days? I hope you will clarify this matter for us, along with giving

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evidence."

Your answer was: "Throwing the pebbles is one of the obligatory steps of Hajj, which should be performed on the day of the Festival and three Days of Tashriq for people who are not in a hurry, and it can be performed during the first two days for people who are in a hurry. This is performed each day in the afternoon, according to the action and saying of the Prophet (peace be upon him): (Take your (Hajj) rituals from me.) Throwing the pebbles cannot be performed before its due time, while it can be delayed in case of urgent need, such as over-crowdedness, based on an opinion maintained by some scholars. This is like the case of the shepherds when the Prophet (peace be upon him) allowed them to throw the pebbles of the two days on the second Day of Tashriq, 12th Dhul-Hijjah They should intend to throw the pebbles first on the day of the `Eid (Festival), and then throw the pebbles of the first, the second and the third days, for people who are not in a hurry. Then, they should perform Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah). Allah knows best." Issued by Shaykh Ibn Baz.

I understand from the last paragraph of the Fatwa that it is permissible to throw the pebbles of the four days at one time along with intending to throw them in the right order. Is what I understand correct?

This is supported by a Fatwa of the Permanent Committee in the same book entitled 'The way of throwing pebbles for people who delayed it until the last day of Tashriq because of illness or old age'. The Fatwa is as follows:

"Q: If the pilgrims delayed throwing the pebbles to the last Day of Tashriq due to illness, old age or fear of over-crowdedness, may they throw Jamrat-ul-`Aqabah and the other pebbles at

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one time, or should they throw the pebbles of each day separately, i.e. they throw the pebbles of the first day, then the second and the third, even if there is hardship in doing so?

A: They should throw Jamrat-ul-`Aqabah first, then throw the pebbles of the eleventh day, then those of the twelfth and the thirteenth days, if they are not in a hurry. The Sunnah (action following the example of the Prophet) guides us to throw the pebbles of each day in its due date, depending on the ability of each person."

By this answer, the Committee confirms the permissibility of throwing the pebbles of the four days all at one time.

My question: I understand from the Fatwa of Your Eminence and that of the Permanent Committee that it is permissible to throw the pebbles of the four days at one time. However, this contradicts with what I understand from the above-mentioned explicit Sahih Hadith, if I understand well. The Messenger of Allah (peace be upon him) allowed the camel shepherds to throw the pebbles on the Day of Nahr, then they threw the pebbles the next day and the day after the next day for two days. Then, they threw the pebbles on the Day of Nafr. We hope you will clarify this matter for us. May Allah reward you with the best for the sake of the Muslims.

A: The mentioned Fatwas are explicit in revealing the permissibility of delaying the throwing of the pebbles to the thirteenth day (13th Dhul-Hijjah), if necessary. They do not signify that throwing the pebbles can be performed for all the days at one time.

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However, in the case of delaying the throwing of the pebbles, the pilgrims should throw Jamrat-ul-`Aqabah first. Then, they should throw the pebbles of the eleventh day in the right order and come back. Subsequently, they should then throw the pebbles of the twelfth day and those of the thirteenth day.

May Allah grant us success. May peace and blessings be upon our Prophet, Muhammad, his family and Companions.

Permanent Committee for Scholarly Research and Ifta'



Fatwa no. 17346

Q: I traveled to Makkah Al-Mukarramah to perform `Umrah (lesser pilgrimage). I was riding a mass transport car on 14/9/1414 A.H. As we were traveling, the driver run a music cassette. When I asked him to turn it off, he got angry and stopped the car to have a fight. Some benevolent people interfered to settle things down.

Second: I was throwing Jamrat (stone pillars at which pebbles are thrown during Hajj, Jamrat-ul-`Aqabah being the closest to Makkah) during the Hajj season of this year. During over-crowdedness I saw an old woman trodden on under the feet of walking people. I tried to save her, but I could not do that because of the over-crowdedness. She died because of that. This crowdedness prevented me from throwing the first Jamrat-ul-`Aqabah (the closest stone pillar to Makkah). I threw fourteen pebbles at the second Jamrat-ul-`Aqabah. Is that permissible or not?

Third: I saw the word "Allah" written on a type of soap product which was placed inside a bathroom. I would like you to issue your Fatwa (legal opinion issued by a qualified Muslim scholar) regarding

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the points mentioned above.

A: First: You did the right thing when you tried to correct a wrong situation by wanting to save that Muslim woman. May Allah reward you with the best!

Second: You are obliged to offer Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and `Umrah) for abandoning throwing the first Jamrat-ul-`Aqabah. This Dam is considered as a Fidyah (ransom) which meets the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims). It has to be slaughtered in Makkah and distributed to the Fuqara' (poor) who live in the area of Haram (all areas within the Sacred Sanctuary of Makkah). The seven additional pebbles which you threw at the second Jamrat-ul-`Aqabah will not make up for your missing to throw the pebbles at the first Jamrat-ul-`Aqabah. This is because each Jamrah is independent from the other.

Third: Whenever a person finds the name of Allah (Glorified be He) written on any object which is subject to misuse, it must be wiped as a means of safeguarding it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17444

Q: I performed Hajj with my wife and I had intended to perform Hajj on behalf of my mother. When I went to throw the pebbles at Al-Jamrah Al-Ula (first or smallest pebble-throwing area), I intended the first throwing to be on behalf of my mother and the second one on behalf of my wife, as she had deputized me to throw instead of her. Then the place became very packed with pilgrims and I found myself far from the throwing enclosure, so I threw all the rest of the pebbles at one time. They all reached the throwing enclosure. Does the collective throwing of pebbles count? And, if it does not, what should I do to make up for it?

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A: If the situation is as you have mentioned, your throwing of the pebbles for yourself and your wife is not valid and each of you must offer a Fidyah (i.e. sacrificial animal) in Makkah and its meat should be distributed among the poor of Al-Haram (all areas within the Sacred Sanctuary of Makkah). An acceptable Fidyah can be one of the following: a sheep that meets the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims), one-seventh of a Badanah (a camel or a cow or an ox driven by pilgrims to be offered as sacrifice within the sacred precincts of Makkah) or one-seventh of a cow. If someone cannot afford this Fidyah, he should fast ten days. And Allah knows best.

May Allah grant us success. May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions.

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Second question of Fatwa no. 17530

Q 2: A person threw the pebbles of Jamrat-ul-`Aqabah (the closest pebble-throwing area to Makkah) during Hajj by taking seven pebbles hurling them together in one time.

A 2: Whoever throws the pebbles of Jamrat-ul-`Aqabah in one stroke, has to repeat the throwing again during the days specified for this act. It is obligatory to throw them one by one. Throwing all of them in one stroke counts as throwing one pebble. If the person did not repeat the throwing, he must offer Fidyah by slaughtering an animal because of missing one of the obligatory rituals of Hajj. The slaughtered animal is a sheep meeting the same conditions of an Ud-hiyah (sacrificial animal offered by non-pilgrims). It should be slaughtered in Makkah and its meat be distributed among the poor of Al-Haram. If one is not able to offer a Fidyah, he can fast for ten days, consecutively or separately.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

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Third question of Fatwa no. 16842

Q 3: My aunt performed Hajj last year. She told me that while she was throwing the pebbles she was not able to see the spot where those pebbles fell because of the overcrowdedness. She is not sure if all the pebbles fell into the Hawd (the pebble-throwing area) or not, taking into consideration that she sometimes was able to see some of them. What should she do in this case? Kindly clarify this issue for us. May Allah reward you with the best.

A 3: One of the conditions for the validity of throwing the pebbles (at the pebble-throwing area during Hajj) is making sure that the pebbles fall in the pebble-throwing enclosure. So, if she is sure that she saw those pebbles fall into the Hawd, and later she had doubt about the pebbles' not falling in the enclosure of the pebble throwing, her throwing is valid and she simply dismiss that doubt. But if she was doubtful and was not sure of the falling of the pebbles in that enclosure at the time of throwing, then she has to offer a Fidyah (ransom) which should be slaughtered and distributed among the poor of Al-Haram. However, if she can not afford offering a Fidyah, then she has to fast ten days.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

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Fatwa no. 20115

Q: Four years ago, I performed Hajj along with two other Muslim brothers. Each one of us had two women to look after. We threw the pebbles of Jamrat-ul-`Aqabah (the closest pebble-throwing area to Makkah to Makkah) on the Day of Nahr (Sacrifice, 10th of Dhul-Hijjah, when pilgrims slaughter their sacrificial animals). We postponed throwing the other three Jamarat until the third day, where we threw Al-Jamrah Al-Sughra (first or smallest pebble-throwing area) then Al-Jamrah Al-Wusta (second or middle pebble-throwing area) and Al-Jamrah Al-Kubra (largest pebble-throwing area; Jamrat-ul-`Aqabah). Then we started all over again three times. After that we performed

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Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) only once. Our Eminent Shaykh! Is there any sin on us in the light of what I have mentioned in the question? Kindly clarify the issue for us. May Allah reward you with the best!

A: What you did concerning delaying the throwing of the pebbles of the 11th and 12th of the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) to the the 13th Day of Tashriq and throwing the three Jamarat of the first, then the second, then the third day is valid and permissible, though it is preferable not to do so. As for performing Tawaf-ul-Ifadah only instead of Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah), this is also valid and permissible, if you left immediately after Tawaf-ul-Ifadah, so that Al-Bayt (the House: another name for the Ka`bah) was the last place you have visited before going home.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

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Second question of Fatwa no. (20167

Q 2: Some pilgrims were convinced that they have to throw their pebbles before noon starting midnight of the day before, that is, they start throwing pebbles from 11 p.m. for the first day of the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) and start throwing after 1:30 a.m. for the second day of the Days of Tashriq, thinking that they are applying what Allah (Exalted be He) says: [\(But whosoever hastens to leave in two days, there is no sin on him\)](#)

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then they used to perform Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah) and leave Makkah before Zawal (midday) of the second day of Days of Tashriq, their pretext is that their will be great crowds after noon.

A 2: It is not valid to throw the Jamrat (stone pillars marking the pebble-throwing area, Jamrat-ul-`Aqabah being the closest to Makkah) during the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) except after noon, this time is extended until sunset, there is no harm in throwing at night for the previous elapsed day, but it is not permissible to throw the pebbles on the next day before noon of that day. The meaning of what Allah (Exalted be He) says: [\(But whosoever hastens to leave in two days, there is no sin on him\)](#) is that it is permissible for those who threw the pebbles after Zawal (midday) of the 12th to leave from Mina to Makkah or any other place outside Mina before sunset, and they are not required to spend the night of the 13th nor throw the pebbles on the 13th. As for Tawaf-ul-Wada`, it is not valid unless it was done at the time of leaving after completing the rituals of Hajj. Tawaf-ul-Wada` of those who travel on the 11th day is not valid because they should spend the night at Mina on the night of the 12th and throw in the afternoon of the 12th day.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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First question of Fatwa no. (20589

Q 1: A person threw the pebbles deliberately before noon on the last day of throwing the pebbles (at the pebble-throwing area during Hajj), he asked a scholar where he lives in the Kingdom of Saudi Arabia. The scholar then told him that he has to offer a Fidayh (ransom). Others told him that his Hajj is valid and he does not have to do anything; what is the right course of action in this case? May Allah reward you with the best!

A 1: Whoever threw pebbles on the second or third day before noon would be obliged to offer a Fidyah because he did not perform throwing at its right legal time, so, it is not valid. The Fidyah is one sheep meeting the same conditions of Ud-hiyah (sacrificial animal offered by non-pilgrims), which should be slaughtered in Makkah and distributed among the poor of Al-Haram (all areas within the Sacred Sanctuary of Makkah). If he can not afford to offer a Fidyah, he has to fast ten days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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First question of Fatwa no. (21600

Q 1: A person intended to perform Hajj and he has already performed it, but once he arrived at Al-Masha`ar (Sacred site of Hajj) in Mina, he found a large crowd so he did not throw the pebbles because of it and waited until the next day but he was unable to throw the pebbles, so he came back home without completing his Hajj. Is there any sin on him? He died without performing Hajj again, what should his son do?

A 1: If what he neglected of the rituals of Hajj was only throwing the pebbles on the days of

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of Tashriq (11th, 12th and 13th of Dhul-Hijjah) and Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah), then his son has to offer two Fidyahs (ransom) on his behalf to be slaughtered in Makkah and distributed among the poor of Al-Haram (all areas within the Sacred Sanctuary of Makkah); one of them as a Fidyah for throwing the pebbles and the second for Tawaf-ul-Wada`. The value of these Fidyahs should be taken from his inheritance. If any of his relatives or any charitable person donates the value, this will also be rewardable and accepted In sha'a-Allah (if Allah wills).

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Fatwa no. 14720

Q: I performed Hajj and all its rituals this year. However, on the 12th of Dhul-Hijjah, I could not throw the pebbles (at the pebble-throwing area during Hajj), and so I authorized one of my relatives to do this on my behalf, as he was not Muta`jil (pilgrim who hastens to leave Mina on the 12th of Dhul-Hijjah), and spent the night in Mina. Then, I heard that it is not permissible to authorize him, so I went back on the 13th of Dhul-Hijjah and threw the pebbles for these two days, i.e. the 12th and 13th of Dhul-Hijjah. Is what I did correct?

A: A pilgrim is not permitted to authorize another person to throw the pebbles on their behalf, unless there is a reason necessitating it, such as sickness or old age. You did well when you threw the pebbles for the 12th of Dhul-Hijjah. As for the 13th of Dhul-Hijjah, if you intended to hasten to leave Mina before the sun set on the 12th of Dhul-Hijjah, then you would not have to throw the pebbles on the 13th of Dhul-Hijjah, and your throwing would not count.

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Fatwa no. (14036

Q: My wife and I performed Hajj last year; on the second day of throwing pebbles (at the stone pillars during Hajj), there were so many crowds of people that my wife was about to fall when approaching the first of the three Jamrat (stone pillars at which pebbles are thrown during Hajj, Jamrat-ul-`Aqabah being the closest to Makkah), so my elder brother, one of our companions, took the pebbles from her after she had thrown two of them and threw them in one time. For fear of the crowds at throwing the other Jamrat, I, her husband, threw the pebbles on her behalf. What is the opinion of Your Eminence concerning what we did and is there anything we should do now? Please guide me. May Allah reward you with the best!

A: The woman who had the Jamrat thrown on her behalf in one time should offer Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and `Umrah) meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) and slaughter it in Makkah and distribute the meat among the poor. This is to make up for the ritual which she failed to do appropriately; however, if she could not offer Dam, she should fast for ten days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 14117

Q 2: My mother performed Hajj twice, but she did not throw the pebbles (at the stone pillars during Hajj) by herself in both times; it was my father who did so on her behalf. During the first she performed Hajj, she was physically fit to throw the pebbles by herself, but she had a baby with her. In the second Hajj, she was quite old and unable to throw them. That is why my father once again threw the pebbles on her behalf. Are her two occasions of Hajj valid in this case or not?

A 2: If your mother requested your father to throw the pebbles on her behalf during the two times she performed Hajj, for the reasons mentioned in the question, then we hope that there is nothing wrong with her doing so.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

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Fatwa no. 14152

Q: When my mother performed Hajj, she completed all the obligations, except for throwing the pebbles at the three Jamarat (stone pillars marking the pebble-throwing areas, Jamrat-ul-`Aqabah being the closest to Makkah). She threw pebbles at only one of them, and authorized someone to throw the rest on her behalf with no Shar`y (Islamically lawful) excuse. In fact, she was afraid of the crowd. Please take into consideration that this was the only Hajj she performed. Is her Hajj valid; if not, what should she do?

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A: If your mother authorized someone to throw stones at Jamarat on her behalf, for fear of the crowd in the pebble-throwing enclosure, her authorization is valid and there is no harm in this.

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The first question of Fatwa no. 14462

Q1: A woman who once performed Hajj asks: I did not throw pebbles at Jamarat (stone pillars marking the pebble-throwing areas, Jamrat-ul-`Aqabah being the closest to Makkah), as my brother did that on my behalf and did not allow me to accompany him for fear that the crowds may harm me. Is there any shortfall in my Hajj, bearing in mind that I performed it many years ago?

A: If the woman in question was unable to throw the pebbles at the Jamarat on her own or feared for her safety due to the crowds and appointed her brother to do that on her behalf, then there is nothing wrong with that.

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Fatwa no. (14552

Q: I went to offer Hajj with my daughter. I performed Hajj more than once but it was the first time for my daughter. We formed the intention to do Hajj from the Miqat (site for entering the ritual state for Hajj and `Umrah). Then we reached Makkah Al-Mukarramah and did Tawaf (circumambulation around the Ka`bah) and Sa`y (going between Safa and Marwah during Hajj and `Umrah). After that, we headed for Mina and then for the Plain of `Arafah and stopped there. On the first day of `Eid-ul-Adha (the Festival of the Sacrifice), we stoned Jamrat-ul-`Aqabah (the closest pebble-throwing area to Makkah), then we went to Makkah and preformed Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj). After that we went back to Mina and spent the night there. On the second day, we stoned the three Jamarat (stone pillars marking the pebble-throwing area, Jamrat-ul-`Aqabah being the closest to Makkah) and returned to Mina. On the third day, we stoned Al-Jamrah Al-Sugra (first or smallest pebble-throwing area) but there was a massive crowd, which caused me and my daughter to lose consciousness. We were carried to the hospital and stayed there for four hours. I regained my consciousness but I was badly affected by what had happened to me.

We went by car to the cities in this region and appointed a person to stone Al-Jamrah Al-Wusta (second or middle pebble-throwing area) and Al-Jamrah Al-Kubra (largest pebble-throwing area; Jamrat-ul-`Aqabah) on our behalf. But we did not perform Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah). We wrote to you hoping for advice concerning what we have to do due to appointing someone to stone Jamrat-ul-`Aqabah on our behalf and not performing Tawaf-ul-Wada`, may Allah safeguard you !

A: If the reality is as you mentioned, that you faced hardships, then your appointing of the person mentioned in the question to stone on your behalf is valid. As for omitting Tawaf Al-Wada', each one of you has to offer Fidyah (ransom) which is a sheep that meets the same conditions for an Ud-hiyah (sacrificial animal offered by non-pilgrims) and it should be slaughtered in Makkah. Its meat should be distributed among the poor there. If you cannot afford this, then you have to fast ten days.

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Fatwa no. (14752

Q: Allah blessed me with the performance of Hajj in 1411 A.H. along with some Muslim brothers and their families. A few of the women who were in my group were my nieces but the rest were not related to me in any way. We performed the rituals of Hajj as follows:

Firstly: We entered Makkah with the intention of Tamattu` Hajj (performing `Umrah during the months of Hajj followed by Hajj in the same year with a break in between). We performed all the rituals of `Umrah (lesser pilgrimage) and then removed the ritual state for `Umrah.

Secondly: We assumed the state of Ihram (the ritual state for Hajj or `Umrah) on the eighth of Dhul-Hijjah and headed for Mina, but we did not find a place where we could stay, so we spent the night in Muzdalifah.

Thirdly: On the ninth of Dhul-Hijjah, we went to `Arafah in the morning and stayed there until sunset.

Fourthly: We left `Arafah and arrived at our residence in Muzdalifah. When it was the due time of the `Isha' (Night) Prayer, we performed the Maghrib (Sunset) Prayer and the `Isha' Prayer combined.

Fifthly: We left Muzdalifah at 1 a.m. and went to Mina to throw Al-Jamrah Al-Kubra (largest pebble-throwing area; Jamrat-ul-`Aqabah). As I have said, some women were in our company. We threw the Jamrah (stone pillar marking the pebble-throwing area) after midnight.

Sixthly: We all went to the Sacred House in Makkah where we performed Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj)

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before the Fajr (Dawn) Prayer, made Sa`y (going between Safa and Marwah during Hajj and `Umrah) and had our hair cut. I would like to inform you that we paid the price of the Hady (a sacrificial animal offered by pilgrims) through Al-Rajhiy Company which is commissioned to distribute the meat of the Hady and Ud-hiyah (a sacrificial animal offered by non-pilgrims) to the poor.

Consequently, we entered the stage of major Tahallul (final removal of the ritual state for Hajj and `Umrah, after performing the final obligatory circumambulation of the Ka`bah for Hajj).

Seventhly: On the eleventh of Dhul-Hijjah we went to throw the three Jamrat; Al-Jamrah Al-Sugra (first or smallest pebble-throwing area), Al-Jamrah Al-Wusta (second or middle pebble-throwing area) and Al-Jamrah Al-Kubra (largest pebble-throwing area; Jamrat-ul-`Aqabah). My niece authorized me to throw the Jamarat on her behalf. Out of my keenness to protect their interest, I threw the Jamarat on their behalf before throwing the Jamarat for myself.

Eighthly: In the early morning of the twelfth of Dhul-Hijjah, we performed Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah). This was done according to

a Fatwa my father had received from one of the Shaykhs, may Allah reward them with the best! Then, we offered the Fajr Prayer in the Sacred Mosque and left for Al-Abtuh .

Ninthly: Before noon of the twelfth of Dhul-Hijjah, we left Al-Abtuh to go to the Jamarat. We were exhausted and our women were left alone at Al-Abtuh. An hour and a half before noon, we threw the three Jamarat respectively; Al-Jamrah Al-Sugra, Al-Jamrah Al-Wusta and Al-Jamrah Al-Kubra (Jamrat-ul-`Aqabah). Then we went back to Al-Abtuh and left Makkah .

May Allah prolong your life! My question is as follows; After my return, I was told I have to offer a Fidyah (ransom) for the following reasons:

1- I threw the Jamarat for my authorizer before throwing for myself .

2- I, as well as others in my company who have to offer a Fidyah as well, performed Tawaf-ul-Wada` before throwing the Jamarat .

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My dear father! I would be grateful if you, after knowing how my Muslim brothers and I performed the rituals of Hajj, could tell us what we should do and whether our Hajj is valid or not? I would like to inform you that this Hajj was the first for all of us with the exception of three people from among our Muslim brothers. Benefit us, may Allah benefit you!

A: Firstly: It is Sunnah (action following the example of the Prophet) for whoever does not have any weak people in their company to stay in Muzdalifah until they perform the Fajr Prayer, to supplicate to Allah and to praise Him until sunrise. Then they can go to Mina. However, as long as you left Muzdalifah after midnight, we hope that there is nothing wrong with doing so. Similarly, there is nothing wrong in staying and sleeping in Muzdalifah during the nights of Tashriq (11th, 12th and 13th of Dhul-Hijjah) when it was impossible for you to find a place for residence in Mina.

Secondly: It is obligatory upon the authorized person to throw the Jamarat for himself and then on behalf of his authorizer. The act of throwing the Jamarat should not be done except after noon on the days of Tashriq. Therefore, each of you has to offer a Fidyah for throwing the Jamarat before noon and for the fault of giving your authorizer preference over yourself regarding the throwing of the three Jamarat. It is worth mentioning that the Fidyah is a sheep meeting the same conditions of an Ud-hiyah (sacrificial animal offered by non-pilgrims) to be slaughtered in Makkah and its meat distributed among the poor residing in the Haram (all areas within the Sacred Sanctuary of Makkah). As for those who cannot afford it, they have to observe Sawm (Fast) for ten days.

Thirdly: With regard to Tawaf-ul-Wada`, it is not performed except after finishing all the rituals of Hajj. Seeing as you performed Tawaf-ul-Wada` before throwing the Jamarat on the first day of Tashriq,

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each of you has to offer a Fidyah like the Fidyah which is obligatory in the case of throwing the Jamarat, as explained above. As for those who cannot afford it, they have to observe Sawm for ten days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



Fatwa no. (14606

Q 1: In the year of 1409 A.H., my mother and I performed Hajj with some of our relatives. My mother got very tired due to the massive crowding and thus she authorized me to throw the pebbles (at the pebble-throwing area during Hajj) on her behalf on the last two days of the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah). Is authorizing me in this regard permissible or not?

A 1: If your mother could not throw the pebbles on her own or feared for herself from the massive crowding and thus authorized you to throw it on her behalf, then there is nothing wrong with this .

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Q 2: A Muslim brother left Makkah on the Day of `Arafah (9th of Dhul-Hijjah), and after it was too hot during the daytime, he left `Arafah, going to Makkah, where he rented a flat for his family and they rested there until sunset. Is his Hajj invalid on account of his conduct?

A 2: If the person mentioned in the question stayed at `Arafah during the daytime and did not remain until sunset in `Arafah, so he should offer Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and `Umrah), because staying in `Arafah until sunset is an obligation which he abandoned.

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He should make up for this by offering Dam meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) and slaughter it in Makkah and distribute the meat among the poor people in the Haram (all areas within the Sacred Sanctuary of Makkah). If he could not do this, he should fast for ten days. If his family members were also Muhrimis (pilgrims in the ritual state for Hajj and `Umrah) and left with him, each of them should offer Fidyah (ransom) to be slaughtered in Makkah and distributed among the poor people in the Haram; otherwise, they should observe Sawm (Fast) as mentioned earlier.

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Q 3: Some pilgrims throw pebbles at the Jamarat (stone pillars at which pebbles are thrown during Hajj, Jamrat-ul-`Aqabah being the closest to Makkah) with anything they have, including shoes and empty water glasses, and so on. Is their action invalid because of this, or are they excused for their ignorance? Please guide me. May Allah reward you with the best. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you.)

A: It is not permissible to throw shoes, glasses, and so on, at the Jamarat for this is not Mashru` (Islamically permissible). This contradicts the conduct of the Prophet (peace be upon him), who threw small pebbles that were just a little bigger than chickpeas at the Jamarat and he said: [\(Take your \(Hajj\) rituals from me.\)](#) These people are sinners for what they do, and anyone who sees them do this should advise them against that. However, their throwing pebbles at the Jamarat is not invalid, as long as they threw the prescribed pebbles.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. (16009

Q: I am a 65-year-old woman and I performed my first Hajj with my relatives after I had reached menopause. Since I do not have a Mahram (spouse or unmarriageable relative) except a small child, I intended to perform Hajj with my male relatives and their wives and paid the expenses of my travel. I threw the pebbles (at the pebble-throwing area during Hajj) on the first and second days. On the Day of Nafr (departure from Mina, 12th or 13th of Dhul-Hijjah), I appointed one of my relatives to throw on my behalf. I performed another Hajj with my male cousin for he is my closest relative and with his mother and other women. He threw all the pebbles on my behalf on the first, second and third days.

Did I commit a sin for performing Hajj without a Mahram, bearing in mind that I was in the company of women during both Hajjs, and are my Hajjs valid? Do I have to offer a Fidyah (ransom) for appointing someone to throw on my behalf on the second day during my first Hajj and for appointing my male cousin to throw on my behalf during my second Hajj? Please give me a Fatwa, may Allah reward and safeguard you, Amen!

A: Firstly: It is known that one of the conditions of the validity of a woman's Hajj is the presence of a Mahram with her during Hajj. So for a woman who does not have a Mahram to perform Hajj with, the obligation of Hajj is waived in her case until she finds a Mahram. The woman who performs Hajj with a non-Mahram (not a spouse or an unmarriageable relative), her Hajj is valid but she has to offer Tawbah (repentance to Allah) because of her traveling without a Mahram, for such an act is a wrongdoing and a sin. This is according to the saying of the Prophet (peace be upon him): [«A woman should not travel except with a Dhu-Mahram \(her husband or a man with whom she cannot marry at all according to the Islamic Jurisprudence\)»](#) (Sahih [authentic] - agreed upon by Al-Bukhari and Muslim).

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Secondly: As for appointing another person to throw on one's behalf, it is obligatory upon the pilgrim to throw the pebbles themselves when they are able to do so. Whoever is unable to do so such as a sick person or an old or physically disabled woman, then it is permissible for them to appoint others to throw the pebbles on their behalf.

Thirdly: According to what is mentioned above, if you were unable to throw the pebbles at the time that you appointed someone else to do so on your behalf, then the appointing is valid and you do not have to do anything. But if you were able to throw the pebbles during your first and second Hajj, then you have to offer a Fidyah (ransom) that should be slaughtered in Makkah and that meets the same conditions for an Ud-hiyah (sacrificial animal offered by non-pilgrims). Its meat should be distributed among the poor there. This ruling is with regard to appointing another person to throw on your behalf during your first Hajj if you were able to do so. If you cannot afford a sacrificial animal, then you have to fast ten days. The same is also applied to appointing another person to throw on your behalf during your second Hajj whether you were able to do so or not.



Fatwa no. (16669

Q2: One of my relatives performed Hajj last year. On throwing the Jamrat (stone pillars marking the pebble-throwing area, Jamrat-ul-`Aqabah being the closest to Makkah), he authorized another pilgrim to throw the Jamrat on his behalf, but that authorized person did not throw

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the Jamrat on the second and third days of Tashriq (11th, 12th and 13th of Dhul-Hijjah). What is your opinion regarding this issue?

A: Islam basically prescribes that a pilgrim performs all the rituals of Hajj by themselves. It is not permissible for a pilgrim to authorize others to throw the Jamrat on his behalf unless he is not able to throw the Jamrat by himself. If the person referred to above authorized another person to throw the Jamrat on his behalf even though he was able to do so, this person is sinful and the obligatory act of throwing the Jamrat has not been fulfilled. If this person was not able to do so, it is permissible for him to authorize another person to throw the Jamrat on his behalf. Moreover, the person authorized to throw the Jamrat have to fulfill his commitment in the legally prescribed manner. Since this person did not fulfill his commitment, he is sinful and the authorizing person have to offer a sacrificial animal meeting the same conditions for Ud-hiyah (a sacrificial animal offered by non-pilgrims) to be slaughtered in Makkah and its meat is distributed among the poor people at the Haram (all areas within the Sacred Sanctuary of Makkah).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. (16771)

Q: In 1414 A. H., my wife and I performed Hajj, and on the 12th of Dhul-Hijjah, my wife authorized me to throw the pebbles (at the stone pillars during Hajj) on her behalf. However, I could not fight my way through the huge crowd and so could not throw Al-Jamrah Al-Wusta (second or middle pebble-throwing area) and Al-Jamrah Al-Kubra (largest pebble-throwing area; Jamrat-ul-`Aqabah). I only managed to throw Al-Jamrah Al-Sugra (first or smallest pebble-throwing area). Afterwards, I returned to the tent as my companions would not wait for me. On my way to the tent, I met an Egyptian whom I do not know and I told him what had happened, so he offered to throw the pebbles at the Jamrat on behalf of me and my wife. What is the ruling on this throwing, and what should I and my wife do?

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A: The questioner should offer a Fidyah (ransom) in Makkah, which is slaughtering a sheep meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims), or one-seventh of Badanah (a camel or a cow or an ox driven by pilgrims to be offered as sacrifice within the sacred precincts of Makkah) and should distribute its meat among the poor in Makkah. This is to make up for the throwing of pebbles which he and his wife abandoned. His wife should also offer a Fidyah. If they could not offer a Fidyah, they should fast for ten days.

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Fatwa no. (17587)

Q: In 1415 A. H., I traveled to perform Ifrad Hajj (performing Hajj only) for the first time in my life. On the first day of `Eid-ul-Adha (the Festival of the Sacrifice)-after leaving `Arafah and staying at night in Muzdalifah, I threw Jamrat-ul-`Aqabah (the closest pebble-throwing area to Makkah) and went to Haram (the Sacred Mosque in Makkah) and performed Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj). After that, while I was in Makkah I authorized someone to stone the Jamrat (stone pillars at which pebbles are thrown during Hajj, Jamrat-ul-`Aqabah being the closest to Makkah) on my behalf because I was ill. Is there anything required from me? I am ignorant of the matters related to Hajj and the order of throwing pebbles (at the pebble-throwing area during Hajj). Kindly provide me with a Fatwa (legal opinion issued by a qualified Muslim scholar) and what should I do .

A: If the case is as you mentioned, there is nothing wrong if you authorized another pilgrim to throw the pebbles on your behalf.

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Fatwa no. 17962

Q 1: To avoid the crowds of people who gather at the Jamarat (stone pillars marking the pebble-throwing area, Jamrat-ul-`Aqabah being the closest to Makkah), I threw the pebbles (at the pebble-throwing area during Hajj) on the 11th and 12th of Dhul-Hijjah on behalf of my wife, though she is young and capable of doing this, as we hastened to leave Mina on the 12th of Dhul-Hijjah. As for Jamrat-ul-`Aqabah (the closest pebble-throwing area to Makkah to Makkah), we threw the pebbles at it together. When I threw the pebbles on the 11th of Dhul-Hijjah, I found that there were crowds of people and had I brought my wife with me, she would not have been able to throw the pebbles by herself. But on the 12th of Dhul-Hijjah, we and all the passengers packed our belongings and got on the bus, which then stood far away from the Jamarat. My wife stayed in the bus along with the other women, and I went to throw the pebbles on behalf of myself and her, following the `Asr (Afternoon) Prayer. When I reached the Jamarat, I found no crowds, but it was too difficult to go back to the bus to bring my wife to throw the pebbles at the Jamarat by herself, so I threw them on my and her behalf and then returned to the bus. What is the ruling on this; should my wife or I do anything?

A: If the reality is as you mentioned, your wife should offer Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and `Umrah),

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which is a sheep meeting the same conditions for an Ud-hiyah (sacrificial animal offered by non-pilgrims) that should be slaughtered in Makkah and distributed among the poor people of the Haram (all areas within the Sacred Sanctuary of Makkah). If she can not do this, she should fast for ten days, for there was no excuse that exempts her from throwing the pebbles directly at the Jamarat.

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Q 2: When we went to perform Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah), we performed it on the roof of Al-Masjid Al-Haram (the Sacred Mosque in Makkah) because of the overcrowdedness around the Ka`bah. Having finished Tawaf-ul-Wada` of our Qiran Hajj (combining Hajj and `Umrah without a break in between), I asked my wife if she was pure (by means of performing Wudu` [ablution]) while performing Tawaf-ul-Wada`, but she did not remember whether she had performed Wudu' or not. Because the driver of the bus that would take us back to Al-Ta'if stipulated a specific period of time for our return, this prevented my wife from performing Tawaf-ul-Wada` again. Besides, we were very tired and our feet were badly wounded because of the long distance of Tawaf on the roof of Al-Masjid Al-Haram. Is it obligatory upon us to offer anything as a Fidyah (ransom) for doing so?

A 2: If your wife was ritually pure (by means of performing Wudu') in this situation but she doubted whether her Wudu' was broken or not, the basic ruling is that she is regarded as ritually pure and her Tawaf is valid. If she was not pure (by means of not performing Wudu') and doubted whether she performed Wudu' or not, the basic ruling is that she is regarded as not ritually pure and consequently her Tawaf is invalid. In this case, she should have performed Wudu' and performed Tawaf again. Since you traveled to Ta'if before performing Tawaf again, she has to offer Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and `Umrah) to be slaughtered in Makkah and the meat is to be distributed among the poor people as Tawaf-ul-Wada` is one of the obligatory acts of Hajj, which she did not perform as she performed it while she was not ritually pure.

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Fatwa no. (18064)

Q: One of my friends accepted six hundred Riyals from some pilgrims as payment for throwing the pebbles (at the pebble-throwing area during Hajj) on their behalf on the last two days of the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah). Unfortunately, he did not stone the pillars and now he is confused about his situation. Please give us a Fatwa (legal opinion issued by a qualified Muslim scholar) concerning this matter, may Allah reward you with the best !

A: It is obligatory upon each one of these pilgrims and upon your friend to offer a Fidyah (ransom) because he did not throw pebbles on their behalf .This Fidyah is to be a sheep that meets the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) and should be slaughtered in Makkah and its meat should be distributed among the poor there. The basic principle is that it is obligatory upon the pilgrim to perform the rituals of Hajj on their own, and this includes throwing the pebbles (at the pebble-throwing area during Hajj). If they are unable to do so, then it is permissible for them to appoint another pilgrim to do so on their behalf. Your friend must return the money he took to its owners if he knows them. He also has to inform them about what happened so that they will offer a Fidyah (ransom) for themselves. If he does not know them, then he must use the money to buy a sacrificial animal for each one of the pilgrims. If the sacrifices cost more than the sum he took from them, he must provide the rest from his own money because he neglected to throw the pebbles on their behalf. The sacrificial animal may be one seventh of a camel or a cow or one sheep for every person. If he cannot afford this, he must fast ten days for each one of them.

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Fatwa no. (20154)

Q: I am a disabled person, and when I performed Hajj I authorized a person, in return for two hundred Riyals, to throw Jamrat (stone pillars marking the pebble-throwing area, Jamrat-ul-`Aqabah being the closest to Makkah) on my behalf on the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah). On the first of the Days of Tashriq, I performed Tawaf (circumambulation of the Ka`bah) and Sa`y (going between Safa and Marwah during Hajj and `Umrah) and then left by the end of the day after offering the Maghrib (Sunset) Prayer; am I to blame for this? Guide me, may Allah reward you with the best!

A: You did wrong when you did not spend the night in Mina, during the Days of Tashriq, and also when you neglected Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah), as the Tawaf you performed on the first of the Days of Tashriq does not count, as you did it before completing the rituals of Hajj, i.e. throwing pebbles (at the pebble-throwing area during Hajj) and spending the night in Mina. All these are of the obligations of Hajj; so you should seek Tawbah (repentance to Allah) and Istighfar (seeking forgiveness from Allah). You also have to make up for the mistakes you made in your Hajj; you should slaughter two sheep meeting the same conditions for an Ud-hiyah (sacrificial animal offered by non-pilgrims) in Makkah and distribute their meat among the poor people of the Haram (all areas within the Sacred Sanctuary of Makkah); if you can not do so, you should fast for ten days instead of each sheep.

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Fatwa no. 20443

Q 4: Is it permissible for a person who is unable to throw the pebbles (at the pebble-throwing area during Hajj) to appoint someone to do so on their behalf?

A: Whoever is unable to throw the pebbles because of being old or due to illness, it is permissible for them to appoint a trustworthy person from those who perform Hajj with them to throw pebbles on their behalf. This should be done after the person appointed throws the pebbles on behalf of themselves. This discharges the obligation on the person who is unable to throw the pebbles. This is based on the general meaning of Allah's Saying: [﴿Allâh does not want to place you in difficulty﴾](#) And: [﴿Allâh burdens not a person beyond his scope.﴾](#) Also, the woman for whom it is difficult to throw the pebbles because of being old, ill or pregnant or having children whom there is no one to take care of when she goes to throw the pebbles, it is permissible for her to appoint one of the trustworthy pilgrims to throw the pebbles on her behalf because of what is mentioned above.

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Fatwa no. (20901)

Q: I would be grateful if you could answer the following question:

I performed the rituals of the obligatory Hajj this year along with two unmarried women who were in the same Hajj group. On the second day of the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah), we heard of the crowding around the three Jamarat (stone pillars marking the pebble-throwing area, Jamrat-ul-`Aqabah being the closest to Makkah) from those who had threw the Jamarat before us. I was afraid the women in my company would be harmed, so I insisted that they authorize me to throw the Jamarat on their behalf though they had no legal excuse that could prevent them from doing so. I objected to their going to stone lest they be harmed due to the crowds. So I made them agree to authorize me to perform this rite on their behalf. When I reached the place of throwing the pebbles (at the pebble-throwing area during Hajj), I found the crowd had greatly decreased. I regretted not bringing them along with me, but they were very far away from the Jamarat. Therefore, I stoned the Jamarat on their behalf; is this valid or not? Do I and they have to offer anything if such authorization is not valid? I would be grateful if you could answer my question as soon as possible!

A: If the case is as you mentioned, that the women in your group were able to stone the Jamarat on their own, but you insisted that they authorize you to do so for fear of overcrowding and there was no

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crowd, it is obligatory upon each of these women to offer a Fidyah (ransom) by slaughtering a sheep in Makkah meeting the conditions of Ud-hiyah (a sacrificial animal offered by non-pilgrims) whose meat is distributed among the poor around the Haram (all areas within the Sacred Precincts of Makkah). As for those who cannot afford it, they must observe Sawm (Fast) for ten days.

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The First question of Fatwa no. (17168)

Q 1: What is the ruling on people who performed Hajj, and when it was the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) they wanted to hasten and hence they threw the pebbles at the three Jamarat (stone pillars marking the pebble-throwing area, Jamrat-ul-`Aqabah being the closest to Makkah) on the first and second of the Days of Tashriq. Then they went to Makkah before the sunset on the 12th of Dhul-Hijjah and spent the night there and did not throw pebbles on the 13th of Dhul-Hijjah; should they offer Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and `Umrah) or not?

A 1: Anyone who throws three Jamarat on the 12th of Dhul-Hijjah and was in a hurry, should leave Mina before sunset and does not have to throw pebbles on the 13th of Dhul-Hijjah, whether they stayed in Makkah or elsewhere.

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Fatwa no. 14630

Q: Allah (Exalted be He) blessed me, my wife, and our son and daughter with the chance of performing Hajj this year. We performed all the rituals of Hajj except for Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah). We thought that it is not an obligatory part of Hajj and it is just Sunnah (supererogatory act of worship following the example of the Prophet). After we reached the place of our residence and reviewed some books on Hajj, we discovered that Tawaf-ul-Wada` is an obligatory part of Hajj. Moreover, the only thing that makes up for it is Dam (sacrificial animal offered as an atonement) or fasting three days during the Hajj and seven days after one's return to homeland. The Dam should be offered in Makkah during the days of Hajj.

The question is: What should we do to make up for this missed obligatory act of Hajj so that our Hajj becomes perfect, bearing in mind that we performed Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) on the twelfth day, threw the pebbles and then left Makkah in the morning of the thirteenth day? If we should fast, what do we have to do with regard to the three days that should have been fasted during Hajj?

A: It is obligatory for each of you to offer a Fidyah (ransom, i.e., sacrificial animal) for omitting Tawaf-ul-Wada` to make up for this ritual. The Fidyah is a sheep meeting the same conditions of Ud-hiyah (sacrificial animal offered by non-pilgrims). It is to be slaughtered in in Makkah and its meat distributed among the poor of the Haram, even if the slaughtering is not on the days of Hajj. If any of you cannot afford a sheep, they have to fast ten days. If your wife was menstruating during the time of leaving Makkah, she does not have to offer a sacrifice.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. (15224)

Q: I performed Hajj last year, 1412 A.H. On the second day of the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah), I performed Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah) after the `Asr (Afternoon) Prayer; but I spent the night in Makkah Al-Mukarramah, and traveled to Al-Ta'if the following morning. Guide me whether Tawaf-ul-Wada`, which my family and I performed, is sufficient or should we repeat it or should we offer a Kaffarah (expiation)? Guide me, may Allah reward you with the best!

A: Anyone who performs Tawaf-ul-Wada` and stays in Makkah after it for a short period of time does not have to repeat it. However, if the person stays after Tawaf-ul-Wada`a for a long period, they should repeat it. As you performed Tawaf-ul-Wada` after the `Asr Prayer and traveled on the following morning and did not repeat Tawaf-ul-Wada`, then each one of you should offer Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and `Umrah) meeting the same conditions for an Ud-hiyah (sacrificial animal offered by non-pilgrims) and you should slaughter it in Makkah and distribute the meat among the poor people of the Haram (all areas within the Sacred Sanctuary of Makkah). However, if there was a menstruating woman or a woman in her postpartum period among you, she does not have to perform Tawaf-ul-Wada`.

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Fatwa no. 15107

Q: I performed Hajj in 1411 A.H.

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Having performed all the rituals of Hajj, I tried, on the 13th of Dhul-Hijjah, to perform Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah), but I got a severe disease and could not perform it. I left Makkah on the same day. I hope Your Eminence could give me a Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard. Is my Hajj incomplete and should I offer a Kaffarah (expiation) or what should I do? Guide me, may Allah reward you with the best and safeguard you.

A: If the reality is as you mentioned and you left Makkah and did not perform Tawaf-ul-Wada`, you should slaughter a sacrificial animal in Makkah and distribute the meat among the poor people of the Haram (all areas within the Sacred Sanctuary of Makkah). If you can not do this, you should fast for ten days.

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The first question of Fatwa no. 15259

Q1: Allah (Exalted be He) blessed me and I offered Hajj this year. I traveled with a group of pilgrims by private car and we agreed that we would return by the same car. By the grace of Allah, we managed to perform all the rituals of Hajj. We offered Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah) after midnight but I stayed in Al-Haram (the Sacred Mosque in Makkah) till 2 a.m. on the same day. When I went back to the car, I found that they had left and thus I had to return to Al-Masjid Al-Haram.

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I stayed there till 10 a.m. then I traveled but without performing any Tawaf (circumambulation of the Ka`bah) or Salah (Prayer). Did I commit a sin and do I have to do anything? May Allah reward you with the best.

A: It was better for you to repeat Tawaf-ul-Wada` for there was a long time between Tawaf-ul-Wada` that you performed and your departure. Since you did not do so, we hope that Tawaf-ul-Wada` that you performed serves as sufficient and that you do not have to offer a sacrifice. As for the Salah you did not perform and if you mean by it Fajr (Dawn) Prayer, then you have to make up for it, in the case that you have not already done so, and to do Tawbah (repentance to Allah) because of this act.

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Fatwa no. 17412

Q: Allah (Glorified and Exalted be He) blessed me and I offered Hajj in 1414 A.H. I properly performed all the rituals of Hajj by the grace of Allah (Exalted be He) and with the help of the scholars who were present in the places of performing the rituals. On my last day in Makkah Al-Mukarramah, I visited some of the Egyptian pilgrims who are from my town. Because I had an appointment to travel with my friends, I could not perform Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah).

A: If the reality is as you mentioned, then you have to offer a Kaffarah (expiation) for omitting Tawaf-

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ul-Wada`. The Kaffarah is a sheep that has to be slaughtered in Makkah and it should meet the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims). If you cannot afford this, then you have to fast for ten days.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The second question of Fatwa no. 17128

Q2: I went with my wife to perform Hajj. We were accompanied by a group of people while traveling to and from Makkah. I was not responsible for the car carrying all of us or for making a move. The group was in a hurry and I could not make my wife perform Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah) for two reasons:

1- She was exhausted because of performing the rituals of Hajj and the residence was not comfortable.

2- The group was in a hurry and they asked us to make a move and I did not have a place of residence there or any means of transportation but theirs. Besides, I paid all the costs for them in advance.

That is why I decided to take my wife the following Ramadan to perform `Umrah (lesser pilgrimage) and asked her to perform Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah) after performing all the rituals to make up for the one she omitted in our Hajj. Does this discharge the obligation?

A: Your wife has to offer a sacrifice for omitting Tawaf-ul-Wada`. This should be a sacrificial animal meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) that is to be slaughtered in Makkah and its meat is to be distributed among the poor. Also, she has to do Tawbah (repentance to Allah)

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and Istighfar (seeking forgiveness from Allah). Doing Tawaf-ul-Wada` in her `Umrah with the intention of making up for the one she omitted in her past Hajj does not count for the past Tawaf. That is because Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and `Umrah) has become due in her case for she traveled to her home before performing the Wajib (obligatory) Tawaf.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 21293

Q: We are from the town of Hadda' which is 25 kilometers away from Makkah Al-Mukarramah. When performing Hajj, should we perform Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah), bearing in mind that the majority of us are employees and work in Makkah al-Mukarramah and that some of us come to Makkah most of the time? We hope that Your Eminence will give us a Fatwa. May Allah bless your knowledge, make others benefit through you, and safeguard and protect you.

A: Tawaf-ul-Wada` is obligatory for each pilgrim who wants to go from Makkah to Hadda' or to any other place after performing Hajj. That is because the Prophet (peace be upon him) said: [\(No one should leave until the last thing he has done is to circumambulate Al-Bayt \(the House: another name for the Ka`bah\)\).](#) This Hadith is general in meaning.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 15717

Q: Last year, my wife performed Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between). She performed all the rituals of Hajj except Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah), because she got her menses. However, my father took her to Al-Masjid Al-Haram (the Sacred Mosque in Makkah) to see the the Sanctified Ka`bah. What is the ruling on this? Please guide us. May Allah reward you with the best.

A: Tawaf-ul-Wada` is waived for a menstruating woman; accordingly, your wife does not have to do anything. It is authentically reported on the authority of Ibn `Abbas (may Allah be pleased with him and his father) that he said: [\(The people were ordered that the last thing they should do is to circumambulate the Ka`bah \(Tawaf-ul-Wada`\), but an exception was made for menstruating women.\)](#) It is reported on the authority of `Aishah (may Allah be pleased with her) that she said: [\(Safiyyah bint Huyay got her menses after she performed Tawaf-ul-Ifadah \(final obligatory circumambulation of the Ka`bah in Hajj\). I mentioned that to the Messenger of Allah \(peace be upon him\) and he said, 'Will she detain us \(i.e. prevent us from leaving\)?' I said, 'O Messenger of Allah, she performed Tawaf-ul-Ifadah, circumambulated the House, and then got her menses after it.' He \(peace be upon him\) said, 'Then let her set out.'\)](#)

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Fatwa no. 16618

Q: My wife, my stepmother and I performed Hajj in 1412 A.H. and we performed its rituals with ease. Since my stepmother was suffering from a cardiac disease, we could not perform Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah). Also, it was because we agreed with a taxi driver to take us and there were other pilgrims with us and we did not want to delay them. I asked a shaykh of the Haram (the Sacred Mosque in Makkah) about that and he replied that we have to pay Fidyah (ransom), which is offering a slaughtered animal for each one of us. However, I could not do so due to being unable to afford even our living costs. It is worth mentioning that my stepmother died a year after her Hajj, which she was performing on behalf of her mother. Please advise me of what I should do, considering that I am poor and indebted with about sixty thousand riyals.

A: Tawaf-ul-Wada` is an obligatory part of Hajj and it should be performed after finishing the rituals of Hajj and when you are about to travel to your home. Whoever travels to their home without performing Tawaf-ul-Wada` have to pay a Fidyah, which is slaughtering a ram or offering one-seventh of a Badanah (a camel or a cow or an ox driven by pilgrims to be offered as sacrifice within the sacred precincts of Makkah) or one-seventh of a cow. It should be slaughtered in Makkah and its meat should be distributed among the poor therein. Whoever cannot afford such an animal must observe Sawm (Fast) for ten days, whether they are consecutive or separate. As for the woman who died,

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if she left an estate, then the price of the sacrificial animal should be taken from that estate and an animal should be slaughtered on her behalf in Makkah. If she did not have an estate, then it is permissible for any of her relatives or others to offer a slaughtered animal or observe Sawm on her behalf. It is even permissible if two people or more share in the price of the slaughtered animal or in the Sawm. Besides, Allah (Glorified be He) will grant them great reward. This is according to the saying of the Prophet (peace be upon him): [\(Whoever dies having \(some days of obligatory\) Sawm, his Waliy should make up for them on his behalf.\)](#) (Agreed upon by Al-Bukhari and Muslim) The Waliy stated in the Hadith means one's relative.

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Fatwa no. (18586)

Q 6: If a person enters Makkah while not being a pilgrim who is performing Hajj or `Umrah (lesser pilgrimage), does he have to offer Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah) when leaving Makkah? Also, does the person who performs `Umrah have to offer Tawaf-ul-Wada` if he stays in Makkah for one or two days or the like? Is there any Tawaf (circumambulation of the Ka`bah) called Tawaf-ul-Wada` that was authentically reported from the Prophet (peace be upon him)? Or, may any Tawaf serve as Tawaf-ul-Wada` if the person, after performing it, leaves Makkah ? Please give us a Fatwa. May Allah reward you and never deprive you of entering the Jannah (Paradise), Amen!

A 6: Tawaf-ul-Wada` is obligatory upon the pilgrim who performs Hajj and wants to leave Makkah after performing Hajj. This is according to the Hadith of Ibn Abbas (may Allah be pleased with him and his father) where he said: [«The people were commanded that the last thing they do should be to circumambulate the Al-Bayt \(the House: another name for the Ka`bah; meaning Tawaf-al-Wada`\), but an exception was made for menstruating women.»](#) (Agreed upon by Al-Bukhari and Muslim). A woman who is in her postpartum period also falls under the same ruling as a menstruating woman. Non-pilgrims do not have to offer Tawaf-ul-Wada` according to

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the correct scholarly opinion. That is because the Prophet (peace be upon him) did not command those who were performing `Umrah to perform Tawaf-ul-Wada`. Tawaf-ul-Wada`, after performing Hajj, must be accompanied by intention because it is `Ibadah (worship). Besides, the Prophet (peace be upon him) said: [«The reward of deeds depends upon the intentions and every person will receive the reward according to what he has intended.»](#) And Allah knows best!

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The second question of Fatwa no. (19604)

Q 2: Is it permissible to buy some things after performing Tawaf-ul-Wada`; is there is a sin on the person who does so?

A: Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah) should be the last ritual of Hajj the pilgrim does, and after which they should leave Makkah. But if the pilgrim stays for a short period to wait for companions, carry baggage or buy some needs, there is nothing wrong with this.

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Fatwa no. 20810

Q 1: A pilgrim performed Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah) on the 12th of Dhul-Hijjah, then went to Mina to throw the pebbles at the Jamarat (stone pillars marking the pebble-throwing areas);

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is his Tawaf valid as he circumambulated the Ka`bah before throwing the pebbles? What should this man do, bearing in mind that he is from Jeddah?

A: If anyone performs Tawaf-ul-Wada` before throwing the pebbles (at the pebble-throwing areas during Hajj), this does not count, because Tawaf-ul-Wada` should be the last ritual of Hajj. The pilgrim in question traveled back before repeating Tawaf-ul-Wada` after throwing the pebbles at the Jamarat, therefore he should slaughter a sacrificial animal in Makkah and distribute its meat among the poor of the Haram (the Sacred Mosque in Makkah); he should eat nothing of its meat. The sacrificial animal should meet the same conditions of Ud-hiyah (sacrificial animal offered by non-pilgrims). If he cannot do this, he should observe Sawm (fast) for ten days.

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Q 2: Two young men accompanied by a number of women and children stoned the Jamrat (stone pillars marking the pebble-throwing area, Jamrat-ul-`Aqabah being the closest to Makkah) on the twelfth of Dhul-Hijjah two hours before noon. Then they went to Makkah Al-Mukarramah and performed Tawaf-ul-Wada` (circumambulation of the Ka`bah upon departing from Makkah) at the due time of Zhuhr (Noon) Prayer. When asked why they had stoned the Jamarat before noon, they replied that the Saudi Scholars Committee had extended the time of stoning the Jamarat, particularly for women and the weak because of accidents. What is your opinion on their stoning the Jamarat before noon? If it is invalid, what do they have to do?

A 2: Stoning the Jamarat on the eleventh of Dhul-Hijjah and on the following days does not fulfill the purpose unless it is done after noon. This is because the Prophet (peace be upon him) stoned the Jamarat in the afternoon on these days and then said: [\(Perform the rites of Hajj as you have seen me doing them.\)](#) This is the juristic ruling given by the Saudi scholars. They have not issued any other ruling on this point. Because you stoned the Jamarat before noon, you must offer Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and `Umrah) meeting the same conditions for Ud-hiyah (a sacrificial animal offered by non-pilgrims). If you cannot afford it, you have to observe Sawm (Fast) for ten days.

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Q3: There is a person who does not know anything about Hajj, even its pillars

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and its obligatory rites. To this day, when performing Hajj he omits Sa`y. What does he have to do?

A 3: Whoever omits Sa`y (going between Safa and Marwah during Hajj and `Umrah) must return to Makkah and complete seven rounds of Tawaf (circumambulation of the Ka`bah) with the intention of making up for the missed Sa`y. Secondly, they have to perform Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah). If the person has had sexual intercourse with their spouses during such a period, they must slaughter a sheep in Makkah which meets the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims). Also, its meat should be distributed among the poor living in the Haram (all areas within the Sacred Sanctuary of Makkah).

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Q 4: On the Day of Nahr (Sacrifice, 10th of Dhul-Hijjah, when pilgrims slaughter their sacrificial animals), a group of Mutamatti's (pilgrims performing `Umrah during the months of Hajj, followed by Hajj in the same year with a break in between) stoned the Jamrah (stone pillar marking the pebble-throwing area) and shaved their heads. As for the Hady (sacrificial animal offered by pilgrims), they appointed one of their friends in Makkah who gave them his word that he would slaughter on their behalf early on the Day of Nahr. Then they made Tahallul (removal of the ritual state for Hajj and `Umrah) after stoning and shaving, as they were certain that their friend fulfilled his promise. However, that evening, their friend apologized for delaying the slaughtering on their behalf until Maghrib (Sunset) Prayer because he got tired after slaughtering several sacrificial animals. The question is: Does delaying the slaughtering affect the validity of their Tahallul or not?

A 4: There is nothing wrong with shaving one's head after stoning the pillars. Even if this person had not slaughtered the Hady, there is no blame on this group of pilgrims.

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The first question of Fatwa no. 21041

Q 1: My wife and I visited Makkah for approximately two days during which we performed `Umrah.

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During Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah) before leaving Makkah, my wife got her menses, but she performed Tawaf-ul-Wada` in ignorance. What is the ruling on this? May Allah reward you with the best.

A: First, according to the correct scholarly opinion, Tawaf-ul-Wada` is not obligatory in `Umrah; this is specific to Hajj. The Prophet (peace be upon him) ordered the pilgrims performing Hajj to make Tawaf-ul-Wada`, but it was not reported that he (peace be upon him) ordered the pilgrims performing `Umrah to do so.

Second, a menstruating woman does not have to perform Tawaf-ul-Wada` during Hajj, as a menstruating woman is excused from this ritual. What your wife did was out of ignorance and she will be excused In sha'a-Allah (If Allah wills).

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The fifth question of Fatwa no. (21294)

Q 5: Before sunset of the twelfth of Dhul-Hijjah, we left Mina in a hurry. The organizer of the Hajj journey had rented a hall for wedding parties in a place called Al-Shara'i, no. 2 which we thought was outside the borders of the Haram (all areas within the Sacred Sanctuary of Makkah). The pilgrims spent the night there. After the Fajr (Dawn) Prayer, the pilgrims were transported in buses to the Haram (the Sacred Mosque in Makkah) to perform Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah) by some and to perform Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) by others. Some knowledgeable persons told them they had to offer (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and `Umrah) a Fidyah (ransom) for leaving the borders of the Haram before performing Tawaf-ul-Ifadah or Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah); is it obligatory upon a pilgrim who left the borders of the Haram without performing Tawaf-ul-Ifadah

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despite knowing it, to offer a sacrificial animal? As it is generally understood from the statement of the Fuqaha' (Muslim jurists) reading, "If a pilgrim returns home without performing Tawaf-ul-Wada`, he has to return to Makkah even if his homeland was Damascus or Basra". The Fuqaha' do not say that such a pilgrim is required to offer a sacrificial animal for not performing Tawaf. Is this correct? Please give us the ruling on this question. May Allah reward you with the best!

A 5: Tawaf-ul-Wada` is performed on leaving Makkah after performing the rituals of Hajj. It is permissible for a pilgrim, before performing such Tawaf, to go to any place in the vicinity of Makkah as he has not intended departure or travel. If a pilgrim goes to any place that is far from Makkah, it is obligatory upon him to offer a sacrificial animal for having left Makkah before performing Tawaf-ul-Wada`. It is worth mentioning that returning to Makkah to perform such Tawaf does not discharge the obligation.

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The first question of Fatwa no. (21717)

Q 1: Five years ago, I performed Hajj and during Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah), I had a stomachache and diarrhea, so my Wudu' (ablution) was invalidated many times. I was performing Tawaf-ul-Wada` on the second floor due to the large crowds, and as water was available on the second floor, I would perform Wudu' every time my Wudu' got invalidated and continue my Tawaf-ul-Wada` from where I stopped; I did so according to my knowledge. However, I heard that Wudu' is Wajib (obligatory)

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in Tawaf; was my action right and valid or not?

A 1: If the case is as you mentioned, your Tawaf-ul-Wada` is invalid and you should offer a Fidyah (ransom), which is to slaughter a sheep meeting the same conditions for an Ud-hiyah (sacrificial animal offered by non-pilgrims), in Makkah and distribute the meat among the poor people. If you can not do this, you should fast for ten days. This is because when the Wudu' of a person performing Tawaf gets invalidated during Tawaf, he should perform Wudu' again and start the Tawaf from the beginning and not continue it.

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`Umrah

The first question of Fatwa no. (19307)

Q 1: Is it true that the people of Makkah Al-Mukarramah do not have to offer `Umrah (lesser pilgrimage), and that and that their circumambulation of the Ka`bah is considered `Umrah, and that they do not have to enter Ihram (ritual state for Hajj or `Umrah)? Where is the Miqat (site for entering the ritual state for Hajj or `Umrah) of the people of Makkah when they intend to perform `Umrah?

A 1: `Umrah is obligatory upon every Muslim at least once in lifetime, just like Hajj, including the people of Makkah and other Muslims. Allah set it as a general ruling when He (Exalted be He) says: [﴿And perform properly \(i.e. all the ceremonies according to the ways of Prophet Muhammad صلى الله عليه وسلم\), the Hajj and `Umrah \(i.e. the pilgrimage to Makkah\) for Allāh.﴾](#)

This ruling is also supported by the Hadith reported on the authority of `Aishah (may Allah be pleased with her) that she said: [﴿O Messenger of Allah! Is Jihad \(fighting/striving in the Cause of Allah\) incumbent on women?﴾](#) He replied: "Yes, Jihad which does not include fighting is incumbent on them. It is the Hajj and the `Umrah." (Related by Ahmad in his "Musnad (Hadith compilation), and Ibn Majah in his Sunan (Hadith compilations classified by jurisprudential themes) through authentic Isnad [chain of narrators]). It was authentically reported on the authority of `Umar that the Prophet (peace be upon him) answered Gabriel when he asked him about Islam: [﴿Islam is to bear witness that there is no deity but Allah and that Muhammad is the Messenger of Allah; to establish Salah \(Prayer\); to pay the Zakah \(obligatory charity\); to perform Hajj and `Umrah; to do Janabah Ghusl \(full ritual bath to cleanse of sexual discharge\) and to do Wudu` \(ablution\) perfectly; and to fast Ramadan.﴾](#) (Related by Ibn Khuzaymah and Al- Darqutny, and Al- Darqutny said: "It is reported through authentic Isnad.") If the Hajj and `Umrah have been proven to be obligatory upon women, they should be obligatory on men first. Thus, we come to know that `Umrah is obligatory upon every

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Mukallaf (person meeting the conditions to be held legally accountable for their actions), male or female, at least once in a lifetime, just like Hajj, for whoever is able to perform it. Accordingly, the people of Makkah should perform `Umrah at least once during their lifetime, just like all other Muslims. They should enter Ihram from the nearest place to Al-Hil (all areas outside the Sacred Sanctuary of Makkah), i.e., outside the boundaries of the Haram (all areas within the Sacred Sanctuary of Makkah).

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The third question of Fatwa no. (16730

Q 3: My parents are dead and I perform `Umrah (lesser pilgrimage) on their behalf in Ramadan; yet, some people say it is preferable to give in Sadaqah (voluntary charity) on their behalf; which is better?

A 3: It is Mustahab (desirable) to give in Sadaqah and perform Hajj or `Umrah on behalf of the parents, based on the evidence reported from the Prophet (peace be upon him) in this concern. He (peace be upon him) said: [«When a son of Adam dies, their acts come to an end, but three, recurring charity, or knowledge \(by which people\) benefit, or a pious son, who prays for them \(for the deceased\).»](#) If there is adversity, it is better to give in Sadaqah than to perform voluntary Hajj and `Umrah.

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Fatwa no. (15134)

Q: Is it permissible for my father to perform `Umrah (lesser pilgrimage) with money that he borrowed from a bank ?

A: It is obligatory upon whoever wants to perform Hajj or `Umrah for themselves or on behalf of others to perform Hajj or `Umrah with lawful money as Allah (Glorified and Exalted be He) only accepts acts of worship performed with money obtained by lawful means.

As for borrowing money from banks and others with an interest, it is not permissible at all as it is a practice of Riba (usury/interest). The Prophet (peace be upon him) cursed the one who gives Riba, the one who takes Riba, the one who writes down a usurious transaction and those who witness the transaction, and he (peace be upon him) said: [\(They all are equal in sin.\)](#) The Ill-gotten money is a reason for Allah to reject supplications and not accept acts of worship. If this money is borrowed with no interest, there is nothing wrong with performing Hajj or `Umrah with it.

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Fatwa no. (14417)

Q: Is it permissible for a woman to perform Tawaf (circumambulation of the Ka`bah) and Sa`y (going between Safa and Marwah during Hajj and `Umrah) while her husband or her Mahram (spouse or unmarriageable relative) does not accompany her in Tawaf and Sa`y, but awaits her in the Haram (the Sacred Mosque in Makkah), until she finishes her `Umrah (lesser pilgrimage)?

A: The presence of a Mahram is not a condition for the validity of a woman's Tawaf for `Umrah or Hajj; rather, it is a condition that the woman has a Mahram with her when traveling for `Umrah or elsewhere.

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The second question of Fatwa no. (16026)

Q2: If a person performs `Umrah (lesser pilgrimage) on a Friday of any month and wants to go to another place outside Makkah, but two or three days later the person returns to Makkah and wants to perform another `Umrah, is it permissible for them to perform a second `Umrah without wearing Ihram (garment worn during the ritual state for Hajj and `Umrah)?

A 2: Whoever wishes to perform `Umrah must assume the state of Ihram (the ritual state for Hajj or `Umrah) from the Miqat (site for entering into the ritual state for Hajj or `Umrah) they enter into Makkah from. It is not permissible for a Muslim to pass the Miqat without assuming the state of Ihram as the Prophet (peace be upon him) set these Miqats so that those who intend to perform Hajj or `Umrah assume the state of Ihram from these Miqats; whether it is for the first `Umrah, the second, or more. As for one staying at a place within the Miqats, they can assume the state of Ihram from the place where they declare their intention to perform `Umrah. However, if they are staying in Makkah, they must go to Al-Hil (all areas outside the Sacred Precincts of Makkah) to assume the state of Ihram for `Umrah as done by `A'ishah (may Allah be pleased with her) when the Prophet (peace be upon him) ordered her to do so.

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The third question of Fatwa no. (19604)

Q3: What is the ruling on a person who performs `Umrah (lesser pilgrimage) about five times and assumes the state of Ihram (ritual state for Hajj or `Umrah) for each `Umrah from Tan`im?

A 3: Performing `Umrah repeatedly be a person visiting Makkah for a short period of time was not the practice of the Prophet (peace be upon him) or his Companions (may Allah be pleased with them). If this practice had been the best, they would have hastened to do it. It is Islamically prescribed for a person visiting Makkah and having finished their rituals to do much of Tawaf (circumambulation of the Ka`bah), recitation of the Qur'an, Salah (Prayer), Sadaqah (voluntary charity) and other acts of worships. Also, it is permissible for them to perform `Umrah for themselves or for others whom they can perform `Umrah on their behalf such as the dead and those who are not able to do so because of being old-aged or chronically ill as long as this will incur no hardship for them or for other people during the time when it is very crowded. This is because the Prophet (peace be upon him) said: [\(\(The performance of\) `Umrah is an expiation for the sins committed \(between it and the previous one\). And the reward of Hajj Mabrur \(the one accepted by Allah\) is nothing except Paradise.\)\)](#) It was also authentically reported that the Prophet (peace be upon him) ordered `A'ishah (may Allah be pleased with her) to perform `Umrah from Tan`im after she had finished the state of Ihram for Hajj and `Umrah when she asked his permission to do so.

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Fatwa no. (18007)

Q: I performed `Umrah (lesser pilgrimage) on the twenty-seventh of Ramadan and after

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I finished Tawaf (circumambulation of the Ka`bah) and Sa`y (going between Safa and Marwah during Hajj and `Umrah), I offered the rest of the Tarawih (special supererogatory night Prayer in Ramadan) with the Muslim congregation. However, I fainted due to stress excessive crowds. After that, I left the Haram (all areas within the Sacred Sanctuary of Makkah), and forgot to shave or shorten my hair. What should I do now?

A: If you forgot to shave your hair after finishing `Umrah, you should, when you remember, put on Ihram (clothing worn during the ritual state for Hajj and `Umrah) once again, then shave or shorten your hair. If you had sexual intercourse with your wife before you shaved, you have to offer a Fidyah (ransom), i.e. slaughter a sheep that meets the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) in the Haram and distribute the meat among the poor of the Haram. If you could not do this, you should fast for ten days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. (19759)

Q 1: I would like to tell Your Eminence that I intended to perform `Umrah (lesser pilgrimage) and after I finished the seven rounds of Tawaf (circumambulation of the Ka`bah) between Safa and Marwah, I did not shorten my hair out of negligence and laziness, but not out of ignorance. Then I removed Ihram (clothing worn during the ritual state for Hajj and `Umrah), and put on my usual clothes and traveled to my country. Am I to blame for what I did? Please guide me. May Allah reward you with the best!

A 1: Shaving or shortening the hair is one of the obligations of `Umrah that should not be abandoned. You have to put on your Ihram again and then shave or shorten your hair, for

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you are not absolved of this obligation. Nevertheless, you should offer Fidyah (ransom) for having worn Makhit (clothes sewn to fit body limbs) on purpose, and this is done by slaughtering a sheep in Makkah, and distributing its meat among the poor of the Haram (all areas within the Sacred Sanctuary of Makkah), or feeding six poor persons in the Haram; for each person you should give one kilo and a half of the staple food of the place, or you can fast for three days anywhere.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. (20202)

Q: I performed `Umrah (lesser pilgrimage) during last Ramadan, 1417 A.H., and I forgot to shave or shorten my hair. After I finished Ihram (ritual state for Hajj or `Umrah), I went from Makkah to Al-Ta'if. On the second night, I wanted to perform another `Umrah, but some people told me that this is not permissible, so I entered into Ihram with the intention of performing `Umrah on behalf of a friend of mine. Now, after a year has passed, I send you this message to know the ruling on my first `Umrah, taking into consideration that I am a married person.

A: Your `Umrah is valid, and you have to remove your usual clothes and put on the clothes of Ihram (clothing worn during the ritual state for Hajj and `Umrah) and then shave or shorten your hair with the intention of performing this for the first `Umrah. Besides, you have to offer Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and `Umrah) if you had sexual intercourse with your wife before fulfilling the obligation of shortening the hair. The Dam you should offer is slaughtering a sheep that meets the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims), to be slaughtered in Makkah Al-Mukarramah and its meat to be distributed among the poor.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. (17229)

Q: I, as well as my father, mother and brother, performed `Umrah (lesser pilgrimage) during Ramadan about fourteen years ago. When we made Tawaf (circumambulation of the Ka`bah) , and made three rounds, my brother said we had completed Tawaf (circumambulation of the Ka`bah), but my father and I said there were still four rounds left; after which, we returned home. It is worth mentioning that we had made only three rounds of Tawaf around the Ka`bah and completed the rites of `Umrah by drinking from Zamzam and making Sa`y (going between Safa and Marwah during Hajj and `Umrah). We then returned home. We would be grateful if you would give us the ruling on such practice. Should we offer Fidyah (ransom) or anything else in this respect? It is worth mentioning that both my father and my mother are dead, and my brother and I are still alive. Is the `Umrah we performed valid or incomplete? We would be grateful if you could show us what we need to do and what is incumbent upon my deceased parents. Do we have to perform this `Umrah again for which we assumed the state of Ihram (the ritual state for Hajj or `Umrah) only once, or must each of us return and assume the state of Ihram again? I would like to inform you that we live far away from the Haram (the Sacred Mosque in Makkah) and are busy all the time. If it is obligatory upon us to offer Fidyah, is it permissible for us to give it to Al-Rajhiy Bank located in Sarat `Ubaydah to deliver it to the Islamic Bank to offer the Fidyah on our behalf as is the case with the Fidyah offered during Hajj; or do we have to go to the Haram and slaughter the Fidyah? Give us the ruling on this question in detail, may Allah reward you with the best!

A: As for you and your brother, you must put on Ihram (clothing worn during the ritual state for Hajj and `Umrah) again and complete

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the rites of the previous `Umrah by performing Tawaf around the Ka`bah, making Sa`y and having your hair shaved or cut short. Each of you has to offer a sacrificial animal meeting the same conditions for Ud-Hiyah (a sacrificial animal offered by non-pilgrims) if you have had sexual intercourse during the period of time mentioned. Also, you have to assume the state of Ihram for a new `Umrah from the Miqat (site for entering the ceremonial state for Hajj or `Umrah) where you assumed the state of Ihram for the first `Umrah in case you have had sexual intercourse, as the first `Umrah has been rendered invalid and it is necessary to complete it and make up for it. As for your deceased parents, there is no sin on them. Whoever performs Hajj or `Umrah on their behalf will be greatly rewarded by In sha'a-Allah (if Allah wills).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 18708

Q 1: My aunt is about fifty or sixty years old and she enjoys good health. In 1412 A.H., she performed `Umrah (lesser pilgrimage), and during the Tawaf (circumambulation of the Ka`bah), she lost her Mahram (spouse or unmarriageable relative) and sat on the ground. Then, a kind man came and asked her what was wrong with her. She told him the story and he helped her complete the Tawaf, but she did not perform Sa`y (going between Safa and Marwah during Hajj and `Umrah). Then, in 1415 A.H., she performed another `Umrah. Is she to blame for what she did?

A: If what you mentioned is true, the Ihram (ritual state for Hajj or `Umrah) of this woman in the second `Umrah is not valid, as she had already been in Ihram since the first `Umrah. So, her Sa`y

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and shortening of hair in the second `Umrah is complementary to the first `Umrah and her Tawaf in the second `Umrah would be counted as Tawaf-ul-Qudum (circumambulation of the Ka`bah on arrival in Makkah). She does not have to do anything else, provided that she did not have sexual intercourse between the Ihrams of the two `Umrahs. If she had sexual intercourse between the two `Umrahs, the first `Umrah is invalid and the second `Umrah will be complementary to the first invalid `Umrah. She had to enter Ihram from the Miqat (site for entering the ritual state for Hajj or `Umrah) where she entered Ihram for the first `Umrah, to make up for the first `Umrah that was invalidated by having sexual intercourse. She has to slaughter a sheep meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) in Makkah, and distribute the meat among the poor, as a Fidyah (ransom) for having sexual intercourse in the state of Ihram. She should also repent to Allah (Exalted be He) for what she did.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. (21687)

Q: Five years ago, my young son and I performed `Umrah (lesser pilgrimage). It was very crowded as this was on the twenty-sixth of Ramadan. We circumambulated around Al-Bayt (the House: another name for the Ka`bah) but could not perform Sa`y (going between Safa and Marwah during Hajj and `Umrah), so we returned to Jazan. After `Eid-ul-Fitr (the Festival of Breaking the Fast), I returned alone and made up for this `Umrah. Kindly keep in mind that I had sexual intercourse with my wife after I returned from the first `Umrah. What should my son and I do?

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A: First: Your son, who did not complete the `Umrah, should put on the Ihram (clothing worn during the ritual state for Hajj and `Umrah) once again and return quickly to Makkah to complete his `Umrah by performing Sa`y and shortening his hair.

Second: You should return to Makkah and enter into Ihram (ritual state for Hajj or `Umrah) once again from the Miqat (site for entering the ritual state for Hajj or `Umrah) where you performed your first `Umrah which you invalidated by having sexual intercourse with your wife. You should perform a complete `Umrah to make up for your first invalid `Umrah.

You should slaughter a sheep that meets the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) and distribute the meat among the poor people of the Haram (all areas within the Sacred Sanctuary of Makkah). If you could not do this, you should fast for ten days.

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Fatwa no. (21749)

Q: A woman performed `Umrah (lesser pilgrimage) but did not complete it because she feared for her pregnancy. As she did not know what she should do, she did not perform another `Umrah. Many years later, she performed Tamattu` Hajj ( `Umrah during the months of Hajj followed by Hajj in the same year with a break in between), and later on, performed Hajj on behalf of her mother. Is her Hajj valid? What should she do, bearing in mind that she did not perform another `Umrah before her Hajj, meaning that she performed Hajj after an invalid `Umrah? Please guide us. May Allah reward you with the best!

A: The `Umrah, which she performed before Hajj, is considered making up for the `Umrah

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which was invalidated by having sexual intercourse with her husband, if she had did so before performing the `Umrah of the Tamattu` Hajj. Her Hajj will be counted as Ifrad Hajj (performing Hajj only). She has to perform another valid `Umrah and enter into Ihram (ritual state for Hajj or `Umrah) from the Miqat (site for entering the ritual state for Hajj or `Umrah) where she did in the first `Umrah. She should also slaughter a sheep in Makkah and distribute the meat among the poor people as Fidyah (ransom) for invalidating her `Umrah by having sexual intercourse, if she did so.

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Fatwa no. 21773

Q: I traveled from Ha'il to Jeddah and intended to perform `Umrah (lesser pilgrimage). I entered Ihram (ritual state for Hajj or `Umrah). I had arranged to meet my wife at Jeddah Airport as she was coming from Cairo, and I accompanied her from Jeddah to Makkah. We entered our room before performing the `Umrah and had sexual intercourse. We did not end up performing the `Umrah, and I did not know that I must make a Kaffarah (expiation). After three years, I asked the Imam (the one who leads congregational Prayer) of a Masjid (mosque) about this and he told me that I owe Dam (sacrificial animal offered as an atonement). Please tell me what I have to do. May Allah reward you with the best.

A: If the reality is as you mentioned, the `Umrah in which you had intercourse before Tahallul (removal of the ritual state for Hajj and `Umrah) has become void, and each of you must enter Ihram from the Miqat (site for entering the ritual state for Hajj and `Umrah) from which you had made Ihram for this void `Umrah, and perform another `Umrah in compensation for the void one. Then each of you must slaughter a sheep meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims)

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in Makkah and distribute it amongst the poor people who live in the Haram (all areas within the Sacred Sanctuary of Makkah).

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Fatwa no. 21806

Q: On Thursday, 25 Ramadan 1421 A.H. we headed for Makkah via Al-Sayl Road, from which we entered Ihram (ritual state for Hajj or `Umrah). We then headed toward Al-Haram (the Sacred Mosque in Makkah) at about 4:30 pm entered through Bab Al Malik `Abdul `Aziz It was very crowded; my wife and three sons - aged five years, four years, and eight months - were with me, together with our Indonesian employee (who is a Muslim). My five-year-old and four-year-old boys entered Ihram too, but when we saw how crowded the place was we decided to wait for a better chance of Tawaf. However, the place became more and more crowded throughout the night, and after Fajr (Dawn) Prayer, we tried again to do Tawaf. I could not go with my whole family, so I left them and went alone and finished my `Umrah. I then stayed with the children so that my wife and our employee could go and perform the `Umrah, but when they saw the crowd, they decided not to go at that time. We waited until 9:30 am on Friday,

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26 Ramadan, 1421 A.H., but it was still crowded. Since the whole family was exhausted due to not having slept all night, in addition to the lack of food for the children, the family insisted on returning to Riyadh. So we left Al-Haram without my wife, our employee and our children having performed the `Umrah. Please tell us the legal opinion about this, may Allah reward you with the best.

A: If the reality is as you mentioned, those who did not perform the `Umrah must wear the clothes of Ihram again, and return to Makkah as soon as possible, to perform the `Umrah for which they started Ihram and did not complete its rituals. If you had sexual intercourse with your wife in this period, her `Umrah is invalid, and she must go on with this invalid `Umrah, then return to the Miqat (site for entering the ritual state for Hajj and `Umrah) from which she first entered Ihram and start another Ihram for a new `Umrah as compensation for the invalid one. She must also slaughter a sheep meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) in Makkah, and distribute it among the poor people who live in the Haram (all areas within the Sacred Sanctuary of Makkah), in addition to paying a Fidyah (ransom) for the intercourse.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 21845

Q: Around two years and three months ago, before getting married,

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I went to Makkah to perform `Umrah (lesser pilgrimage) in Ramadan. I put on the clothes of Ihram (ritual state for Hajj or `Umrah), but I intended to cease the 'Umrah in case of physical inability. Then, I went to Makkah and circumambulated Al-Ka'bah, and set out to perform Sa'y (going between Safa and Marwah during Hajj and `Umrah). At the Mas'a (the place where pilgrims go between Safa and Marwah) and due to the overcrowding and physical contact with women, some of whom were unveiled, I was sexually aroused nearly during the fifth round of Sa'y. I ceased Sa'y fearing more temptation and committing a sin. I went out of the Sacred Mosque, endeavouring to find a way to protect myself and dismiss all thoughts of temptation. The cursed Satan insinuated me to masturbate, inspiring me that in this way I will be relaxed and relieved and shall be able to resume my `Umrah. I masturbated and yet things got worse; I could not complete the remaining rounds of Sa'y, i.e., two or three. Eventually, I had my hair cut, took off the clothes of Ihram and wore my ordinary clothes and left without completing my `Umrah. I also broke my fast in this day of Ramadan. About one year and two months later, I performed Hajj (the pilgrimage to Makkah undertaken according to the prescribed ritual during the month of Dhul-Hijjah) without offering 'Umrah, and after two months I got married and I performed `Umrah together with my wife. But when performing this 'Umrah with my wife, my intention was not to correct my previous invalid `Umrah. Last Ramadan, I intended to perform another `Umrah to make up for the invalid `Umrah. So, I set out from Riyadh to perform `Umrah, but not intending when reaching the Miqat (site for entering the ritual state for Hajj or 'Umrah) that this `Umrah would be in compensation for the previous incomplete one. With Allah's Help, I performed the `Umrah. What is the ruling on this? May Allah reward you with the best!

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A: According to what you have mentioned above, your Hajj is invalid, as you wore the clothes of Ihram to perform Hajj while you are already in the state of Ihram of a previous `Umrah that was not completed. Thus, your Hajj is complementary to your incomplete `Umrah, and your marriage contract which you entered into after performing this `Umrah is valid. However, it is obligatory on you to sacrifice an animal that meets all the specifications for Ud-hiyah (sacrificial animal offered by non-pilgrim). You must slaughter it in Makkah as an expiation for your masturbation before completing your `Umrah. The meat of the sacrifice should be distributed among the poor of Makkah. Now, it is obligatory on you to perform Hajj, if you did not perform it before. Your Hajj, which you mentioned earlier, is considered invalid for the reasons mentioned above.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!



Fatwa no. 21902

Q: I accompanied my wife and my children to Makkah Al-Mukarramah to perform `Umrah (lesser pilgrimage). One of my children, aged 9, was in the state of Ihram (the ritual state for Hajj or 'Umrah). Unfortunately, after finishing Tawaf (circumambulation of the Ka'bah), my wife and one of my children went missing at Al-Haram (the Sacred mosque in Makkah) I was put in extremely difficult situation, due to the overcrowding of people and having my 9 year old son - who was Muhrim (pilgrim in the ritual state for Hajj or `Umrah) - and a suckling baby with me. Giving these circumstances, I had to take my two sons down to the house of my father, who lives in Makkah Al-Mukarramah, and return to Al-Haram to look for missing my wife and my son

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and to resume the rites of `Umrah. But, my Muhrim son did not complete his Sa'y (going between Safa and Marwah during Hajj and `Umrah) and took off his clothes of Ihram and wore his ordinary clothes. During `Eid, I had his hair cut and he wore perfume and clipped his nails.

As for my wife, she wore Niqab (face veil) before performing Sa'y, but she did not wear it during Sa'y. She also forgetfully wore perfume. I hope Your Eminence would give me a Fatwa regarding the validity of the 'Umrah of my 9 year-old son and my wife in this case.

A: First, it is obligatory on your son, who did not complete his `Umrah, to wear his clothes of Ihram again and complete his `Umrah, including performing Sa'y and shaving or shortening his hair. Also, it is obligatory on him to pay Fidyah (ransom) due to wearing his ordinary clothes, Fidyah due to shaving his hair, and Fidyah due to wearing perfume. As for every Fidyah, the person, who is going to pay it, has the option either to sacrifice an animal in Makkah and distribute its meat among the poor of Al-Haram (the Sacred Mosque in Makkah), to feed six Miskins (needy persons) in Al-Haram, giving every Miskin 1/2 Sa` (1 Sa` = 3 kg. approx.) of food, or to fast three days for every prohibition committed intentionally, being aware of its ruling. But in the case of being unintentional or unaware of its ruling, then there is no sin on him.

Second, it is obligatory on your wife to pay Fidyah due to wearing her Niqab (face veil) and wearing perfume, being intentional and aware of its ruling. But if it was unintentional or she was unaware of its ruling, then there is no sin on her.

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Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



The first question of Fatwa no. 14419

Q 1: Last Ramadan I performed `Umrah (lesser pilgrimage), and at the time of wearing the clothes of Ihram (the ritual state for Hajj or `Umrah) I intended it to be on behalf of my late father. When I arrived at Al-Bayt AL-Haram (the Sacred House), I started performing the rites of `Umrah. As we were performing Sa`y (going between Safa and Marwah during Hajj and `Umrah), time came up to perform Zhuhr (Noon) Prayer, and so we interrupted Sa`y to perform the prayer. However, during the prayer I had excessive nose bleeding, but I completed the prayer, using the clothes of Ihram to stop the bleeding. When the prayer was completed, I performed Ghusl (full ritual bath) and set out to resume my Sa`y, taking into account that I was fasting and I did not break my fast. After completing three rounds, I felt so dizzy to the extent that I slept at in one of the corners of the Mas`a (the place where pilgrims go between Safa and Marwah), for a while. When I woke up, I felt extremely tired and therefore I decided to break my fast. Due to this situation, I decided to interrupt my Sa`y, and I finished my `Umrah without completing its rites, intending to perform another `Umrah In sha'a-Allah (if Allah wills) in another time. Is what I did right? What is the ruling on this?

A: It is obligatory on you to wear the clothes of Ihram and return to Makkah and to resume Sa`y for your previous `Umrah,

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and to shave or to shorten your hair. If you are married and you had sexual intercourse with your wife at that time, your `Umrah is considered invalid. Accordingly, it will be obligatory on you to complete it and to sacrifice an animal that meet the requirements for Ud-hiyah (sacrificial animal offered by non-pilgrims). You should slaughter it in Makkah and distribute its meat among the poor of Al-Haram. You should set out to perform your new `Umrah from the very place where you wore the clothes of Ihram for the first invalid `Umrah.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

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Fatwa no. 14446

Q 1: I set out to perform `Umrah (lesser pilgrimage) during the blessed month of Ramadan in 1411 A.H. with my family. After performing four rounds of Sa`y (going between Safa and Marwah during Hajj and `Umrah), one of my children, who is eight years old, got tired and sat to rest on the ground of the Mas`a (the place where pilgrims go between Safa and Marwah). Having completed four rounds, he was too tired to finish all rounds. We returned home in the south without resuming his Sa`y. Please, give us a Fatwa explaining the ruling concerning this situation.

Q 2: One of my good friends advised me not to watch TV at home due to various harm it causes. I complied with the advice immediately, and I promised Allah that this set would not be used in my home as long as I live. I kept my word for around two years. We have neighbors who too stopped watching TV like us, but later they have resumed watching it again. They are very close to us, and we often exchange visits.

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My children began to visit my neighbours day and night, causing us some problems. One day, I paid a visit to a friend of mine at night. When I came home, I felt angry because I discovered that my wife had allowed the children to watch the TV again. I ordered them not to watch useless programs, and they promised to abide by this command, especially when I am not at home. In my presence I do not permit them to watch nonsense. Now, I feel guilty due to the vow I took upon myself with Allah. Please, guide me in explaining the ruling! May Allah keep you safe!

A: It is obligatory on you to go back with your son and ask him to wear the clothes of Ihram again, because he is still in the ritual state for `Umrah, in order to resume his 'Umrah; to perform Tawaf (circumambulation of the Ka'bah) and Sa`y. But in case of his inability to perform Sa`y in person, it is permissible to put him on a stretcher and do it, and then he should have his hair shaved or shortened until he completes his `Umrah. As for the vow you broke, it is obligatory on you to pay the Kaffarah (expiation) of an oath, i.e., feeding ten Miskins (needy persons), or clothing them, or emancipating a believing slave. But if you can not afford any of these, you should fast three days instead.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

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Fatwa no. 14222

Q 2: My wife has a question, and she wants to know the answer. May Allah reward you with the best! Before getting married, she set out with her paternal uncle to perform `Umrah (lesser pilgrimage) and to visit Al-Madinah Al-Munawwarah. During her preparation for the journey, she had her first monthly period while still at home. She felt too shy to inform her family and her uncle

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about her monthly period. Notwithstanding this, she went with them to Makkah and Al-Madinah, performed Tawaf (circumambulation of the Ka`bah), Sa`y (going between Safa and Marwah during Hajj and `Umrah), and offered prayer at home during her menstruation. She also visited Al-Madinah Al-Munawwarah during her menstruation, but she still felt too shy to tell her family and her uncle about this.

The question is: Is she considered sinful or not? And if she is sinful, what is the Kaffarah (expiation) for this sin? What should she do?

May Allah grant you success and reward you with the best!

A: Your wife's Tawaf is considered invalid, as she had her menstruation. However, she was still considered a Muhrim (pilgrim in the ritual state for Hajj and `Umrah) at the time you got married to her. Accordingly, her `Umrah is considered invalid when you had sexual intercourse with her while she was still in the ritual state of Ihram for `Umrah. She should go to Makkah, wearing the clothes of Ihram (ritual state for Hajj or `Umrah), to complete her `Umrah, i.e., the invalid one. Then, after completing her `Umrah and ceasing the state of Ihram, she should go to the very Miqat (site for entering the ritual state for Hajj or `Umrah) at which she previously intended to perform her first invalid `Umrah, and wear the clothes of Ihram for her second `Umrah, which is considered a compensation for her first invalid one. It is also obligatory on her to sacrifice an animal in Makkah that meets the specifications of Ud-hiyah (sacrificial animal offered by non-pilgrims). It must be slaughtered and its meat be distributed among the poor of Makkah. This is to compensate for having sexual intercourse with her during her ritual state for `Umrah. But if you got married to her during her ritual state of `Umrah, you should renew the marriage contract after performing the rites of `Umrah.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



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Fatwa no. 15692

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets. The Permanent Committee for Scholarly Research and Ifta' has reviewed the question that His Eminence, the Grand Mufty, received from the enquirer M.M.B., via the Court Presidency in Tabuk, which was transferred to the Committee from the Secretariat General of the Council of Senior Scholars under no. 5065 on 11 Shawwal, 1412 A.H. and reads as follows:

The citizen M.M.B., holding ID no., in Tabuk Register, said that he went with his wife to perform `Umrah (lesser pilgrimage) during Ramadan this year. His wife took pills to prevent menstruation, but when she arrived at the Miqat (site for entering the ritual state for Hajj or `Umrah), she had spotting. She entered Ihram (ritual state for Hajj or `Umrah) while she was not ritually pure, and by the time she arrived at Haram (the Sacred Mosque in Makkah) the bleeding had stopped, but that was because of the many pills she had taken.

While performing Tawaf (circumambulation of the Ka`bah), she was ritually pure and she had had ritual bath. She had no bleeding at all at Tawaf or Sa`y (going between Safa and Marwah during Hajj and `Umrah). After she performed Tahallul (removal of the ritual state for Hajj and `Umrah) and went out of Haram, she had bleeding on the same day, which continued for three days and then stopped as is usual for all women.

The inquirer asks: Is there anything required of her? Please take into consideration that we had sexual intercourse and we had trimmed our nails and had our hair cut. We ask Your Eminence to tell us whether she must compensate for the `Umrah, or pay for Dam (sacrificial animal offered as an atonement).

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After examining the Fatwa request, the Committee replied as follows: If the reality is as you mentioned, the `Umrah that your wife performed is valid, because she did Tawaf while being ritually pure.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 17012

Q: I am a 26-year-old woman. I got married 13 years ago when I was 13 years old. At that time, I had not yet reached puberty. A year after my marriage, I went with my husband to Makkah Al-Mukarramah (Makkah, the Honored) and we performed `Umrah (lesser pilgrimage) while I was menstruating, bearing in mind that I did not perform Salah (Prayer), Sawm (Fast) or read at the time as I was illiterate. I performed Tawaf (circumambulation of the Ka`bah) seven times with my husband as well as Sa`y (going between Safa and Marwah during Hajj and `Umrah) all that while I had my menses. Now I am confused whether I have to offer Kaffarah (expiation) or Fidyah (ransom) and whether I must repent or not. Am I held guilty for performing Tawaf while I had my menses? Please advise and may Allah reward you.

A: If, as you mentioned, you performed `Umrah after reaching puberty and you performed Tawaf and Sa`y while menstruating and you did not offer Salah or

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Sawm before that, then your `Umrah is absolutely invalid. This is because abandoning Salah is Kufr (disbelief) and no deed is considered valid in such a state. Hence, you must repent to Allah for this grave sin and offer the Five Obligatory Daily Prayers at their due times, fast Ramadan and perform Hajj and `Umrah, in addition to other deeds prescribed by the Shari`ah (Islamic law) after your repentance.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



The second question of Fatwa no. 17381

Q 2: I accompany my family to Makkah Al-Mukarramah (Makkah, the Honored) and perform the rites of `Umrah and we stay in Makkah for a week. I face a recurrent problem, wherein my menses ends one or two days after we reach the place where we assume the state of Ihram (ritual state for Hajj or `Umrah). I feel too embarrassed to tell my family about my condition, so I assume Ihram with them and wear the appropriate garments since it is impermissible to go beyond that place without assuming the state of Ihram. We then go to Makkah and perform the `Umrah, whereas I stay at home until my menses is over while wearing the clothing of Ihram. I try as much as possible not to do anything that might invalidate my state of Ihram.

It is known that a woman must perform Ghusl (full ritual bath) after her menstruation ends. Therefore, should I have the intention

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of entering the state of Ihram once again from the place where I live, or is the initial intention that I had at the place of assuming Ihram sufficient and then only perform Ghusl at the place where I live when my menses ends?

It is also known that one of the things that invalidate the state of Ihram is one's hair falling out; does that nullify my Ihram, if it is originally valid?

A 2: If a woman passes by the Miqat (site for entering the ritual state for Hajj or `Umrah) while intending to perform the rites and is experiencing her menses or postpartum bleeding, she should assume the state of Ihram and remain in it until she becomes pure and performs Ghusl. She is then to perform `Umrah. Having Ghusl or changing (Ihram) clothing do not affect the validity of `Umrah. However, she should avoid adornment in her clothes and perfume and other nullifiers of Ihram, until she completes the rites of `Umrah. If any of her hair falls unintentionally while performing Ghusl, there will be no blame on her and she should have the intention of performing the post-menstruation Ghusl. It is impermissible for her to repeat her intention for assuming the state of Ihram because she is still in the state of Ihram that she intended when she was at the Miqat.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 21866

Q: I set out to perform `Umrah in the year 1412 A.H. On the way,

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I got my period and when we reached our place of residence, my family went to perform `Umrah and I stayed behind. When they asked me when my menses would be over, I shyly and ignorantly replied that it would end the next day because I wanted so much to make `Umrah since it was my first time to visit Makkah. I kept on drinking cold liquids and bathing in cold water, thinking that this would stop my menses.

I went to the Miqat (site for entering the ceremonial state for Hajj and `Umrah) and performed Ghusl (full ritual bath) with cold water. I assumed the state of Ihram (ritual state for Hajj or `Umrah) and wore clean clothes and placed a white towel where the blood comes out. I performed Tawaf (circumambulation of the Ka`bah) and Sa`y (going between Safa and Marwah during Hajj and `Umrah) and I then went to make sure whether there was any blood. I found two drops of red blood and I do not know whether it came out during Tawaf or Sa`y. Four years after this `Umrah, I set out to perform Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between) and thereafter I got married. Is my `Umrah invalid and does the Tamattu` Hajj make up for that `Umrah? Is my marriage contract invalid and should it be renewed? Do I have to offer a sacrifice?

A: The `Umrah that you performed while you had your menses is invalid. Hence, you are still in that previous state of Ihram. Moreover, your Ihram for the Tamattu` Hajj was invalid as well, because of your previous Ihram. Therefore, your Ihram for this second `Umrah was nothing but a continuation of your previous `Umrah and your Hajj was Ifrad Hajj (performing Hajj only). If your marriage contract was concluded after your performance of Hajj, then it is valid, because it was concluded after your Tahallul (removal of the ritual state for Hajj and `Umrah) from your previous Ihram.

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May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 21706

Q: I set out to perform `Umrah (lesser pilgrimage) almost six years ago. During Tawaf (circumambulation of the Ka`bah), I had my menses. I continued my Tawaf and Sa`y (going between Safa and Marwah during Hajj and `Umrah) and I completed the `Umrah. It should be noted that I know that Tawaf in my case was impermissible. However, I thought that my `Umrah was invalid and that my Ihram (ritual state for Hajj or `Umrah) came to an end once my `Umrah became invalid. It should be considered that I got married after time. So, what is the ruling on my marriage contract? May Allah reward you with the best!

A: If the case is as you mentioned, then your marriage contract is invalid since it was concluded while you were in the state of Ihram. Hence, your husband must stop having intercourse with you and you have to return to Makkah and perform Tawaf and Sa`y and shorten your hair to make up for the `Umrah that was invalidated by sexual intercourse. Then you should go to the Miqat (site for entering the ritual state for Hajj or `Umrah) from where you assumed the state of Ihram for your first `Umrah and assume Ihram for a new `Umrah as a compensation for the invalid `Umrah. Moreover, your marriage contract must be renewed and you must offer Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and `Umrah), a sheep meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) to be slaughtered in Makkah and distributed among the poor people in the Haram (all areas within the Sacred Sanctuary of Makkah).

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



The second question of Fatwa no. 20799

Q 2: After a miscarriage during the month of Ramadan, I performed Ghusl (full ritual bath) and made the intention to perform `Umrah (lesser pilgrimage). When I arrived at the Miqat (site for entering the ritual state for Hajj or `Umrah) I was surprised to find my monthly menstruation had begun so I performed Ghusl once again at the Miqat. I went to Al-Masjid Al-Haram, and only performed Sa`y (going between Safa and Marwah during Hajj and `Umrah); I did not perform Tawaf (circumambulation of the Ka`bah) but immediately returned to my house, some 400 km from Makkah. I made Tahallul (removal of the ritual state for Hajj and `Umrah) after I arrived at my house. What is the ruling on this? Please take into account that this is the first time for me to perform `Umrah.

A 2: With reference to your first question, your Ihram (ritual state for Hajj or `Umrah) for `Umrah during your postpartum period was valid that you should have performed the rituals of `Umrah. It is impermissible for you to reject it since you have to adhere to the rulings of Ihram and go to Makkah to perform the rituals of `Umrah, such as Tawaf, Sa`y and shortening the hair.

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May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 20531

Q: I performed `Umrah (lesser pilgrimage) along with my family in 1408 A.H and assumed Ihram (ritual state for Hajj and `Umrah) for `Umrah while I had my menstrual period. After I arrived in Makkah, I performed Tawaf circumambulation of the Ka`bah) but did not perform Sa`y (going between Safa and Marwah during Hajj and `Umrah) between Al-Safa and Al-Marwah since I had doubts about the validity of these acts during my present state. I then left with my family. In 1410 A.H., I performed `Umrah once again with my family but I didn't intend it to make up for the last `Umrah; my intention was to perform a new one. In 1414 A.H., I got married, consummated my marriage and had a son. I contacted the Ifta' Department and they informed me that I had to inform Your Eminence for a correct Fatwa (legal opinion issued by qualified Muslim scholar). For this reason, I request a Fatwa about the status of the `Umrah I mentioned in the question and whether my second `Umrah stands for the first. Did I remove my Ihram with my third `Umrah? And do I have to make up for the first `Umrah which I performed in 1408 A.H.? Is my marriage contract valid? If it is null and void, what should I do? I hope you will convey my inquiry to the Grand Mufti of the Kingdom of Saudi Arabia to give me a Fatwa as to what is legally required. May Allah protect

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and safeguard you.

A: Your second `Umrah is considered continuation of, not making up for the first `Umrah. This is because you were still in a state of Ihram of the first `Umrah. As long as you performed all the rituals of the `Umrah in full, then you were released from the Ihram and it was permissible for you to marry. Therefore, your marriage contract is valid, praise be to Allah, and there is nothing due upon you.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 18562

Q: One of my relatives went with his mother and wife to Makkah for `Umrah (lesser pilgrimage). They all assumed Ihram (ritual state for Hajj or `Umrah) from the Miqat (site for entering the ritual state for Hajj or `Umrah). When his mother reached the Haram, she asked that they give her the children to look after while he took his wife to perform the `Umrah; the mother herself did not perform `Umrah. Is there anything upon her concerning this matter, which occurred during the month of Rajab in 1416 A.H.? If her husband was intimate with her during this time, what is due on her to do? May Allah reward you well.

A: If the reality is as you mentioned in the question, that woman must observe the rituals of Ihram and stay away from the things that violate its conditions, because she has been in a state of `Umrah. Therefore, she has to go to Makkah and perform the `Umrah for which she entered into Ihram. This is because whoever enters Ihram to perform the rituals (of `Umrah or Hajj) must observe them.

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It is impermissible to refuse to perform the rituals, based on Allah's Words: ﴿And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad صلى الله عليه وسلم), the Hajj and `Umrah (i.e. the pilgrimage to Makkah) for Allâh.﴾ If the woman engaged in intercourse with her husband during this period, then her `Umrah has invalidated and she must continue it and conclude it with Tawaf (circumambulation of the Ka`bah) and Sa`y (going between Al-Safa and Al-Marwah) and shortening her hair. Then she has to return to the Miqat (site for entering the ritual state for Hajj and `Umrah) from which she entered Ihram for the first `Umrah which was nullified by engaging in intercourse, assume Ihram from there for another `Umrah and make up for the first one. Then she has to perform the `Umrah in full as well as offer a Fidyah (ransom) by offering one sheep meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) to be slaughtered in Makkah and distributed to the poor there. If she cannot find any poor individuals, she is to fast ten days for nullifying her `Umrah by engaging in sexual intercourse and make Tawbah (repentance to Allah) for what she did.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 18351

Q: I went to Makkah Al-Mukarramah (Makkah, the Honored) with my wife in Ramadan this year with the intention of performing `Umrah (lesser pilgrimage). We traveled from Abha while my wife was menstruating. When we arrived at the Miqat (site for entering the ritual state for Hajj and `Umrah) of the people coming from Yemen she found out that her period had ended and entered Ihram (ritual state for Hajj and `Umrah) with the intention of performing `Umrah. When we arrived at Al-Haram she found that she had started bleeding again and so did not observe the rituals of `Umrah.

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We then went to Jeddah and when she became pure we engaged in intercourse several times. Later after `Eid-ul-Fitr (the Festival of Breaking the Fast) we went to Makkah and she made up for the first `Umrah. Is there anything due upon her?

A: The sexual intercourse you engaged in nullified your wife's `Umrah. Consequently, she must continue its rituals until she finishes them in full. She is to make up for the `Umrah and assume Ihram once more from the Miqat from which she entered for the first `Umrah that was nullified. She has to finish the rituals of `Umrah, such as Tawaf (circumambulation of the Ka`bah), Sa`y (going between Al-Safa and Al-Marwah) and shortening her hair. She must also offer a sacrificial sheep in Makkah and distribute its meat among the poor of the Haram as a Fidyah (ransom) for engaging in intercourse.

You must both make Tawbah (repentance to Allah) to Allah Almighty for engaging in intercourse before Tahallul (removal of the ritual state for Hajj and `Umrah).

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 17771

Q: Last Ramadan in 1415 A.H, I went on `Umrah (lesser pilgrimage) with my family that consists of 15 members. We entered Ihram (ritual state for Hajj and `Umrah) from the Miqat (site for entering Ihram). Before we performed our `Umrah, news reached us of the death of one of our relatives. Due to our shock, we all removed our Ihram and returned to the place where we live

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to attend the burial and condolence gatherings. Please take into account that we did not make a condition at the time of entering Ihram. We would like to know the ruling on our action and what we must do. I asked a number of shaykhs on this matter and received different answers, all of which confused me. I hope Your Eminence will clarify the ruling on this, taking into account that we removed our Ihram and returned home unknowing the ruling. May Allah reward you with the best.

A: What you did was wrong and you all must wear Ihram (clothing worn during the ritual state for Hajj and `Umrah) once again. You are to desist from doing any of the things that violate the conditions of Ihram and return to Makkah to perform the `Umrah for which you entered into Ihram. At the same time you must make Tawbah (repentance to Allah) for what you did. This is because whosoever enters into Ihram for Hajj or `Umrah must perform them, based on Allah's Words: ﴿And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad صلى الله عليه وسلم), the Hajj and `Umrah (i.e. the pilgrimage to Makkah) for Allâh.﴾ It is impermissible for you to deny this.

Whoever engaged in sexual intercourse during this period, must resume their `Umrah until they finish it as mentioned above and then return to the Miqat from which they assumed Ihram. They should not enter into Ihram for another `Umrah, making up for the `Umrah they nullified by engaging in sexual intercourse. You are to offer a Fidyah (ransom) of offering a sacrificial sheep meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims). It is to be slaughtered in Makkah and its meat distributed among the poor of the Haram.

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May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 19271

Q: I entered into the state of Ihram (ritual state for Hajj or `Umrah) for `Umrah (lesser pilgrimage) with my wife while we were on the plane flying from Cairo to Jeddah. Right after Ihram and while we were at Jeddah Airport, my wife's period started. Unknowing the ruling, I made Tahallul (termination of the state of Ihram), took off my Ihram (clothing worn during the ritual state for Hajj and `Umrah) and resumed our journey from Jeddah to Al-Zahran and did not go to Makkah. This happened almost four months ago. Then we performed `Umrah during the month of Ramadan this year. So I would like to know the ruling on my case; and what I should do.

A: You should have not canceled your `Umrah and should have performed it. Actually, the action you took of cancelling the intention of Ihram and changing your clothes of Ihram did not breach your state of Ihram. Therefore, your second `Umrah is regarded as a complement of the first `Umrah. Yet, if you had intercourse at any time before performing the second `Umrah, you and your wife have to offer another `Umrah from the Miqat (site for entering the ritual state of Hajj or `Umrah) of the first `Umrah to make up for that `Umrah which was invalidated by your intercourse. You also have to pay a Fidyah (ransom) by offering a sacrificial sheep for each of you to be slaughtered in Makkah and distributed to the poor there.

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May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 20394

Q: Five years ago I visited the Kingdom of Saudi Arabia in order to perform `Umrah (lesser pilgrimage), and praise be to Allah I did it. Yet, I did not perform it during the month of Hajj (Pilgrimage), and instead of leaving to Egypt, I stayed in Jeddah for six months. Then I thought of performing Hajj in that year, and so I entered into Ihram (ritual state for Hajj and `Umrah) from my residence in Jeddah, made Talbiyah (devotional expressions chanted at certain times during Hajj and `Umrah) and headed for Makkah to perform Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between). At a checkpoint at the entrance of Makkah, an officer did not let me in because I did not have permission to enter. He told me that he would not allow me to proceed on my journey for Hajj and instructed me to say at the checkpoint: "Allah-umma in habasani habis fa mahilli Haithu habastani (O Allah, if I am prevented, my destination is where I am prevented)", to terminate my Ihram. So I repeated what he said and took off the garments of Ihram, and I was sent back to Egypt. Am I bound to offer a Hady (sacrificial animal offered by pilgrims) in this case, given that I did not repeat the previous provisional statement at the time of Ihram but after it when I was at the checkpoint. If I am bound to offer a Hady, how can I slaughter it at the place where I was prevented, as I am now in Egypt; my homeland, and I do not know anyone who can slaughter a Hady on my behalf at the place where I was prevented. Would you please tell me what I have to do?

A: You are not to blame for your termination of the Ihram of Hajj and turning back to

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your country before completing the rites of Hajj, for you had no choice but were forced. The case being as you mentioned, the ruling of Muhsar (pilgrim prevented from completing Hajj or `Umrah) applies to you. However, since you did not say the provisional statement that reads: "O Allah, if I am prevented, my destination is where I am prevented" when and where you made your Ihram but rather repeated it when you were at the checkpoint at the entrance of Makkah, it does not count. This provisional statement becomes of no effect as it did not occur at the time of putting on your Ihram garments and making your intention for Hajj. Therefore, you have to offer a Hady meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims). It may be slaughtered wherever you can even in your country, and should be entirely given out to the poor, and you are not allowed to eat from it at all. Then you should have your hair shaved or shortened with the intention of Tahallul (termination of the state of Ihram) and you should repent to Allah for making Tahallul before completing the rites of Hajj and delaying the offering. This is based on the Ayah (Qur'anic verse): **﴿But if you are prevented (from completing them), sacrifice a Hady (animal, i.e. a sheep, a cow, or a camel) such as you can afford, and do not shave your heads until the Hady reaches the place of sacrifice.﴾** [Surah Al-Baqarah 2:196]; and based on the Prophet's (peace be upon him) practice when he was prevented (from entering Makkah) during the year of Hdaybiyah.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.



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Fatwa no. 21005

Q: I traveled with my whole family to Makkah Al-Mukarramah for Hajj. We were 15 individuals; two of us have not attained maturity, and the rest are of full age. We arrived in Makkah on the Day of Tarwiyah (8th of Dhul-Hijjah). Some of us went to Al-Haram Al-Makky (The Sacred mosque in Makkah) for Tawaf (circumambulation of the Ka`bah) and Sa`y (going between Safa and Marwah during Hajj and `Umrah), and the rest stayed in Mina on the night of Tarwiyah. We were all in Mina on the Day of Tarwiyah. Your Eminence surely knows about the fire that flamed up in Mina on the Day of Tarwiyah and consumed our pavilion and all our luggage, and forced us to climb to the mountaintops, and when the fire was put out we returned to our pavilion which was entirely consumed by fire. Some of my family suffered from suffocation which made it too difficult for them to complete the rituals of Hajj. Because of this catastrophe and suffering that withheld us on Day of Tarwiyah and before we stood in `Arafah, we decided not to complete the rituals of Hajj and instead we left off for our homes and took off our garments of Ihram (clothing worn during the ritual state for Hajj and `Umrah) with the hope that In sha'a-Allah (if Allah wills) we would perform Hajj during the next year. I would like Your Eminence to answer me whether I have to offer a sacrifice or what should I do? May Allah reward you with the best!

A: Whoever among you failed to continue offering the rituals of Hajj because of the hindrance mentioned, the ruling of Muhsar (pilgrim prevented from completing Hajj or `Umrah) is applied to him or her and whoever necessarily accompanies them; namely, each person has to offer Fidyah (ransom) meeting the same conditions for an Udhiyah (sacrificial animal offered by non-pilgrims) or one-seventh of a camel or a cow, and perform Tahallul (removal of the ritual state of Hajj and `Umrah).

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A sacrifice should be slaughtered in Makkah and given out to the poor of the Haram (all areas within the Sacred Sanctuary of Makkah). Furthermore, the Hajj has to be made up as soon as possible for anyone who had not performed Hajj before and this was their first time.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of fatwa no. (18540)

Q 2: I went to perform Hajj in 1414 A.H., but I fell ill on the eighth day of Dhul-Hijjah while I was in a state of Ihram (ritual state for Hajj or `Umrah) in Mina. I entered a hospital and could not complete the rituals of Hajj because I stayed in the hospital until the end of the time of Hajj. Please, tell me what to do. May Allah reward you with the best and safeguard you! May Allah guide your footsteps!

A 2: If a pilgrim is prevented from completing Hajj because of a disease and could not complete the rituals of Hajj, it is permissible for him to disengage from Ihram if he made a stipulation when assuming Ihram by saying "My location is where I am prevented," and nothing is required of him. If the pilgrim did not make this stipulation, it is allowable for him to release Ihram according to the more correct of the two scholarly opinions but it is required of him, before releasing it, to slaughter a Hady (sacrificial animal offered by pilgrims) in Haram (all areas within the Sacred Sanctuary of Makkah). If he is unable to do so, he should fast for ten days because he is regarded as a Muhsar (pilgrim prevented from completing Hajj or `Umrah). Moreover, if it is possible for a pilgrim in this case to

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change his Ihram to `Umrah (lesser pilgrimage) by offering Tawaf (circumambulation of the Ka`bah), Sa`y (going between Safa and Marwah during Hajj and `Umrah), shortening the hair and making Tahallul (removal of the ritual state for Hajj and `Umrah) after that, it is obligatory on him to do so. Then, he must make up for this Hajj in the future if he is able and to offer a sacrifice meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) with his Hajj.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. (16441)

Q: I performed `Umrah (lesser pilgrimage) during the last ten days of this year, 1413 A.H. I assumed Ihram (ritual state for Hajj or `Umrah) and when I reached Al-Haram, I felt some pain in my head and in my whole body. I intended to make a condition and went to perform Tawaf (circumambulation of the Ka`bah). However, I performed only one round and left and disengaged from my Ihram. I made the condition when I was in the courtyard of the mosque. I should mention that I cannot return to Makkah even after resting because I have suffered from the same pain in the last year even more strongly. At that time, I fell down and was wounded because I suffer from epilepsy. Should I repeat the `Umrah? Am I charged with sacrifice or feeding the poor? Answer me, may Allah safeguard you!

A: Your condition is invalid because it was mistimed. The time of stipulation is when assuming Ihram (ritual state for Hajj or `Umrah). So, you take the ruling of a Muhsar (pilgrim prevented from completing Hajj or `Umrah) and you are charged with a sacrifice to be slaughtered where you were prevented from completing the `Umrah (lesser pilgrimage) and distributed among the poor in that place.

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You are obliged to avoid the prohibitions of Ihram until you slaughter the mentioned Hady (sacrificial animal offered by pilgrims).

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Fatwa no. 17435

Q: My brother takes pilgrims who come to Madinah to some sanctuaries, which include unallowable places such as Al-Masajid Al-Sab`ah, Bi'r `Uthman, Bi'r Ad-Dud, Turbat-ul-Shifa', Masjid Al-`Arid and other places like Masjid Al-Qiblatayn. He gets fees from the pilgrims or their supervisor in return for that and they agree to the fees before moving. Is this work permissible in Shari`ah (Islamic law)? Are these fees lawful? Please, give us a detailed Fatwa (legal opinion issued by a qualified Muslim scholar) concerning that, may Allah reward you with the best!

A: What your brother does of leading pilgrims and those performing `Umrah (lesser pilgrimage) to places in Madinah that are unallowable for visiting, such as Al-Masajid Al-Sab`ah, is not permissible and the money he receives in return is Haram (ill-gotten) money. You should advise him to leave this work. If he does not obey, you should report him to the Committee for the Propagation of Virtue and the Prevention of Vice to deal with him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Hady

Fatwa no. (14444)

Q: Thirteen years ago, my wife and I performed Hajj with the intention of Qiran Hajj (combining Hajj and `Umrah without a break in between). However, we did not offer Hady (sacrificial animal offered by pilgrims) because of our ignorance. What should we do now, taking into consideration that I am about four hundred and fifty kilometers away from Makkah? Is it permissible to pay the price of the sacrificial animal to the Kingdom's project for benefiting from the Hady meat, or should I slaughter it by myself?

A: You have to offer a Hady that meets the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims), i.e. a six-month-old sheep or a one-year-old goat, and slaughter it in Makkah, and distribute one third of its meat among the poor people of the Haram (all areas within the Sacred Sanctuary of Makkah). You should offer the Hady as soon as possible, once you know the ruling, whether or not you are in the season of Hajj.

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Fatwa no. (13916)

Q: Ten years ago, my parents performed Qiran Hajj (combining Hajj and `Umrah without a break in between) and offered one Hady (sacrificial animal offered by pilgrims), due to their ignorance of the rulings on Hady. Is this permissible? Please guide us. May Allah reward you with the best!

A: They have to offer another Hady that meets the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims), and slaughter it in Makkah at anytime, and distribute the meat among the poor. They have the choice to eat the meat themselves or give presents from it, if they wish.

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Fatwa no. (14321)

Q: Ten years ago, I performed Hajj with my parents, uncle and brother. Some things happened to us and we are in doubt about them; we said Talbiyah (devotional expressions chanted at certain times during Hajj and `Umrah) for Qiran Hajj (combining Hajj and `Umrah without a break in between). We reached Makkah and performed Tawaf-ul-Qudum (circumambulation of the Ka`bah on arrival in Makkah) and Sa`y (going between Safa and Marwah during Hajj and `Umrah), and then we went to Mina and stayed overnight there. This was on the sixth day of Dhul-Hijjah. We remained in Ihram (ritual state for Hajj or `Umrah) and did not perform Tahallul (removal of the ritual state for Hajj and `Umrah) on the morning of the Day of `Arafah (9th of Dhul-Hijjah). We performed Fajr (Dawn) Prayer in Mina, and then we moved to `Arafah where we stayed until sunset. After that, we proceeded to Muzdalifah, and offered the Maghrib (Sunset) and `Isha' (Night) Prayers,

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combining or shortening them. Then, we collected pebbles and as we had our parents with us, we continued walking after midnight until we reached Mina, where we stoned Jamrat-ul-`Aqabah (the closest pebble-throwing area to Makkah). Then, we continued walking to Makkah, where we performed Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) and Sa`y, then we returned to perform Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah), after which we returned to Mina, where we stayed for the 11th and 12th of Dhul-Hijjah. After that, in the afternoon, we left Mina to our country. Your Eminence Shaykh! When we reached Mina, we asked some seekers of knowledge and they answered us that we do not have to offer Hady (sacrificial animal offered by pilgrims) and that it is permissible to perform Tawaf-ul-Wada` along with Tawaf-ul-Ifadah. However, we were not convinced with this opinion so we went to a learning circle in the Masjid (mosque) of Al-Khif in Mina, and waited till the Shaykh finished preaching and asked him whether we should offer Hady when we are Qarins (pilgrims combining Hajj and `Umrah without a break in between) and did not perform Tahallul. We also asked him whether it was permissible to offer Tawaf-ul-Ifadah along with Tawaf-ul-Wada`. His answer was the same, meaning that this is permissible, but that the better way is to perform Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between) and offer Hady.

Our question is: Is our Hajj valid? Is the obligation of offering Hady waived, or should we offer it, and if we should, how can we do this? Please guide us. May Allah reward you with the best!

A: If the reality is as you mentioned, each of you has to offer Hady, for each of you is considered Qarin, and so should slaughter Hady in Makkah, and you are permitted to eat from it. Besides, each one of you should offer Fidyah (ransom) for abandoning Tawaf-ul-Wada`, as you performed it before finishing the rituals of Hajj and this is not permissible and so will not be counted. Rather, it should be performed after finishing the rituals of Hajj and before traveling from Makkah. The Fidyah is to slaughter a sheep that meets the same conditions for Ud-hiyah (sacrificial animal offered by non-

pilgrims) in Makkah and distribute the meat among the poor people there, and you are not permitted to eat any of it. However, if you could not offer it, you should fast for

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ten days.

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Fatwa no. (14751)

Q: I hope Your Eminence to provide me with Fatwas on the following issues:

1: What is the meaning of Allah's (Exalted be He) Saying: [\(he must slaughter a Hady such as he can afford\)](#) ?

2- Are the conditions of Hady (sacrificial animal offered by pilgrims) the same as those of an Ud-hiyah (sacrificial animal offered by non-pilgrims) with regard to age and faults?

3- Is it permissible to slaughter the Ud-hiyah and Hady after the first day of `Eid-ul-Adha (the Festival of the Sacrifice)?

4- Is it permissible to slaughter for a vow at night or not? If it is not permissible to do so, what is the evidence for that?

5- When does the time of Takbir (saying: "Allahu Akbar [Allah is the Greatest]") start in the first ten days of Dhul-Hajjah and when does it end?

6- A man said: "If such and such happens, a sacrifice will be incumbent on me." The question is: Is the ruling of the sacrifice of `Eid the same as that of a vow? Is it permissible for its owner to eat from it or not?

I ask Allah the All-Sublime and All-Powerful to guide us to what he loves and to benefit

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Muslims with your knowledge!

A: Firstly: As for Allah's (Exalted be He) Saying: [\(he must slaughter a Hady such as he can afford\)](#)

This means whatever is available of livestock, which includes camels, cows and sheep. The least of the Hady is a sheep meeting the same conditions for an Ud-hiyah (sacrificial animal offered by non-pilgrims).

Secondly: Yes, this is a condition.

Thirdly: It is better and worthier to slaughter the Hady and Ud-hiyah in the daytime and if it is sacrificed during the nights of the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah), it will be valid.

Fourthly: The unrestricted Takbir (saying: "Allahu Akbar [Allah is the Greatest]") starts from the Fajr (Dawn) of the first of the ten days of Dhul-Hajjah while the restricted Takbir is said after Prayer starts from the Fajr of the day of `Arafah until the `Asr (Afternoon) Prayer of the last day of the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah).

Fifthly: If the condition happened, it is obligatory to fulfill the vow of `Eid [namely the Festival of the Sacrifice] because it is a vow in the meaning. If he did not intend certain people, he should distribute it among the poor.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



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Fatwa no. 18502

Q: A pilgrim came to me on 20th Dhul-Hajjah, 1415 A.H. and he was obligated to offer the sacrifice of his Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between). He asked me to buy, slaughter and distribute the meat of his Hady (sacrificial animal offered by pilgrims) among the poor people of Makkah Al-Mukarramah. I carried out all what he asked me in the best manner in the beginning of Al-Muharram, 1416 A.H. Is my sacrifice on his behalf valid? Is he discharged from the obligation of the sacrifice, though I slaughtered his Hady on a day other than the Day of Nahr (Sacrifice, 10th of Dhul-Hijjah, when pilgrims slaughter their sacrificial animals), in the beginning of Muharram 1416 A.H.? Please, explain for me the ruling of Shari`ah regarding this matter, may Allah reward you! My dear Sir! I referred this question to you because some friends argued for the invalidation of commissioning me to fulfil the sacrifice on behalf of that man and my slaughtering on a day other than the Day of Nahr or the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah).

Also, we experience this situation very often, as residents of Makkah al-Mukarramah every year. Usually, pilgrims are in rush and hasten to travel, and so they deputize a person to do the slaughtering on their behalf.

A: The sacrifice of Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between) and Qiran Hajj (combining Hajj and `Umrah without a break in between) is one of the obligatory rites of Hajj. It is imperative to slaughter it during the determined time as stated in the Shari`ah, i.e. the Day of Nahr (Sacrifice, 10th of Dhul-Hijjah) and the three Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah). If this time elapses, it must be slaughtered as soon as possible even after its specified time. However, if a pilgrim delayed it without a legal excuse, he is sinful and should repent to Allah and ask Him for forgiveness. However, the sacrifice is among the fiscal acts of devotion liable for deputization and it is allowable to commission a person to slaughter it during its time or anytime thereafter. The deputy should fear Allah

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and fulfill this obligation in the right way.

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The first question of Fatwa no. 19596

Q 1: What is the best Hady (sacrificial animal offered by pilgrims) that can be offered? Also, is it better for a Muslim to slaughter the Hady himself or to give the money to a company, an institution or a bank that can do it? I heard from some students that it is better to give it as cash because it more beneficial.

A 1: The best Hady (sacrificial animal offered by pilgrims) to be offered are camels, then cows if the pilgrim will offer it entirely on his own. But, if he will share it with others and contribute one-seventh of it, then it is better to offer a sheep. Moreover, it is better for a pilgrim to slaughter the Hady himself and eat therefrom and give some of it as charity. Allah Almighty says: [﴿Then, when they are down on their sides \(after slaughter\), eat thereof, and feed the beggar who does not ask \(men\), and the beggar who asks \(men\).﴾](#)

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

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Fatwa no. 21781

Q: We are ten students who performed Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between) two years ago. It was our obligatory Hajj and we slaughtered a camel on behalf of all of us depending on the Hadiths nos. (904) and (905), Chapter "What is reported in participating in a camel and a cow" from the chapters of the Hajj of the Messenger of Allah (peace be upon him) in the Book of Hadith of Sunan (Hadith compilations classified by jurisprudential themes) Al-Tirmidhy. What is the ruling on our Hajj? Is there anything required of us?

A: Your Hajj is valid, in sha'a-Allah (if Allah wills). You are obliged to slaughter three rams in Makkah because each one of you is committed to a Fidyah (ransom). A camel is sufficient for seven people according to the Hadith reported on the authority of Jabir who said: [\(Allah's Messenger \(peace be upon him\) commanded us to become seven partners \(in the sacrifice\) of a camel and a cow.\)](#)

(Related by Muslim) Imam Al-Tirmidhy said: "The opinion adopted by knowledgeable Companions of the Prophet (peace be upon him) and others is that a camel or a cow is sufficient for seven."

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Fatwa no. 21257

Q: Kindly, give us a fatwa regarding slaughtering in the area of Al Mu`aysim during Hajj. Is this place inside or outside Al-Haram? May Allah benefit people with your knowledge and make you among the successful!

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A: It is permissible to slaughter the Hady (sacrificial animal offered by pilgrims) in Al Mu`aysim because it is from Al-Haram. All the area stretching between the installed banners on the borders of Al-Haram is part of Al-Haram. The Prophet Muhammad (peace and blessings of Allah be upon him) said: [﴿All the roads of Makkah are pathways and a place of sacrifice.﴾](#) Recorded by Abu Dawud, Ahmad and Ibn Majah.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

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The fourth question of Fatwa no. 19478

Q 4: Is it permissible for us to slaughter the Hady (sacrificial animal offered by pilgrims) of Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between) and Qiran Hajj (combining Hajj and `Umrah without a break in between) in Al-Shara'i` or must it be inside the borders of Al-Haram? We live one kilometer away from Al-Haram.

Is it permissible for a husband or a wife to go to Al-Shara'i` before offering Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj)? Is this place, Al-Shara'i', previously known as the village of Mujahidin, considered part of Al-Haram? Please, explain these matters for me because the rulings of Hajj and `Umrah (lesser pilgrimage) are dependent on them and many of the seekers of knowledge differ regarding that. May Allah reward you with the best!

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A 4: It is obligatory to slaughter the Hady (sacrificial animal offered by pilgrims) of Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between) and Qiran Hajj (combining Hajj and `Umrah without a break in between) inside the borders of Al-Haram which are marked by the installed banners in all directions. All the terrains inside these borders from the direction of Makkah is part of Al-Haram and what is outside them is not from Al-Haram. Moreover, there is no harm if a pilgrim goes to Al-Shara'i` before offering Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) due to a need.

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The second question of Fatwa no. 20412

Q 2: My wife and I performed Hajj in 1417 A.H. I authorized my children's uncle to slaughter Ud-hiyah (sacrificial animal offered by non-pilgrims) for the children in Riyadh, thinking that this is sufficient on behalf of me and all my household. However, I heard later that both my wife and I have to offer Hady (sacrificial animal offered by pilgrims) in Makkah. Does the Ud-hiyah that was offered in Riyadh suffice for me and my household or should my wife and I offer Hady? What should we do? May Allah reward you with the best.

A : If both of you were Mutamatti's (pilgrims performing `Umrah during the months of Hajj, followed by Hajj in the same year with a break in between) or Qarins (pilgrims combining Hajj and `Umrah without a break in between), you should both offer Hady that meets the same conditions for Ud-hiyah in Makkah. The Ud-hiyah is not sufficient as it does not take the place of Hady. However, if you were Mufrads (pilgrims performing Hajj only), you do not have to offer Hady. If you did not offer Hady

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at its due time in Makkah, you should offer it now in Makkah, either by yourselves or through a trustworthy agent.

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The first question of Fatwa no. (20401)

Q 1: A man told me that he performed Hajj in 1415 A.H. He told me that a pilgrim gave him a sum of money on the first of the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) to buy a sacrificial animal for him, as this pilgrim has to offer Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and `Umrah). However, this man did not buy the sacrificial animal. Now he wants to repent of what he did and asks me what he should do. Therefore, I ask Your Eminence to provide us with the answer for this issue.

A 1: This man has to offer the sacrificial animal he was authorized to slaughter in Makkah as soon as possible and he should distribute the meat among the poor people there. This will make up for it. He also has to repent to Allah (Glorified and Exalted be He).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 15841

Q: Twenty years ago, I performed Hajj with a colleague of mine. We made the intention to observe Sawm (Fast) or offer Hady (sacrificial animal offered by pilgrims), as when we arrived in Makkah we performed `Umrah (the lesser pilgrimage), then we went to Al-Ta'if for some days. Then we returned to Makkah and performed Hajj in full. However, we did not observe Sawm or offer Hady, as my colleague suggested that we should offer Hady first, so we did not observe Sawm in the first days of Dhul-Hijjah. However, we ran out of money and could not buy the Hady, so we did not slaughter. Thus we could neither observe Sawm nor offer Hady. In Makkah, we threw some cereal to the pigeons of the Haram (all areas within the Sacred Sanctuary of Makkah) for three days, half a Sa` (1 Sa` = 3 kg. approx.) on each day. Then, we returned to our country where I slaughtered a sheep, as a recompense for the days that I did not fast and the Hady that I did not offer and invited my neighbors to eat from it.

Kindly, answer my question in detail and guide me to what I should do. May Allah reward you with the best. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: Having studied the Fatwa (legal opinion issued by a qualified Muslim scholar) request, the Committee answered that the Mutamatti` (pilgrim performing `Umrah during the months of Hajj, followed by Hajj in the same year with a break in between) and Qarin (pilgrim combining Hajj and `Umrah without a break in between) should offer Hady, which is a sheep meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims), one-seventh of a cow, or one seventh of a camel. If you could not do this, you should fast for ten days; three during Hajj and seven after returning to your homeland. It is better to fast these three days on the 6th, 7th, and 8th of Dhul-Hijjah while you are still Muhrim (pilgrim in the ritual state for Hajj and `Umrah). If not, fast the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah).

As for you slaughtering a sheep in your country and feeding the pigeon with cereal in

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the Haram, this is not sufficient to discharge the obligation. You have to slaughter a sheep meeting the same conditions for Ud-hiyah in Makkah as a recompense and distribute it amongst the poor people of the Haram. You are allowed to eat from it. If you cannot not offer it, you can fast for ten days in your country.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 15504

Q: If a Mutamatti` (pilgrim performing `Umrah during the months of Hajj, followed by Hajj in the same year with a break in between) did not slaughter Hady (sacrificial animal offered by pilgrims) nor observed Sawm (Fast) for three days during Hajj and seven days after going home and two years have passed, what should this person do? What is the ruling on his Hajj? Is it invalid?

A: The Hajj of this person is valid. He did wrong when he delayed slaughtering the Hady on its prescribed days, namely the days of `Eid-ul-Adha (the Festival of the Sacrifice), 10th, 11th, 12th, and 13th of Dhul-Hijjah. He should now slaughter a Hady meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) in Makkah as compensation. He should also repent to Allah (Exalted be He) and seek His Forgiveness for delaying slaughtering the Hady. If he is unable to afford slaughtering a Hady, he should fast for ten days.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. (17233

**All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets.
To Proceed:**

The Permanent Committee for Scholarly Research and Ifta' has read the letter sent to His Eminency, the General Mufty, from His Eminence the Chief of Legal Courts in Makkah Al-Mukarramah no. 3-2614-346, dated 28/6/1414 A.H., and was referred to the Committee from the Secretariat General of the Council of Senior Scholars no. 2542 and dated 19/6/1415 A.H.

His Eminence asked about the status of the money drawn from the man who was arrested by the police because he took advantage of the season of Hajj in 1413 A.H. and seized amounts of money from some pilgrims for slaughtering a Hady (sacrificial animal offered by pilgrims) on their behalf but did not fulfill what he was committed to, etc.

After studying the request for Fatwa, the Committee states that the money proven to be the price of a Hady (sacrificial animal offered by pilgrims) should be used for purchasing a Hady. Then, these sacrificed animals are to be slaughtered in Haram (all areas within the Sacred Sanctuary of Makkah) in the present time on behalf of their owners. Yet, purchasing, slaughtering and the distribution of the Hady should be entrusted to two trustworthy deputies.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The first question of Fatwa no. 21493

Q 1: I performed Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between) and did not offer Hady (sacrificial animal offered by pilgrims). What should I do?

A: If you are able to offer Hady, you should slaughter it in Makkah. The Sunnah (action following the example of the Prophet) is to eat one third of it, give one third in charity, and give one third as a gift. If you are not able to offer Hady, you should fast for ten days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 21822

Q: In His Ever-Glorious Qur'an, Allah (Glorified and Exalted be He) ordains that whosoever performs `Umrah (the lesser pilgrimage) in the months of Hajj before performing the Hajj, i.e. Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between) or Qiran Hajj (combining Hajj and `Umrah without a break in between) should offer Hady (sacrificial animal offered by pilgrims) if they can afford it. If they cannot afford it, they should observe Sawm (Fast) for three days during Hajj and seven days after returning home. However, if a person can neither observe Sawm or offer Hady, can such a person come under the ruling on those concerning whom Allah says: [﴿And as for those who can fast with difficulty, \(e.g. an old man\), they have \(a choice either to fast or\) to feed a Miskîn \(poor person\) \(for every day\).﴾](#) So, can they feed a Miskin (needy) person for each day? Guide me, may Allah reward you with the best!

A: If a person performs the `Umrah in the months of Hajj before performing Hajj and is not a resident of Makkah,

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they should offer the Hady that Allah ordains in the Ever-Glorious Qur'an. This is a sheep meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) that should be slaughtered in Mina or Makkah, or one seventh of a cow, or one seventh of a camel. If a person is unable to afford it, they should fast for three days during Hajj and seven days after returning to their families. If they cannot fast, the Hady will remain required of them and this obligation will not be discharged by feeding the Miskins, for there is no evidence to support this point. Therefore, we cannot draw Qiyas (analogy) between this person and the person who is permanently unable to fast during Ramadan because the `Illah (effective cause) is different in the two rulings.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

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Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 20755

**All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets.
To proceed:**

The Permanent Committee for Scholarly Research and Ifta' has reviewed the question no. 137, dated 2/9/1419 A.H. submitted to His Eminence, the Grand Mufty, by the Chairman of Fayfa Committee Center, and referred to the Committee by the Secretariat General of the Council of Senior Scholars, under no. 5590, dated 8/9/1419 A.H. The letter of His Eminence included the Fatwa request that reads as follows:

In 1413 A.H., my wife and I performed Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between)

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and I knew that my wife and I should offer Hady (sacrificial animal offered by pilgrims). However, some friends of mine told me that it is better to pay money to the bank, so I went to the bank but it refused to accept any money from me. Then I went to the slaughterhouse to buy the Hady, but the merchants seized the opportunity and raised the prices, so I did not purchase an animal. However, I performed the rest of the rituals of Hajj. Some people told us that it is sufficient to slaughter the sacrificial animal in our country and distribute it among the poor people there. Others told me to observe Sawm (Fast) for ten days, which I did after returning to my home in the Kingdom of Saudi Arabia. I also slaughtered two sacrificial animals in my homeland, Egypt, and distributed them among the poor people and my family. Unfortunately, I am not at ease, for I know that I should have fasted for three days in Makkah and seven after Hajj, but I was in a hurry and my circumstances prevented me from staying any longer in Makkah. More importantly, I would like to know whether I should return to Makkah and buy two Hadys for my wife and me and distribute them among the poor people in Makkah or should I perform the obligation of Hajj alone this year and slaughter two Hadys for my wife and me? Which is better, from the point of view of Your Eminence? Kindly clarify this matter for me so that my and my wife's Hajj is acceptable, without any shortfalls. May Allah reward you with the best! Is it permissible for me to act on her behalf in slaughtering the Hady or should she go with me, bearing in mind that she is breastfeeding

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and could not go to perform Hajj again this year.

May Allah guide you to what He likes and pleases Him!

Having studied the Fatwa request, the Committee answered that if the reality is as you mentioned, that you were unable to find a Hady and the banks buying the Hady on behalf of the pilgrims refused to accept money from you because Hady prices had gone up, you are in this case unable to offer Hady, and so it is permissible for you to observe Sawm instead. Your Sawm for ten days after returning to your residence in the Kingdom is acceptable and will be rewarded In sha'a-Allah (if Allah wills). There is nothing wrong with that and you are not obliged to offer a Fidyah (ransom).

However, as Allah mentioned in His Ever-Glorious Qur'an, fasting for three days during Hajj and seven days after returning to your residence is the ideal and most perfect way to discharge the obligation as soon as possible, and this is a Rukhsah (concession) granted by Allah. But as you were unable to do so due to running out of time and being occupied with your business and travel, there is nothing wrong with you having fasted the ten days after returning to your residence, and this does not affect the validity of your Hajj In sha'a-Allah. Similarly, your wife has to fast for ten days for not completing the Hady, if she did not do so after returning from Hajj, in order to discharge the obligation. She does not have to offer Fidyah and her Hajj is complete In sha'a-Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 15759

Q: My wife and I performed Hajj this year, during which our money was stolen. Because of this we were unable to purchase and slaughter the sacrificial animal. We fasted for three days during Hajj, stayed for a period of time in `Arafah, spent the night in Muzdalifah, and threw the pebbles at Jamrat-ul-`Aqabah (the closest pebble-throwing area to Makkah) in Mina. Then on the Day of Nahr (Sacrifice, 10th of Dhul-Hijjah, when pilgrims slaughter their sacrificial animals), I shaved my hair and went alone to Makkah, where I performed Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) and Sa`y (going between Safa and Marwah during Hajj and `Umrah). On the following day, 11th of Dhul-Hijjah, I accompanied my wife, who is in the first month of pregnancy, to Makkah in order for her to perform Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj). I told her to perform it after forming the intention for both Tawaf-ul-Ifadah and Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah). It took her two and a half hours to perform this Tawaf, after which she was unable to perform Sa`y between Safa and Marwah, even with the help of a wheelchair. Then we returned to Mina, and I had sexual intercourse with her. On the following day, my wife performed Sa`y between Safa and Marwah. She was unable to perform Tawaf-ul-Wada` because of the growing crowds. Am I to blame for having had sexual intercourse with my wife before she performed Sa`y? Does Tawaf-ul-Ifadah, which my wife performed, suffice for and take the place of Tawaf-ul-Wada`, bearing in mind that she formed the intention for both Tawafs? When I returned to my work in Riyadh, I could not fast the seven days, due to being occupied with my business which takes all my time. Is it permissible for me to delay fasting the seven days? Is it permissible to fast them separately?

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A: You have to fast the seven remaining days as soon as you are able to do so. It is permissible for you to fast them consecutively or separately. As for having had sexual intercourse with your wife before she performed Sa`y, this is a forbidden act for which both you and she should repent and seek Allah's Forgiveness. She also has to offer a Fidyah (ransom) by slaughtering a sheep, or one seventh share of a camel, or one seventh share of a cow slaughtered in Makkah, and distributing it among the poor people in the Haram (all areas within the Sacred Sanctuary of Makkah). If she is unable to do so, she has to fast for ten days either consecutively or separately. As for her performing Tawaf-ul-Ifadah intending that it will suffice for Tawaf-ul-Wada`, this is not permissible as Tawaf-ul-Ifadah does not take the place of Tawaf-ul-Wada`, because it was not performed after finishing all the rituals of Hajj.; For this she should offer Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and `Umrah) by slaughtering a sheep meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims), or one seventh share of a camel, or one seventh share of a cow slaughtered in Makkah and distributing it among the poor people in the Haram. If she is unable to do so, she should fast for ten days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



Fatwa no. 14569

Q: Those performing Tamattu` Hajj ( `Umrah during the months of Hajj followed by Hajj in the same year with a break in between) but cannot offer a sacrifice or fast during Hajj, can they combine the three and the seven days of fasting when they return home?

A: If a Mutamatti` (pilgrim performing `Umrah during the months of Hajj, followed by Hajj in the same year with a break in between) cannot offer a sacrifice or fast during the days of Hajj, he should fast when he can, even after returning home.

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Fatwa no. 20379

Q: A man set out to offer Hajj and had only little money not sufficient for offering Hady (sacrificial animal offered by pilgrims), and so he was under obligation to fast three days during Hajj and seven when he returns home. Now, when he returned home, he fasted four days only and three days remained. Several years elapsed without fasting them. What should he do regarding these days? Kindly explain this matter for us.

A: The man in question is obligated to make up for the remaining days which he had to fulfil in place of the sacrifice of Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between), which is the three days. These days are a debt on him and he should fear Allah and complete what he is obligated to do.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

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Fatwa no. 17704

Q: I went to offer Tamattu` Hajj ( `Umrah during the months of Hajj followed by Hajj in the same year with a break in between) with a group of people, but during Tawaf-ul-Qudum (circumambulation of the Ka`bah on arrival in Makkah) I lost most of my money except 550 riyals. I gave the remaining money to someone to preserve them. However, while we were offering the rituals of Hajj, I said to him, "You and I are obligated to offer Hady (sacrificial animal offered by pilgrims) and I authorize you

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to do on my behalf the same as what you will do for yourself and the money is with you. If you pay the bank or offer a slaughtered animal, do the same for me whether I am with you or not." I said this out of fear of being separated and he agreed. Then, during Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) we were separated because of the crowd. This happened before sacrificing the Hady and I passed all the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) searching for him, but I did not find him and the money was with him. I returned home to Tabuk on Sunday and he came back after me. I asked him about the Hady but he said that he did not sacrifice for me.

Explain to me what I should do because I did what was required upon myself before Allah and authorized him. May Allah reward you with the best!

A: It is incumbent on you to slaughter the Hady in Makkah and do the same with its meat as if you are on the Days of Tashriq. The Hady was required of you, so it is obligatory to carry it out. You should hasten to do that yourself or authorize a trustworthy person.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Ud-hiyah, `Aqiqah and naming the newborn

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Ud-hiyah

Fatwa no. 16040

Q: I offer an Ud-hiyah (sacrificial animal offered by non-pilgrims) on behalf of my dead father who passed away 20 years ago. A friend told me that it is not permissible to offer an Ud-hiyah on behalf of a dead person, but I offer an Ud-hiyah on behalf of my dead father and brothers and an Ud-hiyah on behalf of my family. What is the ruling on that?

A: Offering an Ud-hiyah on behalf of the dead is permissible, because the Prophet (peace be upon him) offered Ud-hiyah on behalf of those who had not offered Ud-hiyah among his Ummah (nation based on one creed). The people who are alive and the dead are included in this. It was reported on the authority of Jabir that he said: [﴿I witnessed `Eid-ul-Adha \(the Festival of the Sacrifice\) Prayer with the Messenger of Allah \(peace be upon him\). When he finished, he brought a ram and slaughtered it. He said: "Bismillah \(In the Name of Allah\), Allahu Akbar \(Allah is the Greatest\). O Allah! This \(Ud-hiyah\) is on behalf of myself and on behalf of those of my Ummah who have not offered an Ud-hiyah.﴾](#) (Related by Ahmad, Abu Dawud and Al-Tirmidhy)

Also, Amir Al-Mu'minin (Commander of the Believers) `Aly ibn Abu Talib offered an Ud-hiyah on behalf of the Prophet (peace be upon him) after the Prophet's death. Hanash Al-San`any said: [﴿I saw `Aly \(may Allah be pleased with him\) sacrificing two rams. I said to him: "What is this?" He said: "Allah's Messenger \(peace be upon him\) entrusted me to offer an Ud-hiyah on behalf of him and I am doing that.﴾](#) (Related by Abu Dawud and Al-Tirmidhy) The saying that it is not prescribed to offer an Ud-hiyah on behalf of a dead person is unsubstantiated with evidence. Thus, this opinion is not correct.

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The fourth question of Fatwa no. 16875

Q 4: What are the categories of animals which are impermissible for Ud-hiyah (sacrificial animal offered by non-pilgrims)?

A 4: The Ud-hiyah (sacrificial animal offered by non-pilgrims) must be from the beasts of cattle which are camels, cows and sheep. It is a condition that they must be void of blemishes, such as being one-eyed, sick, lean or crippled. In order to be valid for Ud-hiyah, a ram must complete at least sixth months of age, a goat must complete one year, a cow must complete two years and a camel must complete five years.

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The first question of Fatwa no. 16977

Q 1: There are farms in the neighborhood that raise Dutch cows. They feed cows condensed nurture so that they grow bigger than local cows, during 10 months. Are these cows valid for Ud-hiyah (sacrificial animal offered by non-pilgrims), Hady (sacrificial animal offered by pilgrims) and `Aqiqah (sacrifice for a newborn) on behalf of seven people?

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A 1: A cow is valid for Ud-hiyah (sacrificial animal offered by non-pilgrims) and Hady (sacrificial animal offered by pilgrims) only when it completes two years of age or more. If it is less than that, they are inadequate for Ud-hiyah even if it has more flesh and fat. It was reported on the authority of Jabir ibn `Abdullah (may Allah be pleased with him and his father) that the Prophet Muhammad (peace and blessings of Allah be upon him) said: [\(Sacrifice only a grown-up animal, unless it is unaffordable for you, in which case sacrifice a ram \(of even less than a year, but more than six months' age\).\)](#) Recorded by Imam Muslim. Imam Al-Nawawy, said: "Scholars said: "The 'grown up' sheep is defined as the Thaniyyah (a sacrificial animal of the required age) of all cattle: camels, cows or sheep, or older. This is a statement that in no way permits the sacrifice of Jadh`ah (a six-month-old animal) from any animal other than the sheep. This is agreed upon as related by Al-Qady `Iyad.

The grown-up cow is that which has completed two years.

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The second question of Fatwa no. 18417

Q 2: My question is about Ud-hiyah (sacrificial animal offered by non-pilgrims). There are many types of sheep here, such as Hari, Sawakini and other types. Which of these is better for the Ud-hiyah? Kindly provide me with your opinion, may Allah reward you with the best!

A 2: It is prescribed to offer the Ud-hiyah (sacrificial animal offered by non-pilgrims) from all categories of livestock, including camels, cows and sheep, provided that it reaches the required age and is free from blemishes that make them unsuitable for Ud-hiyah. There is no difference between types of sheep, whether Hari, Sawakini, Najdi

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or any other type. But the best of it is the most precious and valuable. However, in order to be adequate for Ud-hiyah, the sheep must reach six months of age or more; the goat must reach one year or more; the cow must reach two years or more; and the camel must be five years or more.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

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The first question of Fatwa no. 20222

Q 1: Is it permissible for a Muslim to offer a castrated ram as an Ud-hiyah (sacrificial animal offered by non-pilgrims)?

A: Offering a castrated ram as an Ud-hiyah is permissible, because this is not a blemish but it is better for the flesh of the animal. It was authentically reported that: [\(The Prophet \(peace be upon him\) sacrificed two white, castrated rams with big horns.\)](#) This is the wording of Al-Hakim as mentioned in the book "Al-Muntaqa".

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The second question of Fatwa no. 19611

Q 2: A man bought the Ud-hiyah (sacrificial animal offered by non-pilgrims) of `Eid-ul-Adha (the Festival of the Sacrifice) and, after slaughtering and flaying it,

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found that it had two abscesses that had not burst or bled. Is this Ud-hiyah sufficient or should this man offer another one? You should bear in mind that the man did not witness the process of slaughtering; he just saw that the animal was slaughtered and went to his work where he cut his nails and shaved his hair, knowing nothing about the abscess. Guide us, and may Allah reward you with the best!

A: The abscess found in the Ud-hiyah is a kind of disease. As it was not evident at the time he bought it and did not outwardly seem to affect its health, it is sufficient and discharges the obligation In sha'a-Allah (if Allah wills). This is not a defect that prevents it being accepted; rather, if the disease in the Ud-hiyah is extreme and the abscess spoils the meat, it renders the Ud-hiyah invalid. Al-Bara' ibn `Azib (may Allah be pleased with him) said: "The Messenger of Allah (peace be upon him) stood among us and said: **Four (types of animals) should be avoided in Ud-hiyah: An obviously one-eyed animal, an obviously sick animal, an obviously lame animal, and an animal with a broken leg with no marrow.**" (Related by Abu Dawud and Al-Nasa'y) Al-Tirmidhy reported a similar Hadith and ranked it (a Hadith) as Sahih (authentic).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companion!

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Fatwa no. 19449

Q: Please, give me a Fatwa (legal opinion issued by a qualified Muslim scholar) regarding someone who offered Salat-ul-`Eid (the Festival Prayer) in `Amr Masjid (mosque) and slaughtered his Ud-hiyah (sacrificial animal offered by non-pilgrims) there although he lives in another district

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where the Imam (the one who leads congregational Prayer) of the Masjid, for example, `Uqba Masjid, offered Salat-ul-`Eid thereafter. In other words, he slaughtered his Ud-hiyah before the Imam of `Uqba finished Salah (Prayer). Would he receive the reward of an Ud-hiyah? May Allah guide you and me to righteousness and piety! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: The time of slaughtering Ud-hiyah and Hady (sacrificial animal offered by pilgrims) starts after finishing Salat-ul-`Eid in the country you are in. If there is more than one place for performing Salah, the time of slaughtering starts following the first Salah offered, as the ruling is relevant to offering Salat-ul-`Eid and finishing it. Accordingly, it is permissible for someone to offer Salat-ul-`Eid in a place other than the district he lives in and to slaughter the Ud-hiyah before the Salah in his district is over. Thus, the Ud-hiyah is count as sufficient and there is nothing wrong with what the person in the question did.

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Fatwa no. 20140

Q: If a person dies after the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah), is it permissible to slaughter an Ud-hiyah (sacrificial animal offered by non-pilgrims) on his behalf? Some people offer an Ud-hiyah on behalf of a person who dies during the month of Dhul-Hijjah.

A: The days of slaughtering the Ud-hiyah on behalf of the dead or any person are over with the sunset of

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the thirteenth day of Dhul-Hijjah. The Prophet (peace be upon him) said: [\(All the Days of Tashriq are days of sacrifice.\)](#) (Related by Ahmad and Al-Haythamy in his book "Majma' Al-Zawa'id")

Imam `Aly (may Allah be pleased with him) said: "The days of sacrifice are the day of `Eid-ul-Adha (the Festival of the Sacrifice) and three days after it." Also, Ibn Al-Qayyim said: "These days are distinguished by being days of Mina and Days of Tashriq and it is not permissible to observe Sawm (Fast) on them."

Thus, it will not serve as sufficient to slaughter the Ud-hiyah if these days are over, except for the Ud-hiyah required by a will, vow or specification. In this case, it is allowable to make up for it and slaughter the Ud-hiyah after these days for those who miss slaughtering during these days.

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Fatwa no. 13766

Q: Is it permissible for a person to buy a slaughtered and skinned sheep and offer it as Ud-hiyah (sacrificial animal offered by non-pilgrims) for `Eid-ul-Adha (the Festival of the Sacrifice)? I mean, if one went to the market but he found no sheep, and so he had to buy a slaughtered and skinned sheep. Is it sufficient in place of Ud-hiyah or not?

A: The Ud-hiyah (sacrificial animal offered by non-pilgrims) is not accepted if bought slaughtered and skinned, because there was no intention of its being an Ud-hiyah on behalf of its donator at the time of the slaughtering. It is regarded as

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allowable meat and not an Ud-hiyah. If someone bought a slaughtered Ud-hiyah, they should buy an Ud-hiyah in place of it during the rest of the four days, which are the day of `Eid-ul-Adha (the Festival of the Sacrifice) and the following three days.

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Fatwa no. 15896

Q: What is the ruling on sacrificing a sheep which has no blemishes except its obstructed udder? Is it permissible to offer it as Ud-hiyah (sacrificial animal offered by non-pilgrims) or not?

A: If this obstruction resulted from old age or an illness, then it is inadequate. Otherwise, it is sufficient. May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

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Fatwa no. 15706

Q: If someone and his family perform Hajj, is it required on them to offer the Ud-hiyah (sacrificial animal offered by non-pilgrims) or is the offering of the Fidyah (ransom) sufficient for them?

A: If they offer Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between) or Qiran Hajj (combining Hajj and `Umrah without a break in between), then the Hady (sacrificial animal offered by pilgrims) of Hajj is sufficient for them. However, the Ud-hiyah (sacrificial animal offered by non-pilgrims) is not obligatory in the first place, unless it is a will in which case it must be fulfilled. The Prophet Muhammad

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(peace and blessings of Allah be upon him) used to offer two rams in Al-Madinah as Ud-hiyah. When he offered Hajj he only slaughtered the Hady (sacrificial animal offered by pilgrims) he brought with him and he did not offer the Ud-hiyah in Makkah.

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The third question of Fatwa no. 17940

Q 3: A Muslim left his family in his homeland and traveled abroad. Is it permissible for him to send the price of his Ud-hiyah (sacrificial animal offered by non-pilgrims) to his children to buy and slaughter it on his behalf as a sacrifice for `Eid-ul-Adha (the Festival of the Sacrifice)? He is an emigrant and he is sure that the Ud-hiyah will be offered as he wishes. Or is it required that he offers it himself?

A 3: A 3: There is nothing wrong with an emigrant sending the price of the Ud-hiyah to his children in his home country to buy it and slaughter it in their home. This is even better and more consistent with the Sunnah.

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The second question of fatwa no. 19226

Q 2: Dear respected Shaykh, I live with my father, so is it permissible for my father to offer only one Ud-hiyah (sacrificial animal offered by non-pilgrims) or should I offer one on behalf of myself?

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A: It is permissible for each Muslim to offer an Ud-hiyah on behalf of himself and his family. Hence, if you father slaughters an Ud-hiyah and included you in it, you do not need to offer another one because you are included in his family.

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The third question of Fatwa no. 19350

Q 3: My father, on `Eid-ul-Adha (the Festival of the Sacrifice), gives me one of his sheep as Ud-hiyah (sacrificial animal offered by non-pilgrims). I must say that I am financially independent from my father. Please provide me with an answer on this issue.

A: There is nothing wrong with accepting the gift of your father who gives you one of his sheep to offer as a sacrifice on behalf of you and your family. By accepting his gift, you will please your father even if you are in no need of it; and the sacrifice will count as sufficient on behalf of you and your family. Yet, your father should give your siblings the same as he gives you, if you have any; unless they, being of legal age, accept that. This is in compliance with the command of the Prophet (peace be upon him): [﴿Fear Allah and treat your children fairly.﴾](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 19618

Q 2: We are four children with our father living in adjacent but independent houses, which are all surrounded by one fence. Will one Ud-hiyah (sacrificial animal offered by non-pilgrims) suffice on the part of all the households or should each household sacrifice one? Please advise me, may Allah reward you with the best!

A: It is Mustahab (desirable) for each householder to sacrifice an Ud-hiyah for himself and his family. One Ud-hiyah does not suffice on behalf of several households, even if they are inside one fence.

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The first question of Fatwa no. 19198

Q 1: I have two families, living in two separate but adjacent homes; with only a wall in between. Sometimes, we have our meals together in one house. My question is: Will one Ud-hiyah (sacrificial animal offered by non-pilgrims) suffice on behalf of the two households or should each household offer one?

A: The Sunnah (action following the example of the Prophet) for the Muslim man is to sacrifice one sheep on behalf of him and his household. This is proved by the report of `Umarah ibn `Abdullah who said: I heard `Ata' ibn

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Yasar say: I asked Abu Ayyub Al-Ansary (may Allah be pleased with him) about Ud-hiyah at the time of the Messenger of Allah (peace be upon him) and he replied: "Indeed a man used to slaughter a sheep on behalf of him and his household, and they would eat of it and give others from it. Then later on people began to compete with one another until it became as you see." (Related by Al-Tirmidhy in his Jami` see: ( `Aridhat Al-Ahwazy vol. 6, p. 304).

As you have two families due to having two wives and each wife lives in an independent home, they are all considered your household. Therefore, one sheep will suffice on behalf of you all as an Ud-hiyah, because the Prophet (peace be upon him) used to offer one sheep on behalf of him and all his households - although they were several and each of the houses of his wives was separate from the other.

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Fatwa no. 19356

Q: We are five married brothers living in poor houses opposite one another; surrounded by a circular backyard. We eat all our meals together: breakfast, lunch and dinner and sit together. Our mother lives in a home with us. My question is: Will one sacrificial animal offered in `Eid-ul-Adha (the Festival of the Sacrifice) suffice as an Ud-hiyah (sacrificial animal offered by non-pilgrims) on behalf of all of us, as our father used to do before he died,

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(may Allah be merciful to him) or should each one of us offer his own Ud-hiyah?

A: If you share the estate and expenses, one Ud-hiyah will suffice on behalf of you all as you take the same ruling of one householder. However, if each one of you has his house independent from others in terms of ownership and expenses, then each household has its particular ruling and each should offer its own separate Ud-hiyah. However, there is nothing wrong if one of you volunteers on behalf of everyone to offer an Ud-hiyah for all of you from his money. You must know that Ud-hiyah is a Sunnah (supererogatory act of worship following the example of the Prophet) not an obligatory act.

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The third and fourth questions of Fatwa no. 17660

Q 3: We are two married brothers living in one home with our parents. The question is: Can we participate in one Ud-hiyah (sacrificial animal offered by non-pilgrims), knowing that we share our expenses and cook one meal for the whole family. Or should each of us offer a separate Ud-hiyah?

A: If the person sacrificing intends to slaughter the Ud-hiyah on behalf of him and the rest of the household, it will suffice on behalf of them all.

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Q 4: I learned that it is permissible to slaughter the Ud-hiyah (sacrificial animal offered by non-pilgrims) of people if free of charge;

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otherwise, it is Haram (prohibited). Also, a friend told me that it is Haram to eat from one's Ud-hiyah but he gave me no evidence. I researched for that and came up with no evidence. I hope that you will illustrate this for me.

A: It is permissible for the person authorized to slaughter an Ud-hiyah to take charges but not from the Ud-hiyah. However, the slaughterer and the owner of the Ud-hiyah are allowed to eat from it, following the example of the Prophet (peace be upon him) in this regard.

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Fatwa no. 20671

Q: Our family consists of eight people and every year each one of us offers a sheep as an Ud-hiyah (sacrificial animal offered by non-pilgrims). We slaughter them on the first day, the Day of Nahr (Sacrifice, 10th of Dhul-Hijjah, when pilgrims slaughter their sacrificial animals), seeking the virtue of this great day. However, our father wants us to slaughter the Ud-hiyahs throughout the four days so that the family gathers for them after giving out the part of the poor. We vainly tried to convince him but he insisted on his opinion, which raises a dispute between us every year. Please, give us a Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard. Should we obey him or continue what we do?

A: One Ud-hiyah is sufficient for one family, no matter how

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many they are. It is not necessary to offer an Ud-hiyah on behalf of each one of the family. It is permissible to slaughter the Ud-hiyah at any time during the four days in which it is prescribed to offer the Ud-hiyah. They include the `Eid Day and the next three days. Yet, it is better for you to comply with your father's request to gather your word, avoid difference, and cooperate in righteousness and piety.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 21242

Q: Several years ago until the past year, I used to slaughter eight Ud-hiyahs (sacrificial animal offered by non-pilgrims) on behalf of my parents, maternal and paternal grandfathers and grandmothers and my aunts. My children were with me but now they are married, Alhamdu lillah (All praise is due to Allah), and I do not have anyone to distribute and divide the Ud-hiyahs. I donate these Ud-hiyahs, but some are on behalf of my paternal grandfather and grandmother. My paternal grandfather bequeathed my father to offer an Ud-hiyah on behalf of him from the produce of his yielding palms. However, 45 years ago, the palms were neglected owing to the lack of water and they became dry and fruitless.

My question is: What should I do with these Ud-hiyahs? I looked for a charitable association to give it the Ud-hiyahs after slaughtering them to distribute them among

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the needy but I failed to find one. I do not like to neglect offering these Ud-hiyahs as long as I am alive. Please, give me a Fatwa (legal opinion issued by a qualified Muslim scholar), may Allah reward you with the best and benefit people with your knowledge!

A: It is prescribed for a Muslim to slaughter an Ud-hiyah on behalf of himself and his living and dead family members. Moreover, there is nothing wrong with offering more than one Ud-hiyah and it is recommendable to eat from it and give the poor from it. It is noted that the needy are many but one should search for them. As for what you mentioned about your grandfather's bequest, you should consult the legal court to consider it.

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Fatwa no. 18463

Q: Muslims in Thailand offer cows as Ud-hiyah (sacrificial animal offered by non-pilgrims), is this better than offering sheep? They offer a cow on behalf of seven people, bring a paper with the names of the participants, and say Tasmiyah (saying, "Bismillah [In the Name of Allah]") upon slaughtering. Is this valid? Is a sheep sufficient as an Ud-hiyah for one family, namely, the father, mother and children? Are the grandchildren included or only one's dependants? Is it permissible to slaughter an Ud-hiyah on behalf of the dead and say, "This is the Ud-hiyah of so-and-so, the deceased"? Is it permissible

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to include the dead as partners in a cow? Is it permissible for a number of families to participate in one cow? Is there evidence on dividing the Ud-hiyah among seven people as in the case of Hady (sacrificial animal offered by pilgrims) and Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and `Umrah)? We hope that you will give us a written Fatwa (legal opinion issued by a qualified Muslim scholar) in order to translate it to Thai and circulate it. Answer us from what you have of knowledge. May Allah reward you with the best!

A: The Ud-hiyah is offered from any livestock, including camels, cows and sheep. A sheep is sufficient for a man and his family, while a camel or a cow is enough for seven. It was reported on the authority of Jabir that he said: [\(Allah's Messenger \(peace be upon him\) commanded us to become seven partners \(in the sacrifice\) of a camel or a cow.\)](#) (Agreed upon by Al-Bukhari and Muslim)

However, one sheep is better than one seventh of a camel or a cow. Moreover, there is no harm in mentioning the name of participants of Ud-hiyah when slaughtering it, because the Prophet (peace be upon him) said when slaughtering an Ud-hiyah: [\(On behalf of Muhammad and the family of Muhammad.\)](#) Also, it is permissible to offer the Ud-hiyah on behalf of the living and the dead according to the act of Muslims and general evidence.

One seventh of a camel or a cow is offered on behalf of only one person alive or dead. One's family members include the wife and children as well as the grandchildren and parents if they are dependants.

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The first question of Fatwa no. 18002

Q 1: If someone cooks their Ud-hiyah (sacrificial animal offered by non-pilgrims) and gives from it to the relatives and neighbors, do they follow the Sunnah (action following the example of the Prophet) by that or not?

A: It is Mustahab (desirable) for a Muslim offering an Ud-hiyah to eat from it with his family, save a part of it, give in charity to the needy from it, and give the relatives and neighbors from it. Allah Almighty says: [﴿Then eat thereof and feed therewith the poor having a hard time.﴾](#) The Prophet (peace be upon him) said, regarding the Udhiyah: [﴿Eat, preserve and give in charity.﴾](#)

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Fatwa no. 17664

Q 1: We are a group of brothers and each one of us works at his district and lives with his family. On the occasion of `Eid-ul-Adha (the Festival of the Sacrifice), we gather at the home of our father. Does the Ud-hiyah (sacrificial animal offered by non-pilgrims) our father offer suffice for all of us? Or should every one offer his own Ud-hiyah? It should be known that we did not distribute our inheritance yet.

Please advise; may Allah reward you with the best!

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A 1: According to the Sunnah (acts, sayings or approvals of the Prophet), each householder should offer one sheep as Ud-hiyah on behalf of himself and his family members. Abu Ayyub (may Allah be pleased with him) said: "A man amongst us used to offer one sheep as Ud-hiyah on behalf of himself and his family members. So, they used to eat and feed others."

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Q 2: It is well known that whoever wants to offer an Ud-hiyah (sacrificial animal offered by non-pilgrims) should not remove anything of their skin, hair, or nails. However, the Sunnah (acts, sayings or approvals of the Prophet) pertaining to Ihram (ritual state for Hajj or `Umrah) is to remove hair and clip nails. What should the person who intends to perform Hajj and deputize someone to offer Ud-hiyah on his behalf at his town do? Please advise; may Allah reward you with the best! Does the Hady (sacrificial animal offered by pilgrims) offered by the Mutamatti` (pilgrim performing `Umrah during the months of Hajj, followed by Hajj in the same year with a break in between) suffice instead of Ud-hiyah?

A: Whoever enters into Ihram during the first ten days of Dhul-Hijjah should not cut any of their skin, hair or nails before entering Ihram if they intend to offer Ud-hiyah on behalf of themselves or their family members. However, if the Muslim performs `Umrah (lesser pilgrimage) during the first ten days of Dhul-Hijjah while they are going to offer Ud-hiyah, it is obligatory upon them to shorten their hair because Tahallul (removal of the ritual state for `Umrah) is dependant on this. Such shortening of the hair is not included in the reported forbidding that prohibits the person offering Ud-hiyah to cut any skin, hair, or nails when Dhul-Hijjah starts until the offering of the Ud-hiyah. The Prophet (peace be upon him) ordered the Mutamatti`s who ended their `Umrah during Dhul-Hijjah to shorten their hair and he did not differentiate between those who would offer Ud-hiyah or not. This indicates the general obligation of shaving or shortening the hair upon those who perform `Umrah in Dhul-Hijjah. Hady of Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between) or Qiran Hajj (combining Hajj and `Umrah without a break in between) which is offered in Al-Haram does not

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suffice instead of Ud-hiyah because the Prophet (peace be upon him) offered two rams as Ud-hiyah during the Farewell Hajj though he offered one hundred camels as a Hady.

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The first question of Fatwa no. 20776

Q 1: If the pilgrim wants to offer Ud-hiyah (sacrificial animal offered by non-pilgrims) and reaches the Miqat (site for entering the ritual state for Hajj or `Umrah), is it permissible for them to cut any of their hair or clip their nails?

A: It is not permissible for those who want to offer Ud-hiyah to cut any of their hair or nails once the first ten days of Dhul-Hijjah starts until the offering of the Ud-hiyah because the Prophet (peace be upon him) forbade that. In the case of starting to enter Ihram (ritual state for Hajj or `Umrah), one should enter Ihram without cutting any of their hair or nails. In the case of ending Ihram of `Umrah before offering Ud-hiyah, they should only shave or shorten their hair (of the head) without shaving any other hair or clipping their nails because shaving or shortening the head hair is one of the rituals of `Umrah. However, it is permissible for the one who offers Ud-hiyah on behalf of another person to cut their hair, nails, or skin.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 16507

Q 3: On the 8th of Dhul-Hijjah, 1413 A.H., I made an unintentional mistake, I plucked a hair from my chest out of forgetfulness. It should be known that I did not perform Hajj. However, I was told that my act was impermissible because I intended to offer Ud-hiyah (sacrificial animal offered by non-pilgrims) on behalf of myself and my family members. Is it correct that the person who intends to offer Ud-hiyah is considered like the person who enters Ihram (ritual state for Hajj or `Umrah)?

A: Whoever wants to offer Ud-hiyah should refrain, during the first ten days of Dhul-Hijjah, from removing any hair, clipping any nails, or cutting anything of the skin of the body until the Ud-hiyah is slaughtered. There is a Sahih (authentic) Hadith in this regard which was narrated by Um Salamah attributing it to the Prophet: [\(When the \(first\) ten \(days of Dhul-Hijjah\) starts and anyone of you intends to offer Ud-hiyah, let them not cut anything of their hair or nails until they sacrifice it.\)](#) (Related by Ahmad and Muslim in his Sahih [Authentic Hadith Book]) Such a person is not considered in the state of Ihram; rather, this is a specific ruling for them.

Cutting hair or clipping nails out of forgetfulness or ignorance has no consequences because Allah (Glorified be He) says: [\(Our Lord! Punish us not if we forget or fall into error\)](#) It was authentically reported that the Prophet (peace be upon him) said about the Tafsir (explanation/exegesis of the meanings of the Qur'an) of this Ayah (Qur'anic verse) that [\(Allah said: 'I did.'\)](#)

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 17720

Q: There are three days before `Eid-ul-Adha (the Festival of the Sacrifice) and another three days after it which some people claim to be inviolable. For example, one should not shave their hair or wear new clothes. Also, the Qur'an schools take these days as vacation. There are other days in a month which I do not know where these practices are done. People gravely threaten those who violate these norms. What is your opinion in this regard?

May Allah reward you with the best.

A: Regarding the first ten days of Dhul-Hijjah, the Prophet (peace be upon him) forbade whoever wants to offer an Ud-hiyah (sacrificial animal offered by non-pilgrims) from cutting any of their hair, nails, or skin from the body until the Ud-hiyah is offered. There is a Hadith narrated by Um Salamah (may Allah be pleased with her) which she attributed to the Prophet that states: [\(When Dhul-Hijjah starts and anyone of you intends to offer Ud-hiyah \(sacrificial animal offered by non-pilgrims\), let them not cut anything of their hair or nails until they sacrifice it.\)](#)

It is permissible for those who will not offer Ud-hiyah to do any of the acts mentioned above that are forbidden for those who will offer Ud-hiyah.

With regard to the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah), it is forbidden to observe Sawm (Fast) during them. They are days of eating and drinking as the Prophet (peace be upon him) pointed out.

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With regard to forbidding the shave of hair on the Day of `Ashura' (10th of Muharram), there is no evidence that supports such a prohibition. This also applies to the prohibition of wearing new clothes. The day of `Ashura' should not be marked with either joy or sadness. We think that this is the other day meant by the person asking.

The permissible act to do is to observe Sawm on the Day of `Ashura' along with a day before or after it according to the command of the Prophet (peace be upon him).

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The first question of Fatwa no. 18280

Q 1: Is it permissible to pay the value of the `Aqiqah (sacrifice for a newborn) or Ud-hiyah (sacrificial animal offered by non-pilgrims) to charitable societies which take care of the orphans, needy, and poor people instead of buying and slaughtering the sheep? I read a Fatwa (legal opinion issued by a qualified Muslim scholar) issued by a scholar whose name I do not remember which permitted giving the monetary value of the Ud-hiyah to Al-Muntada Al-Islami. Please advise; may Allah reward you well!

A: It is impermissible to pay the monetary value of the sheep to be slaughtered as an `Aqiqah or Ud-hiyah because slaughtering it, eating from its meat and giving some of its meat in charity is an act of `Ibadah (worship) which can not be replaced by giving the value in charity.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18508

Q: Is it valid to intend the slaughtered Ud-hiyah (sacrificial animal offered by non-pilgrims) to offer it as an Ud-hiyah and charity on behalf of dead parents or those who are still alive?

A: It is permissible for the person and family members to eat from the Ud-hiyah and give charity from it to the needy. One sheep is sufficient for the intended people of family members whether alive or dead because the Prophet (peace be upon him) said: [\(The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended.\)](#) Also, the Prophet (peace be upon him) offered one ram as an Ud-hiyah on behalf of himself and his household. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 18769

Q 2: Is it permissible for Muslims to give non-Muslims, such as their neighbors, from the meat of their Ud-hiyah and other kinds of food? How should we deal with them if we are commanded under Shari`ah (Islamic law) not to give them of its meat?

A: It is permissible to give non-Muslim from the meat of your Ud-hiyah and other kinds of food if they are not in a state of war against us because Allah (Exalted be He) says:

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﴿Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allâh loves those who deal with equity.﴾ Rather, it is Mustahab (desirable) and stressed to give them of its meat if doing so will endear Islam to them and encourages them to embrace it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18711

Q: I hired a man to work as a builder. He stipulated a condition to provide him with the daily meals of breakfast, lunch and dinner in addition to his wage. We agreed on this in Dhul-Hijjah. Two days after `Eid-ul-Adha (the Festival of the Sacrifice), he came to work and ate from the meat of Ud-hiyah (sacrificial animal offered by non-pilgrims). As it is unlawful to sell the meat of Ud-hiyah and the hired worker stipulated food as a condition, is it permissible to let him eat from it?

A: It is permissible to let the hired worker, who stipulated a condition upon you to provide him with lunch or dinner, to eat from the meat of your Ud-hiyah. This is not considered an aspect of selling Ud-hiyah because it is provided for him and for others.

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The first question of Fatwa no. 20126

Q 1: My work commissioned me to work at the Al-Masha`ir (Sacred sites where the rites of Hajj are performed: Mina, `Arafah and Muzdalifah) during the season of Hajj this year. It is a great opportunity that I wished to serve the pilgrims of the Sacred House of Allah. As the place of my work and my residence are outside of Makkah Al-Mukarramah, I will take my family to Makkah to stay at the home of my wife's brother until I finish my mission and then return to my residence.

My question is what should I do regarding my Ud-hiyah? Should I give any neighbor of mine the monetary value of the Ud-hiyah to buy, slaughter and distribute it according to the followed way on my behalf? Should I deputize the brother of my wife where my family will stay in his home to offer the Ud-hiyah on my behalf? Please advise; may Allah reward you with the best!

A: According to the Sunnah Ud-hiyah should be slaughtered at the home where your family resides so they can eat and give charity from it. Moreover, it is permissible to deputize someone in your country to slaughter it on your behalf.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. (20127)

Q 1: What supplication should be recited on slaughtering Ud-hiyah (sacrificial animal offered by non-pilgrims) on the occasion of the blessed `Eid-ul-Adha (the Festival of the Sacrifice)?

A 1: On slaughtering the Ud-hiyah (sacrificial animal offered by non-pilgrims), a person has to say: (in the Name of Allah) and it is Mustahab (desirable) to say: [Allahu Akbar (Allah is the Greatest!); O Allah! This is from You and to You, may You accept it from me or (on behalf of someone) if the Ud-hiyah was done on behalf of someone else.]

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. (21777)

Q: We have some people, particularly old people who do the following acts on `Eid-ul-Adha (the Festival of the Sacrifice):

They bring the Ud-hiyah (sacrificial animal offered by non-pilgrims) and stand around it as a whole family and they are the household members. Before beginning to slaughter, the man reads Al-Fatihah (Opening Chapter of the Qur'an), the verse of Al-Kursy (Allah's Chair), Al-Ma'awizitin (Surah Al-Falaq no.113 and Surah An-Nas no.114) and Surah Al-Ikhlâs (no.112) with reciting Du`a-ul-Istiftah (opening supplication when starting the Prayer) like the saying: Wajjahtu wajhi lillahi rabi al-`alamin...etc (I directed my face towards the Lord of the worlds...etc. He puts his hand over the back of the animal to be slaughtered and stretches it from the neck up to the end of the back and then slaughters it after this action. Some of these people, if they do not attend the process of slaughtering the Ud-hiyah (sacrificial animal offered by non-pilgrims), they slaughter another one, and these are the people of the household. They claim that they should attend the process of slaughtering. Therefore,

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I beg Allah and Your Eminence to explain to them the proper way for the person who is to do so. This is in order to free their conviction In sha'a-Allah (if Allah wills). We hope that your Fatwa will be given soon, if you can, because such actions will take place soon.

A: Your actions of standing around the Ud-hiyah while slaughtering it, reading the verse of Al-Kursy and the mentioned above Surahs, and the conviction that he who does not attend will not share the Thawab (reward from Allah) of the Ud-hiyah and has to slaughter another Ud-hiyah, all of these have no basis in Shari`ah (Islamic law) and are the actions of a Muftadi` (one who introduces innovations in religion). You have to avoid such actions and draw attention to the fact that they are not permissible. The reward of an Ud-hiyah, if it was donated, will include each person who intended to share in it, even if he did not attend, according to the saying of the Prophet (peace be upon him): [\(The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended.\)](#)

If the Ud-hiyah was a will, it should be slaughtered on behalf of the one for whom it was made in the will.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. (21367)

Q 3: My paternal grandmother passed away and left some sheep. Since she passed away, my father offers an Ud-hiyah (sacrificial animal offered by non-pilgrims) on her behalf every year without any will from her. What is the ruling on this action? Does the Ud-hiyah have a specific time before or after my father's Ud-hiyah? Benefit us with your answer! May Allah reward you with the best!

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A 3: If the Ud-hiyah on behalf of your father's mother was according to her will, what she willed has to be fulfilled. If it is a donation from your father to be taken from his mother's wealth which she left behind, the agreement of all the inheritors has to be given.

If a Muslim wants to offer an Ud-hiyah on behalf of himself and another one on behalf of another person, he is to begin with his own Ud-hiyah. The Ud-hiyah on behalf of the deceased is Mashru' (Islamically permissible), whether it was offered according to a will or not because it is a type of Sadaqah (voluntary charity).

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. (15703)

Q: What is the ruling on donating or giving the skins of the Ud-hiyahas (sacrificial animals offered by non-pilgrims) as a gift or Sadaqah (voluntary charity) to any committee or charitable organization in each circle which will benefit from these skins, which is to benefit from their prices by selling them to a Muslim merchant of skins. The prices of these skins will be spent on Prayer rooms, mosques, schools of Qur'an, Islamic nurseries, paying the allowances of the servants of the mosques, buying carpets or cleaning tools, making fences around the cemeteries or on other charitable activities which will benefit the Muslim public...etc?

A: It is Sunnah (action following the example of the Prophet) to give the skins of Ud-hiyahas (sacrificial animals offered by non-pilgrims) and Hady (sacrificial animal offered by pilgrims) as Sadaqah (voluntary charity), according to the Hadith of `Aly

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ibn Abu Talib (may Allah be pleased with him) who said: The Messenger of Allah (peace be upon him) ordered me to offer a Badanah (a camel or a cow or an ox driven by pilgrims to be offered as sacrifice within the sacred precincts of Makkah), give its meat, skins and dung as Sadaqah (voluntary charity) and not to give the butcher any of it; and said: [\(We would pay him ourselves.\)](#) (Agreed upon by Al-Bukhari and Muslim). Such voluntary charities can be given to a person himself or a certain organization of a legal status which finances legal activities.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. (16411)

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets.
To proceed:

The Permanent Committee for Scholarly Research and Ifta' has gone through what has come to His Eminence, the Grand Mufty, from the questioner, Chairman of the Unit of Publication in the Islamic Foundation in Kelantan, Malaysia / Luqman ibn Al-Hajj `Abdul-Latif ibn Sulayman through the General Manager of Overseas Da'wah by proxy and which was transferred to the Committee by the Secretariat General of the Council of Senior Scholars under no. 5836, dated 10/11/1413 A.H. The Fatwa inquirer asked a question which reads:

It gives me pleasure to explain to Your Eminence our problem about the permissibility of

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a person, who offers an Ud-hiyah, to give the skins of the Ud-hiyahas (sacrificial animals offered by non-pilgrims) as Sadaqah (voluntary charity) or a gift to any committee or charitable organization in each circle which will benefit from it in the sense that it will benefit from their price through selling them to a Muslim merchant of skins. The benefit of the price of these skins will include, for example, establishing Prayer rooms and mosques, schools of Qur'an, Islamic Nurseries, paying the allowances of the servants of the mosques, buying carpets or cleaning tools, making fences around the cemeteries or on other charitable activities which will benefit the Muslim public in the districts of these people who offered the Ud-hiyah.

I read in the book entitled Al-Targhib Wal-Tarhib min Al-Hadith Al-Sharif, or Attraction and Deterring in the Noble Hadiths) a Hadith on the authority of Abu Hurayrah (may Allah be pleased with him) who said: The Messenger of Allah (peace be upon him) said: [\(If anyone sells the skin of the Ud-hiyah \(sacrificial animal offered by non-pilgrims\), there is no Ud-hiyah \(accepted\) from them.\)](#) Narrated by Al-Hakim who said: Its Isnad (chain of narrators) is Sahih (authentic). Al-Hafizh said: Its Isnad includes `Abdullah ibn `Ayash Al-Qabbany Al-Misry whose reliability is disagreed upon. More Hadiths from the Prophet (peace be upon him) include the prohibition of selling the skin of an Ud-hiyah.

In the margin, there is an explanation for the meaning of (there is no Ud-hiyah (accepted) from them) which is that they will not receive its reward. (The Book of Al-Kamil, vol. 2, p. 156. Edition of Dar Ihya' Al-Turath Al-`Araby - Beirut. The question is that people who offer an Ud-hiyah do not sell the skins directly but they give them all as Sadaqah (voluntary charity) or a gift to the representatives of this Islamic organization or committee. Thus, these skins become the property of this organization. It is known that those who receive the meat of the Ud-hiyahs may be from among the rich, poor or needy

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as long as they are Muslims and are single people. As for such committees or organizations, they are not people but they are juristic or representative people, they represent the Muslims of the area.

The skins of an Ud-hiyah may be buried and thus no benefit will be derived from them in our circles nowadays. We are of the view that Muslims should not waste them completely. We also opine that it is preferable for the authorities to take systematic, organised and reforming steps to build a factory of skins in every Islamic country. On the basis of this Islamic principle which includes the skins not only in the Prophetic Hadith but also in the Glorious Qur'an, I ask Your Eminence, most kindly, to reply and give us a Fatwa in this regard. May Allah reward you with the best for the Malaysian Muslims! In view of my unsuccessful attempt to find a solution to the problem in the collections of Fatwas, your hastening to give us a Fatwa will benefit us immediately before we receive `Eid-ul-Adha (the Festival of the Sacrifice) this year.

I sincerely pray for Your Eminence. May Allah cherish and protect you! May Allah guide us, your Malaysian sons, with your instructions!

A: After studying the Fatwa request, the committee answered: If the skin of an Ud-hiyah was given to a poor person or his representative, it is permissible for him to sell it and benefit from its price. It is forbidden only for the person who offers the Ud-hiyah to sell its skin. It is also permissible for charitable organizations to sell

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what they receive of the skins of Ud-hiyah and spend their price on the interests of the poor.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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`Aqiqah

The first question of Fatwa no. (17805)

Q 1: If I receive a newborn baby after the Maghrib (Sunset) Prayer, how do I count seven days? Or when exactly do two days separate from each other every night? Please provide me with an explanation of this issue.

A 1: The day starts from the time of the second daybreak, which is Al-Fajr-ul-Sadiq (true dawn) until sunset. The concerned night belongs to its following day except the night of the Day of Nahr (Sacrifice, 10th of Dhul-Hijjah, when pilgrims slaughter their sacrificial animals) which belongs to the Day of `Arafah (9th of Dhul-Hijjah) under the ruling of Hajj.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. (14108)

Q: I have been granted a newborn male baby; by the completion of forty days since its birth, I slaughtered an `Aqiqah (sacrifice for a newborn) of one sheep. After the passing of ten days, I slaughtered the second 'Aqiqah of a goat. Since the first `Aqiqah belongs to the sheep species and the second one to the goat species, and each one of them was slaughtered separately after some days and the matter is as I have mentioned, I hope you will give me a Fatwa of whether these two `Aqiqahs meet the same conditions for `Aqiqah. May Allah cherish and protect you!

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A: If the goat was one year old, it has met the same conditions for an `Aqiqah. With regard to the newborn baby mentioned above, offering one sheep and one goat is enough.

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The second question of Fatwa no. (15888)

Q 2: When a man has his male or female baby circumcised, is it permissible for him to invite his relatives or people of his neighborhood to the time of circumcision, knowing that each one of them comes with a sheep which they consider as a Sadaqah (voluntary charity) for the sake of Allah seeking no praise or pride. They do not take all of it but the amount of it which suffices those who attended the circumcision. The same thing is also applied to marriage. Do you advise them to do this? May Allah reward you with the best!

A 2: It is commendable for a person who receives a newborn baby to slaughter for a baby boy two sheep and for a baby girl one sheep , it is preferable to slaughter on the seventh day of giving birth and to have it circumcised on that day. If the slaughtering or the circumcision was later than that day, there is nothing wrong with that. It is permissible for him to invite his neighbors and relatives to eat from the `Aqiqah (sacrifice for a newborn).

The fact that they come with sheep to the person who invited them has no basis in Shari`ah (Islamic law) and causes hardship and embarrassment for people. Such a custom has to be given up.

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May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. (16356)

Q 1: I traveled from Egypt to Saudi Arabia on the seventh day of the birth of my son. Due to many debts and a limited amount of money and time, I did not offer an `Aqiqah (sacrifice for a newborn). This happened several months ago. Now I have become rich with the grace of my Lord and can offer an `Aqiqah. I left my wife and my son in Egypt. Should I send them money to offer it in Egypt, or is it permissible to postpone it until I come back and offer it by myself?

Kindly be informed that my family will be pleased if I offer the `Aqiqah; my mother may be upset if I send it to them to offer it while I am absent.

A: The `Aqiqah is an act of Sunnah (action following the example of the Prophet) for the person who can afford it. It is Islamically permitted to offer it quickly on the seventh day or after it whether you slaughter it in your country or outside it. All of this is permissible and being grateful to your mother is required too; it is even a type of dutifulness to parents. Therefore, postponing it until you come back in order to please your mother is permissible.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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The fifth question of Fatwa no. (17880)

Q 5: The Maliki Madh-hab (School of Jurisprudence) is for the invitation of Muslims to an `Aqiqah (sacrifice for a newborn) whatever their number might be. This is because the benefit of it is for Muslims to be close together, during which they collect donations and pray for the newborn baby while raising their hands. The Hanbali Madhhab is of the view that coming together for the `Aqiqah is a Bid`ah (innovation in religion) and there is no evidence to support it. Only the witnesses are to be invited and no donation should be collected for the baby.

A 5: `Aqiqah is an act of stressed Sunnah; for a baby boy two sheep should be sacrificed and for a baby girl one sheep to be slaughtered on the seventh day of giving birth to the new baby, the hair of the new baby is to be cut and the baby boy or baby girl are to be named. It is Mashru` (Islamically permissible) in the sight of some scholars to divide the `Aqiqah into thirds: One third for the family members and their guests, one third for neighbors and relatives and one third to be given to the poor as Sadaqah (voluntary charity), as is the case with an Ud-hiyah (sacrificial animal offered by non-pilgrims). Some scholars stated that the matter of `Aqiqah is broad: If its people will give it as Sadaqah, eat it, or distribute some of it and eat some of it. Also if they want to invite relatives, neighbors and others they would like to invite.

From this, it is known that there is no problem in cooking it at home and inviting people to it without a commitment to donate or pray for the new baby on the part of the attendees. However, whoever wills, can donate or pray and whoever does not do so will not be committed to do it. No one has the right to specify a certain act of `Ibadah (worship) which Allah and His Messenger did not prescribe. This is the correct opinion.

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The first question of Fatwa no. (18388)

Q 1: Knowledge is scarce in my village which is located in the southern zone. Therefore, when a new baby is born, the father of this baby slaughters a sheep and people call it (Sufadah), for which relatives and neighbors gather and have dinner with them and there is no commitment to attend on the part of a certain person. Is such an action valid or not? After seven days of the birth of the baby, they slaughter an `Aqiqah (sacrifice for a newborn) of two sheep for a baby boy and one sheep for a baby girl and this is, and Allah knows best, an act of the Sunnah (action following the example of the Prophet).

However, they do more and slaughter an extra one and thus the `Aqiqah becomes three sheep for a boy and a second one for a baby girl and thus the `Aqiqah becomes two or three sheep for a baby girl. Then the neighbors and relatives gather and the `Aqiqah hardly suffices. Is such an action of (Safadah), as they claim, valid or not? Is the act of slaughtering more in an `Aqiqah valid? Benefit us with your answer! May Allah reward you with the best!

A 1: It is Islamically permissible for an `Aqiqah (sacrifice for a newborn) to slaughter two sheep for a baby boy and one sheep for a baby girl on the seventh day of birth if possible. The extra slaughtered sheep are not an `Aqiqah but a sheep slaughtered for obtaining meat and no exaggeration should be made regarding this, it should be done according to what is needed. There is no Islamically prescribed sacrificial animal to be offered

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on the occasion of a birth but the `Aqiqah mentioned above. Anything else will be considered a Bid`ah (innovation in religion), whether it is given the name of "Sufadah" or any other name.

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Fatwa no. (18920)

Q: Allah has provided me with three children, all praise be to Allah, and I did not slaughter for each one of them but one sheep for an `Aqiqah (sacrifice for a newborn) due to the limit of money at that time. Should I slaughter a second sheep for `Aqiqah (sacrifice for a newborn) or is one enough? Benefit me with your answer. May Allah reward you!

A: It is a Sunnah (action following the example of the Prophet) to slaughter for a baby boy two sheep. If you did not slaughter for each one but one sheep, it is Sunnah for you to complete the Sunnah by slaughtering another sheep for each one of them if you can afford it.

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Fatwa no. (16470)

Q1: Are the conditions of 'Aqiqah (sacrifice for a newborn) met after the baby is more than seven days old? I have heard Hadith Qudsy (Revelation from Allah in the Prophet's words) which means: 'Aqiqah is to be offered for the baby of seven, or

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fourteen or twenty one days of age, or according to the correct wording of the Hadith. What is the ruling if the father or the guardian did this later than these given times due to certain circumstances?

A1: It is a Sunnah (action following the example of the Prophet) for the time of slaughtering the 'Aqiqah for the newborn baby to be on the seventh day of his or her life. This is according to the Hadith of Samurah ibn Jundub (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: [\(A boy is in pledge for his 'Aqiqah. It will be slaughtered for him on the seventh day, his head is to be shaved and he is to be named.\)](#) This was narrated by Abu Dawud Al-Tirmidhy and others.

You mentioned what has been reported in a Hadith that 'Aqiqah is to be slaughtered on the seventh, fourteenth or twenty-first day. This is the Hadith of Samurah saying that it should be on the seventh day. Specifying other times is the view of a group of Salaf (righteous predecessors). Al-Tirmidhy (may Allah be merciful to him) said after the mentioned above Hadith of Samurah: This is a Hadith Hasan Sahih (a Hadith that stands at a higher level than a mere Hasan Hadith, but at a bit lower level than Sahih). Acting upon this is endorsed by the scholars. They prefer that 'Aqiqah is to be slaughtered for the new baby boy on the seventh day. If it is not possible on the seventh day, it should be done on the fourteenth day. If it is not possible on that day, it should be done on the twenty-first day.

The Sunnah (action following the example of the Prophet) is what I have learnt in the Hadith of Samurah indicating the slaughter to take place on the seventh day. If the Waliy (guardian) fails to slaughter the animal on that day, the conditions of 'Aqiqah will be met because the objective is met by slaughtering 'Aqiqah at any time but he missed the commendable time.

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Q2: In the case that the mother took it on herself to offer `Aqiqah (sacrifice for a newborn) voluntarily and willingly, and with which she entertained some of her relatives on the seventh day of the baby's birth,

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would it be considered `Aqiqah, knowing that two sheep with the required conditions are slaughtered for the baby boy?

A2: The one responsible to offer `Aqiqah is the father due to his responsibility to support the newborn baby. However, if the mother took it on herself to slaughter `Aqiqah, it would be acceptable according to the generality of the meaning of the mentioned above Hadith of Samurah (may Allah be pleased with him) stating: "It will be slaughtered for him" which indicates that the slaughterer of the `Aqiqah is not specified.

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Q3: What are the best ways to offer 'Aqiqah (sacrifice for a newborn), or what is the best way to offer and give it away?

A3: To the best of my knowledge, there is no Nas (Islamic text from the Qur'an or the Sunnah) on the authority of the Prophet (peace be upon him) indicating how to give away the meat of the 'Aqiqah. However, the method of giving it away should be similar to other similar offerings, i.e. Ud-hiyah (sacrificial animal offered by non-pilgrims). It should be eaten and given as gifts and in charity.

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Q4: What is the difference between 'Aqiqah (sacrifice for a newborn) and Al-Sabi' (a name given to the seventh day of birth)? Or does such a nomination give the same meaning?

A4: 'Aqiqah is the SABI' and there is no difference between both of them. To give 'Aqiqah the name of Al-Sabi' is naming it according to its time.

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The first question of Fatwa no. (19842)

Q1: Our respected Shaykh! May Allah forgive you! I am a father of five children, all praise be to Allah; one of them is a female and the rest are males. Unfortunately, out of negligence on my part, I offered only two sheep; one for the female as known and the other for my eldest son which means another one remains for him. The rest of the sheep for the remaining children are seven. What should I do? Please benefit me with your answer. May Allah reward you!

Please keep in mind that, at the moment, I am indebted for more than one hundred thousand Riyals. If it is necessary to offer all the sheep, how should I do it? May Allah grant you success!

A1: It is a Sunnah (action following the example of the Prophet) to offer 'Aqiqah (sacrifice for a newborn) for all children; two sheep for the male and one sheep for the female if you can afford it. This is so, even if you need to borrow money to do it and you can repay it later. This is to follow the example of the Messenger of Allah (peace be upon him) where he offered 'Aqiqah for Al-Hasan and Al-Hussayn and so did the Companions (may Allah be pleased with them).

Imam (initiator of a School of Jurisprudence) Ahmad said: If he borrowed, I wished that Allah (Exalted be He) may compensate him for it because he revived a Sunnah (acts, sayings or approvals of the Prophet). If you cannot afford but one which you offered for a male baby as is done for the female, it will be acceptable, In sha'a-Allah (if Allah wills) and you will be rewarded by Allah (Exalted be He). Ibn 'Abdul-Bar said: I do not know any scholar who opposes this.

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the sixth question of Fatwa no. (18672)

Q6: It has been reported that the Prophet (peace be upon him) offered 'Aqiqah (sacrifice for a newborn) for himself when he was sent. Is this statement correct? Is it permissible for a man to offer 'Aqiqah for himself because his father did not offer it for him?

A6: It was authentically reported that the Prophet (peace be upon him) offered 'Aqiqah for himself when he was sent, and the 'Aqiqah for the new baby is a Sunnah, and not obligatory. It is to offer two sheep for a baby boy and one for a baby girl. The conditions of 'Aqiqah are the same as that of Ud-hiyah (sacrificial animal offered by non-pilgrims) and it is preferable to slaughter it on the seventh day. If it was slaughtered before or after the seventh day, its conditions will have been met. If a person offered 'Aqiqah for himself, even if he is grown up, it would be good, such as when his father did not offer 'Aqiqah for him.

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Fatwa no. (20221)

Q: Is it permissible if I am granted a child and I do not have any sheep to offer 'Aqiqah (sacrifice for a newborn) for him but I have camels, and I want to slaughter a small one (as 'Aqiqah)? I hope you give me a Fatwa about this. I also hope that you give me a Fatwa whether the 'Aqiqah should have a specific age if it was a camel or cow. I heard that its ruling is similar to that of Ud-hiyah (sacrificial animal offered by non-pilgrims) but I did not understand the meaning of this.

A: The condition of 'Aqiqah that has to be met is that it should be Jadh`ah (a six-month-old sheep), Thaniyyah (a one-year-old goat), Thaniyyah of a cow which is two years old,

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and Thaniyyah of a camel which is five years old. Less than this does not meet the condition of 'Aqiqah, Ud-hiyah or Hady (sacrificial animal offered by pilgrims). It is preferable for an 'Aqiqah to be a sheep. Two sheep are offered as 'Aqiqah for a baby boy and one sheep for a baby girl and it should be free from any defects as is the case with Ud-hiyah. As for how to give away the meat of 'Aqiqah, no Nas (Islamic text from the Qur'an or the Sunnah) has been reported from the Prophet (peace be upon him) regarding this. However, it should be given away in the same way as other similar offerings such as Ud-hiyah in the sense that it should be eaten and given as a gift and charity. Yet, if all of it was eaten or its meat was given as a Sadaqah (voluntary charity), there is nothing wrong with this.

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The first question of Fatwa no. (17782)

Q: In the past years, four of my children passed away including boys and girls but I did not offer 'Aqiqah (sacrifice for a newborn) for them because our living conditions were difficult and we could not afford even one 'Aqiqah at that time. Now, we are better off and our wealth has increased, all praise and thanks are due to Allah. Is it permissible for me to offer 'Aqiqah for them now? How should 'Aqiqahs be offered; one or two or more?

A: It is Islamically permissible for you to slaughter 'Aqiqah for your deceased children; two sheep for the male child

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and one sheep for the female and the animals should meet the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims).

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The second question of Fatwa no. (16591

Q2: What is the ruling on offering 'Aqiqah (sacrifice for a newborn) for a deceased person and what did the Prophet (peace be upon him) say about this?

A2: 'Aqiqah is Mustahab (desirable) for the newborn baby even if it passed away. This is according to the saying of the Prophet (peace be upon him): [\(Every child should have 'Aqiqah \(sacrifice for a newborn\) to be sacrificed for him.\)](#) This includes those who are alive and those who passed away. The Prophet (peace be upon him) ordered that two sheep are to be offered for a baby boy and one sheep for a baby girl as 'Aqiqah and he did not specify whether or not they are born alive.

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'Aqiqah for a miscarried baby

The fourth question of Fatwa no. (16525)

Q4: Is 'Aqiqah (sacrifice for a newborn baby) offered for a baby who was born after the fourth month and then passed away? We hope that you give us a clear and sufficient explanation for this question. If a person cannot buy these slaughtered sheep except by going into debt and he will repay the debt from the salary of the next month and he may not be able to pay it except after a long period of time and delay, what is the ruling (on this)?

A4: Yes, he should offer 'Aqiqah for the baby because a spirit has been breathed into him. It should be two sheep for a baby boy and one for a baby girl. 'Aqiqah is a Sunnah (action following the example of the Prophet) in the view of the Jumhur (dominant majority of scholars), so whoever cannot afford 'Aqiqah is not to be blamed.

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Fatwa no. (17968)

Q: Is 'Aqiqah (sacrifice for a newborn baby) obligatory for the child who reached his complete months of age and died in the abdomen of his or her mother or not, knowing that two sheep is to be offered for the baby boy and one for the baby girl?

A: If the foetus died after the spirit has been breathed into it and was miscarried, it would be

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washed up and covered with a shroud; and Janazah (Funeral) Prayer would be offered for him and he would be buried. It is Mustahab (desirable) to be given a name and 'Aqiqah (sacrifice for a newborn baby) be offered for him: Two sheep for a baby boy and one for a baby girl, meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims).

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The first question of Fatwa no. (20543)

Q1: My father (may Allah be merciful to him) passed away eighteen years ago and left a male child of five months old. My father (may Allah be merciful to him) refused to offer 'Aqiqah (sacrifice for a newborn) for him (his child) because he used to say that there is no 'Aqiqah for such a child. This means that the reason for his refusal was his ignorance. We want Your Eminence to inform us of what we should do regarding this matter. May Allah reward you with the best!

A1: To offer 'Aqiqah (sacrifice for a newborn) is a stressed Sunnah for the father when he receives a new baby even after he has passed away. 'Aqiqah is also a stressed Sunnah to be offered for a miscarried baby after the spirit has been breathed into it after four months of being in the womb because it is a human into which the spirit has been breathed and will be resurrected on the Day of Resurrection. Therefore, 'Aqiqah has been Islamically permissible for him, according to the generality of the meaning of the saying of the Prophet (peace be upon him): [\('Aqiqa is to be offered for a \(newly born\) boy, so slaughter \(an animal\) for him, and relieve him of his suffering.'\)](#) Narrated by Imam Ahmad and Al-Bukhari and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) on the authority of Salman ibn 'Amir and according to the generality of the meaning of the saying of the Prophet (peace be upon him): [\('Every child is in pledge for his 'Aqiqah \(sacrifice for a newborn\)](#)

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[to be slaughtered for him on the seventh day and he should be shaved and named.'\)](#) Also, in another narration: [\('Every child should have 'Aqiqah \(sacrifice for a newborn\) to be sacrificed for him.'\)](#) Narrated by Imam Ahmad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) and has been rated Sahih (authentic) by Al-Tirmidhy and if the father refused to offer 'Aqiqah for his child or the father passed away before offering 'Aqiqah for his child, it is a Sunnah (action following the example of the Prophet) for one of his relatives, including his brothers, mother or uncles and so on, to offer 'Aqiqah for him: two sheep for a baby boy and one for a baby girl. He will be highly rewarded by Allah (Exalted be He) for this action.

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The fifth question of Fatwa no. (21095)

Q5: A man had four children who died when they were young. The father did not offer 'Aqiqah (sacrifice for a newborn) for them. This was three years ago. What should be done now? Should he offer 'Aqiqah for them, and if so, when?

A5: If he were to offer 'Aqiqah for the children who died at a young age, it would be preferable because 'Aqiqah is a stressed Sunnah. However, if he did not offer 'Aqiqah for them, he would not be blamed, knowing that two sheep are to be offered for a male child and one for a female child.

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'Aqiqah with animals other than that of grazing livestock and what has the same ruling

The second question of Fatwa no. (16045)

Q2: If the father has no sheep for 'Aqiqah (sacrifice for a newborn), will it be sufficient to slaughter a cock or a duck? Is giving (gold equal to) the weight of the hair of the new baby as a charity obligatory or not?

A2: 'Aqiqah for a new baby is an act of the Sunnah (action following the example of the Prophet), and not obligatory. It is Mustahab (desirable) to slaughter two sheep for a male child and one for a female, according to the Hadith of Um Karaz that she asked the Messenger of Allah (peace be upon him) about the 'Aqiqah and he answered: [Two sheep are to be sacrificed for a boy and one for a girl.](#) Narrated by Ahmad, and Al-Tirmidhy ranking it (a Hadith) as Sahih (authentic). A cock and a duck do not meet the conditions of 'Aqiqah. It is Mustahab (desirable) to shave the head of the male newborn baby seven days after his birth.

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The fourth question of Fatwa no. (16316)

Q4: Is it permissible to give away money instead of offering 'Aqiqah (sacrifice for a newborn) for the new baby particularly nowadays when there are a lot of Muslims in need of money, clothes, food and weapons for Jihad (fighting/striving in the Cause of Allah) in the Cause of Allah?

A4: Giving away money or any other type of wealth does not meet the conditions of 'Aqiqah and is not an alternative to slaughtering 'Aqiqah

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or Ud-hiyah (sacrificial animal offered by non-pilgrims), because these are acts of worship and it is not permissible to change their legal position.

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The second question of Fatwa no. (18898)

Q2: What is the ruling on the 'Aqiqah (sacrifice for a newborn) which is offered for children whose age is more than two years regarding its distribution without having invited anyone to it? Knowing that there are those who say: When children grow up, people should be invited to it.

A2: 'Aqiqah is a stressed Sunnah to be offered for the new baby starting on his seventh day. It is acceptable to slaughter it even after two years whether it was distributed as meat or in a Walimah (wedding dinner) or in the form of a Walimah (wedding dinner) that was made and to which people were invited. If a person gave 'Aqiqah or a part of it as Sadaqah (voluntary charity) or invited people to it, this would be acceptable because the Prophet (peace be upon him) did not fix any time for it.

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The first question of Fatwa no. (21700)

Q1: We announce the 'Aqiqah (sacrifice for a newborn) in the Masajid (mosques) and invite people to it on the seventh day; if they came, they would give the guardian of the new baby money and congratulate him and then they choose

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the most knowledgeable of them to deliver a sermon. If the guardian of the newborn baby was from the diligent people, he would prepare food and drinks for them.

The question is: Is this permissible or not? Please benefit us with your answer in the light of our question. May Allah benefit you!

A1: The mentioned above action with regard to 'Aqiqah is not Islamically permissible because there is no evidence to endorse it. What is Mashru' (Islamically permissible) for the 'Aqiqah is that it is to be eaten, and given as a gift and charity as is done with Ud-hiyah (sacrificial animal offered by non-pilgrims). May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. (21717)

Q4: Allah (Exalted be He) has provided me with a second new baby and because I am going to take a leave and travel to Egypt soon, I decided to offer 'Aqiqah (sacrifice for a newborn) in my homeland. Is it permissible to give away its value in cash to the poor and the needy or should its value be distributed as raw meat among the poor, relatives and friends? Is it permissible to cook part of it and leave another part raw and give the cooked meat to members of the household and the raw meat to the poor as well as distributing other things that are necessary for cooking. This is due to the incapability to cook Kabsah (Saudi food consisting of mainly rice and meat) at home. Is there a specific age for the 'Aqiqah of sheep or young cows?

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A4: 'Aqiqah is a stressed Sunnah (action following the example of the Prophet) for the father to offer two sheep for a boy and one for a girl. Giving away the value of 'Aqiqah does not meet its conditions because this conflicts with the guidance of the Prophet (peace be upon him) and his Sahabah (Companions of the Prophet, may Allah be pleased with them) after him. It is permissible to distribute the meat of the 'Aqiqah as raw meat among the poor or to cook part of it for members of the household, neighbors and friends and the other raw part to be distributed among the poor. It is a Sunnah for the 'Aqiqah, as it is for Ud-hiyah (sacrificial animal offered by non-pilgrims), to be divided into three thirds: one third to be eaten, the second third to be given as a gift and the last third to be given as a charity. The age of the 'Aqiqah which meets its conditions is the same as that of Ud-hiyah of a camel which is five years old, a cow which is two years old, a goat which is one year old and a sheep which is six months old.

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The second question of Fatwa no. (21367)

Q2: We have a prevalent custom, which is that we offer 'Aqiqah (sacrifice for a newborn) for a new male baby on his seventh day, fourteenth or twenty-first and for a female baby on her eighth day, sixteenth or twenty-fourth. What is the ruling on this, may Allah reward you)?

A2: 'Aqiqah for a female is the same as that for a male with regard to the best time when it should be slaughtered. It is a Sunnah (action following the example of the Prophet) to slaughter for a new baby, male or female, on the seventh day, on the fourteenth or on the twenty-first and after that

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all days are equal.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. (16060)

Q: Is it permissible to announce the birth of every newborn baby in the mosque in order for the worshippers to pray for him?

A: Announcing the birth of a newborn baby in the mosque in order for the people to pray for him is not permissible because he is a Muftadi` (one who introduces innovations in religion), according to the saying of the Prophet (peace be upon him): [“Anyone who does an action which is not in accordance with this matter of ours \(Islam\) will have it rejected.”](#) Related by Imam Muslim in his Sahih (Authentic Hadith Book). It was not the Sunnah (acts, sayings or approvals of the Prophet) of the Prophet (peace be upon him) to announce the birth of newborn babies in the Masajid (mosques) in order for people to pray for them.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



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Naming newborn babies and shaving their heads

The third question of Fatwa no. 16413

Q3: What is the ruling on shaving the hair of the skin of babies, so that they will become hairy when they grow up?

A3: It is Mustahab (desirable) to shave the head of a young male child on his seventh day. This is according to the action of the Prophet (peace be upon him) with Al-Hasan and Al-Husayn (may Allah be pleased with them both) and according to the saying of the Prophet (peace be upon him): **Each boy is in pledge for his `Aqiqah (sacrifice for a newborn). It will be slaughtered for him on the seventh day, his head is to be shaved and he is to be named.)**

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al- Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



The second question of Fatwa no. 17998

Q 2: Is shaving the hair of a girl on the seventh day of her birth a Sunnah (action following the example of the Prophet)? If not, is it permissible to do so?

A2: Two Hadiths have been reported about shaving the hair on the seventh day: The first one is: [\(When Fatimah \(may Allah be pleased with her\) gave birth to Al-Hasan, the Messenger of Allah \(peace be upon him\) said: 'Shave his head.'\)](#) (Related by Ahmad in his Musnad [Hadith compilation])

The second is the Hadith of Samurah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: [\(Each](#)

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[boy is in pledge for his `Aqiqah \(sacrifice for a newborn\). It will be slaughtered for him on the seventh day, his head is to be shaved and he is to be named.\)](#) (Related by Ahmad, Abu Dawud, Al-Nasa'y, and Ibn Majah)

The first Hadith is about the birth of Al-Hasan (may Allah be pleased with him) and the second Hadith used the word boy and so the ruling applies exclusively to the male and not the female. Therefore, It is not permissible to shave the head of the newborn female baby.

May Allah grant us success. May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



The first question of Fatwa no. 14507

Q1: Is it permissible to give a child the same name as his father, if his father is alive; for example, the father's name is `Aly and the name of the child is also `Aly?

A: The father should choose a good name for his son. This name should distinguish him when people call him by it. However, if a father gives his son the same name as his and there is a distinction between them, this is permissible.

May Allah grant us success. May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



(Part No. 10; Page No. 469)

Fatwa no. 18537

Q1: We work in a hospital, and as you know, there are non-Muslim contracted workers from the People of the Book and others. When some of them have a newborn baby, they distribute sweets and other eatables on this occasion. The question, respected Shaykh, is:

First, what is the ruling on eating such sweets and other eatables, which they distribute among Muslims and others?

Second, what is the ruling on Muslims who do the same when they have a newborn baby and distribute sweets to the offices where there are Muslims and non-Muslims?

We seek your guidance. May Allah reward you with the best. Please inform us of the ruling on these two questions.

A: First, it is permissible to eat of the sweets that are served by non-Muslims to Muslims on non-religious occasions, such as the birth of a child and so on, because this is included under the permissibility of accepting the gift of a disbeliever. It is authentically reported from the Prophet (peace be upon him) that he accepted the gifts of the Mushriks (those who associate others with Allah in His Divinity or worship).

Second, distributing sweets on the occasion of having a newborn baby is one of the customs whose primary ruling is permissibility and if a person usually does this as a custom, not as a

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Sunnah (action following the example of the Prophet) and an act of worship, there is nothing wrong with this.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 18302

Q: I present to your Eminence what the members of the Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV) have observed in al-Farshah, Tuhamah, Qahtan: Some parties take place in that area which they call [Samwah (naming)] where a person gives his son the same name as that of another person from another tribe. The person, whose name was given, raises some funds and collects some clothes and goes with some of his family members in a car which might be available to the person who was given the name and the former gives the latter the money and other things which are called [Kiswah (clothing)].

The person who was given the name gives a party for the person whose name was given and slaughters a large number of camels and sheep and prepares other types of food. Then, the latter gives a similar party which will be larger than the first and which incurs more loss of money.

Is it permissible to eat such meat and food which is prepared for these parties? I pray Allah (Exalted be He) and hope that Your Eminence issue a Fatwa (legal opinion issued by a qualified Muslim scholar) on this topic. May Allah benefit us all with it. May Allah safeguard you.

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A: These Wala'im (Sing. Walimah [wedding dinner]) which are prepared for giving the name of a person to another are unlawful because related people immoderately spend money. The person who wants to spend money, should do so on the poor members of the tribe; widows, orphans and the needy from among their relatives and others. Allah (Exalted be He) says: [\(They ask you \(O Muhammad SAW\) what they should spend. Say: Whatever you spend of good must be for parents and kindred and orphans and Al-Masakin \(the needy\) and the wayfarers, and whatever you do of good deeds, truly, Allah knows it well.\)](#)

May Allah grant us success. May Peace and Blessings of Allah be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 17180

Q: Is Tahnik (chewing dates or any sweet and rubbing it inside the mouth of a newborn baby) a Sunnah (supererogatory act of worship following the example of the Prophet)? Nowadays, some people do this for their children; they make Tahnik for them with dates or sweets, or is it specific to the Prophet (peace be upon him)?

A: Tahnik for a newborn baby is a Sunnah which has been confirmed by the action of the Prophet (peace be upon him) for babies born to some Companions (may Allah be pleased with them). This indicates the generality of this action for the Ummah (nation based on one creed) of the Prophet (peace be upon him). This is also based on the saying of Allah

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(Glorified be He): [﴿Indeed in the Messenger of Allâh \(ﷺ\) you have a good example to follow﴾](#).

May Allah grant us success. May Peace and Blessings of Allah be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



The first question of Fatwa no. 18369

Q1: What do you say, may Allah honor you, about the ruling on the names which are given to some well-known families: [Al-Ruhaymin (Those who are Merciful), Al-Jalil (The Majestic), Al-Rafiq (The Clement), Al-Mu'min (The Preserver of Security), Al-Basir (The All-Seeing), Al-Hafiz (The Maintainer), Al-Shafy (The Healer), Al-Raqib (The Vigilant), and Al-Badi' (The Superb)]. Such, as is noticed, are the Magnificent Names of Allah (Exalted be He), some of which are pronounced in the diminutive form and others are pronounced as they are. Please give us a Fatwa! May Allah reward you!

A: The referred to appellations of some families distinguish them from others and this is not prohibited in the Shari'ah (Islamic Law).

May Allah grant us success. May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 21301

Q: I made a vow that if Allah grants me a son, I will name him Ra`ad (thunder), after the name of Surah (Qur'anic chapter) Ar-Ra`ad (The Thunder).

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Actually, I intend to get an honorable name for my son in hope that he will not fall into the sins I experienced in my life. Now, as the time of my child's birth, Ra`ad, approaches; many people warn me about using this name. So, what is your Eminence's opinion about this name, given that I offered Salat-ul-Istikharah (prayer of guidance) many times and saw good visions about my son which brought me comfort; one of which is seeing him committing the Qur'an to memory in a short time. Please I need your Fatwa on this issue, may Allah reward you.

A: The case you have mentioned comes under the vow of doing something permissible. If you like you can give him this name, and if you wish to change it you can do so but will have to expiate for the oath. You must free a bondsman, or feed ten needy persons an amount of one kilo and half of food for each one, or to provide them with ten garments, one for each; and if none of the previous is possible, you must fast three days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 15851

Q: I named one of my daughters Nayruz and did not know that it is a name of a Persian Feast. The only thing I knew was that the name means 'springtime' in Persian. Now I need your Fatwa (legal opinion issued by a qualified Muslim scholar) on this issue. Should I change my daughter's name, given that it has been officially registered for three years?

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A: The father of a child, male or female, must pick a good name for his child and avoid inappropriate names. As for the man who named his daughter "Nayruz" which is a name for a Persian feast, he must change it to a better one, as the Prophet (peace be upon him) changed some of his Companions' names.

Furthermore, having the name officially registered does not prevent you from changing it according to the current official system.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 16667

Q: I, along with over twenty citizens, have illegal names according to Shari`ah (Islamic law). It is not easy to change them except with a Fatwa, as we have sons and daughters who are employees or students in different educational phases including college. I hope that you can inform the administration of civil affairs in Al-Jouf (an area in KSA) of this Fatwa so that we can change our names. When we obtain this we will provide our children with the new names and a copy of the Fatwa to act accordingly on this issue and conclude it. May Allah reward you.

NB: I am a retired noncommissioned officer and others who have my same name are retired as well.

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This may create a problem, unless there is a Fatwa on our issue, as we have to send a copy of such a Fatwa to the Administration of the Retirement Affairs. May Allah bless you.

A: Scholars are unanimous that one is not permitted to bear a compound name that suggests servitude to anyone other than Allah (Exalted be He), as such names (like `Abd [Servant]) should only be added to one of Allah's Names which have been mentioned in the Glorious Qur'an and in the authentic Hadiths.

As such, the word: "Al-Muslih" (i.e. reformer) is not one of Allah's Names, so one is forbidden to bear the name "`Abd Al-Muslih". One must replace it with a valid one like `Abdullah (Servant of Allah), `Abdur-Rahman (Servant of the Most Merciful), `Abdul-`Aziz (Servant of the Al-Mighty), `Abdur-Rahim (Servant of the Ever-Merciful), `Abdul-Wahhab (Servant of the Bestower), `Abdul-Latif (Servant of the Most Kind and Gracious), `Abdul-Quddus (Servant of the Holy, All-Pure), `Abdul-Mu'min (Servant of the Peace-Giver), `Abdul-Muhaymin (Servant of the Ever-Watcher and Protector), `Abdus-Salam (Servant of the All-Perfect), `Abdul-Jabbar (Servant of the Compeller), `Abdul-Khaliq (Servant of the Creator), `Abdul-Bari' (Servant of the Originator), and so on.

This name may also be replaced with any of Allah's Prophets' names or His righteous servants like Muhammad, Ahmad, Ibrahim, Isma`il, Adam, Ishaq, Zakariyya, Yusuf, Yunus, Sulaiman, `Umar, `Uthman, `Aly.

These good names do not suggest servitude to anyone other than Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



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Fatwa no. 18675

**All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets.
To proceed:**

The Permanent Committee for Scholarly Research and Ifta' has reviewed the question submitted to the Grand Mufti by the manager of the branch of the Committee for the Propagation of Virtue and Prevention of Vice in the area of `Asir; number (24/9/891) dated (21/2/1417 AH), which was referred to the Committee by the Secretariat General of the Council of Senior Scholars number (1246) dated (29/2/1417 AH). The question reads as follows:

We send Your Eminence the letter which we received from the head of the authority of Bishah Governorate numbered (65/22) dated 3/1/1417 AH. which states that a Bangladeshi doctor named "Muhammad Khairul-Anam (the best of humans) Tufayl Ahmad" hopes to guide him whether or not he should change his name.

Having reviewed the question, the Committee answered that the questioner must change the name (Khayrul-Anam) to a name Islamically appropriate, as this title is exclusive to Prophet Muhammad (peace be upon him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



(Part No. 10; Page No. 477)

Fatwa no. 21327

Q: Our fathers and forefathers had bondsmen. Some of them were manumitted by their masters before their death and others lived under the care of their masters as free men. Previous bondsmen died and left behind free offspring who obtained personal identification cards as nationals. Each one of these freed men attributed their lineage to the Hashimi title by saying, "So and so the Sharif" instead of - for example - "So and so the former bondman, the bondsman, or one who has no certain lineage". These people's lineage is not traced back to the household of the Prophet from which their masters descended. As there are Hadiths emphasize preserving one's lineage and that people are entrusted to preserve their lineage especially that of the household of the Prophet (peace be upon him). It is stated in the Sahih of Muslim that Zayd ibn Arqam (may Allah be pleased with him) said that Allah's Messenger (peace be upon him) delivered Khutbah (sermon) at a watering place known as Khumm situated between Makkah and Al-Madinah and said: *(And the members of my household. I remind you (of your duties) to the members of my household. I remind you (of your duties) to the members of my household.)* It was said to Zayd ibn Arqam: "Who are his household?" He replied: "(They are) those who are forbidden to take from Sadaqah (voluntary charity); the family of `Aly, the family of Ja`far, the family of `Aqil, and the family of `Abbas."

Is it permissible to attribute the lineage of the freed bondsmen and their offspring to the noble lineage of the Prophet? Are they considered among this noble lineage or is it a mistake that must be corrected in their identity cards which they and their offspring hold? Can we change their title from Sahrif to another title?

I need a Fatwa in this regard. May Allah reward you with the best.

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A: It is impermissible for freed bondsmen to attribute themselves to the lineage of their masters, unless it is explicitly stated that they are attributed to them by the relationship of having been manumitted because there are Hadiths that bears clear warning for those who attribute themselves to other than their ancestors. This was the approach of scholars in writing down biographies stating the attribution of some people to a lineage by a relationship of manumitting. Attributing oneself to another lineage involves lying and causes confusion of lineages. Consequently, Shari`ah rulings will not be in disorder. This ruling is enhanced when some people attribute themselves to the noble lineage of the Prophet due to the special rulings applied to this lineage.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.



Fatwa no. 20448

Q: I put before you this question which is briefly related to the names of some employees in a government body. These names are: `Abdun-Naby (Servant of the Prophet), `Abdul-Jayid (Servant of the good), and `Abdur-Rasul (Servant of the Messenger). Some of these names are first names and most are fathers' names and some are grandfather's names. The question is: Is a son duty-bound to change his father's or grandfather's name if it conflicts with Islamic Shari`ah (Islamic law)?

A: It is not permissible to carry any of the names mentioned in the question as they suggest one's servitude to a human and one is forbidden to be a servant to any but Allah.

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So, if a person, his father or his grandfather carries any of these names or their likes and is still living, then he must change his name to a name that is in line with Islamic Shari`ah. He should submit a name change request to the authorities. However, if one has died and their name was one of the above mentioned names or their like, then no one has the right to change it as there is no benefit gained from changing it after death. Further, the Prophet (peace be upon him) did not change the name of his grandfather `Abdul-Muttalib. Had it been prescribed to change it, the Prophet (peace be upon him) would have changed the name of his grandfather after his death. It was authentically reported that the Prophet (peace be upon him) stated in the Battle of Hunayn: [\(I am the Prophet in truth. I am the son of `Abdul-Muttalib.\)](#) (Related by Al-Bukhari and Muslim)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 19789

Q: Is naming a newborn baby a father's right or a mother's? If the woman gives her baby a name other than that picked by his father without his knowledge, which of the two names will count? What is the ruling on changing the name, Muhammad to any other Muslim name? Benefit us with your knowledge, may Allah reward you with the best!

A: Naming the newborn baby is the father's right, and he must pick a good name for his baby. In addition, it is a Sunnah (action following the example of the Prophet) to change a bad name to a good one, as the Prophet (peace be upon him) did with

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some Companions. One is also permitted to change the name "Muhammad" to another name, and if one bears a forbidden name like that suggesting one's servitude to other than Allah, ex. `Abdul Naby (lit. Servant of the Prophet), it must be changed.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 18986

**All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets.
To proceed:**

The Permanent Committee for Scholarly Research and Ifta' has reviewed the question sent to the Grand Mufti from the general director of the Committee branch in `Asir, numbered 2407/9/24 and dated 16/6/1417 A.H., which was attached with the papers sent from the chairman of the Committee branch in Al-Wadiyyin, numbered 435/42 and dated 14/6/1417 A.H. It states that a Pakistani worker bears the name Rahmat `Ali Allah Luk, according to the identity card which copy is attached. The question has been referred to the Committee from the Secretariat General of the Council of Senior Scholars, numbered 3364 and dated 22/6/1417 A.H. It includes a request about the legal ruling on giving a person the name "Rahmat Ali Allah Luk".

Reviewing the question, the Committee issues the following answer: There are many Hadiths urging Muslims to pick good names and forbidding them to bear

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improper names or those suggesting invalid meanings. Rather, it instructs replacing such names with other good ones. Accordingly, it is not permissible to bear the name, (Allah Luk), since in case of inserting the word "Ibn" (i.e. son of), the name would read: "Rahmat Ali Ibn Allah Luk" and as such the name suggests an improper and invalid concept. Allah (Exalted be He) states: ﴿No son (or offspring or children) did Allah beget,﴾ and He (Glorified be He) further states: ﴿He begets not, nor was He begotten.﴾ So, the name in question must be replaced with a name free of any improper or invalid concept.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 18985

Q 1: Is it correct that "Al-Rashid (The Righteous Teacher)" is one of the Names of Allah (Glorified be He)? What is the ruling on having the name of "`Abdul-Rashid (Servant of Al-Rashid)"? Is it obligatory upon anyone who has this name to change it?

A: Al-Rashid is not one of the Names of Allah (Exalted be He) because it is not stated in the Qur'an and Sunnah. Accordingly, it is impermissible to say,

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"`Abdul-Rashid". It is obligatory upon anyone who has this name to change it.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Q 2: Is it Sunnah (action following the example of the Prophet) to change the person's name?

A: It is obligatory to change a name if it is prohibited to use it, such as names which describe their holders as being servants of others beside Allah (Exalted be He). If a name indicates foul words or meanings, it should be changed to a better one, according to the guidance of the Prophet (peace be upon him), as there are many proofs in the Sunnah supporting this.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



The first question of Fatwa no. 18804

Q 1: I am a recent revert to Islam; should I take on an Islamic name?

A: If your name has a bad meaning, it is prescribed to change it to a good one. It was narrated that the Prophet (peace be upon him) changed some Companions' names.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



(Part No. 10; Page No. 483)

Fatwa no. 19294

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets.
To proceed:

The Permanent Committee for Scholarly Research and Ifta' has reviewed question no. (524/21/23), dated 13/11/1417 A.H. submitted to the Grand Muftly by the Director of the Da`wa and Guidance Center in Al-Madinah Al-Munawwarah about the ruling of bearing the name: Al-Mustafa and whether it is a must to change this name or not. The question was referred to the Committee by the Secretariat General of the Council of Senior Scholars under no. (6359), dated 16/11/1417 A.H. and reads as follows:

We refer to Your Eminence the case sent to us from the Province of Al-Madinah Al-Munawwarah, under no. (20194/15), dated 8/11/1417 A.H. concerning the petition submitted by/ Al-Mustafa Muhammad Taqyullah Weld Mayaba, in which he asks to change his name from Al-Mustafa to Mustafa in his birth certificate, no. (266), dated 17/7/1402 A.H. Given that a Fatwa (legal opinion issued by a qualified Muslim scholar) is required in order to change a name, we hope that Your Eminence will review the case.

Having reviewed the case, the Committee answered that a Muslim should pick their baby name in line with the Sacred Shari`ah (Islamic law). As for the name Al-Mustafa, it suggests a praise and resemblance to Prophet Muhammad (peace be upon him) in one of his attributes. So it is improper to bear this name,

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and it is a must that the one bearing such a name change it to Mustafa instead.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 20644

Q: I applied to the Civil Affairs Department in Abha to change my name from `Aziz (Mighty) to `Abdul `Aziz (Servant of Al-`Aziz) since the `Aziz is Allah (Glorified and Exalted be He). They told me that this can only be done after having a Fatwa (legal opinion issued by a qualified scholar) issued by Your Eminence because the name `Aziz is not classified in the list of forbidden names. As I seek only the Pleasure of Allah (Glorified and Exalted be He), I hope you could give me your Fatwa whether my name is not Haram (prohibited) or I should add the word `Abd (servant) to it. May Allah safeguard you!

A: There is no harm in keeping your name as it does not incur any sin because it is not a name that is exclusive to Allah (Exalted be He). Allah names some of His Servants Al-Malik (the King) and Al-`Aziz (the Mighty) and describes His Prophet Muhammad (peace be upon him) as: [﴿for the believers﴾](#) (he صلى الله عليه وسلم is) [full of pity, kind, and merciful﴾](#). Also, Allah (Exalted be He) describes some of His Prophets as `Alim (the All-Knowing) and Hakim (the Wise).

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad.

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Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. (20220)

Q: My grandfather had been nicknamed 'Fasih-ul-Llah', which later became the family name, and many people have been asking about its meaning and why my grandfather was nicknamed as such. This prompted many people to advise us to change it. So, we applied to the Administration of the Civil Affairs to replace this nickname with the name right before it which is 'Hafizh'. This latter nickname was given to him as he committed the Qur'an to his memory, and used to teach it at Dar-ull- al-aytam (an orphanage) in Al-Madinah. The Administration of the Civil Affairs asked us to get a Fatwa maintaining the prohibition of using this word either as a name or as a nickname, or maintaining that it is improper. So what is the ruling on such a case?

A: You are not bound to change this name as it does not suggest any improper denotation or connotation. The first part of the name in question reads, 'Fasih' (i.e., eloquent) which is the opposite of 'A`jam' (i.e., vague). The name in question further provides an example of adding a created thing to its Creator, like 'Naqat-ul-Llah' (the she-camel of Allah) and 'Khalq-ul-Llah' (the creation of Allah).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 14489

Q: I have been in Saudi Arabia for ten years.

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When my wife gave birth to our first boy, I was in the Kingdom of Saudi Arabia, so my father named him Carter. My family lives in Upper Egypt in the Arab Republic of Egypt. My son who is now in the six grade has the name of Carter `Abdul-Sattar on his birth certificate. To change Carter's name, I will have to go through endless red tape, which makes it impossible to have the name changed. I hope Your Eminence could advise me whether my son is to blame in the worldly life and the Hereafter for this name? Kindly give me your Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard. May Allah reward you with the best!

A: You should change your son's name from Carter to `Abdullah or `Abdul-Rahman or the like. Carter is the name of the non-Muslim former President of the United States.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad.

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



The first question of Fatwa no. 14134

Q 1: A man named his son Mas`ud as this man had been before nicknamed Abu Mas`ud.

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However, the man's relatives disliked this name and called the boy Mudahy. That is why we refer this question to Your Eminence to tell us which is better Mudahy or Mas`ud? Please take into consideration that Mas`ud is the name registered in the family identity card. Please advise us. May Allah reward you with the best!

A: There is nothing wrong with naming the boy Mas`ud, as this incurs no sin.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad.

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



The first question of Fatwa no. 21775

Q 1: What is the ruling on naming a newborn child Mu'min (believer)? Is this permissible in the Shari`ah (Islamic law)?

A: It is permissible to name a newborn child Mu`min because there is no evidence to prevent that and permissibility is the basic ruling in this regard.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



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Fatwa no. 21797

Q: What is the ruling of the Shari`ah (Islamic law) on naming somebody Rama as some claim that it is not permissible to use this name because there is a temple in India called Rama and it is peculiar to non-Muslims as well. I am not going to change this name until I receive your Fatwa (legal opinion issued by a qualified Muslim scholar) in this concern. May Allah reward you with the best!

A: There is nothing wrong with naming a person Rama because the basic ruling concerning names is permissibility except for adding the word `Abd (servant) to anyone other than Allah (Exalted be He). However, if it is proved that the abovementioned name is a name of a temple in which people worship other than Allah (Exalted be He), it will not be permissible to take it as a name because this glorifies and propagates this temple.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



The Second question of Fatwa no. 16012

Q2: Your Eminence Shaykh, what is the ruling on giving one's daughter a name that is mentioned in the Qur'an, like Ala', Istabraq or Afnan?

A: Girls can be given any of these names (i.e. Ala', Istabraq or Afnan) and other similar names as long as they do not involve any improper connotations or resemble infidels' names, even if they be mentioned

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in the Glorious Qur'an.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al- Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa No 16840

Q: My name is Hadi. Some Shaykhs said that it is impermissible to bear this name, as it is Allah (Exalted be He) who is the Hadi (Bestower of Guidance). However, neither did my father intend such a forbidden meaning by selecting this name nor do I have such a meaning in mind. So, I would like to know if I am sinful for that and whether or not I have to change my name. May Allah reward you.

A: We do not know of any legal impediment that forbids bearing this name.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



The third Question of Fatwa no. (20617)

Q3: What is the ruling on bearing any of the following names: (Shu`y, Shu`iyyah, `Abduh, Mashniyyah)?

A 3: It is Makruh (reprehensible) to bear the name Shu'y or Shu`iyyah as they imply

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ill meanings, and may be confused with some banned denominations. The same applies to the name "Mashniyyah" as it linguistically denotes ill meanings like weariness, aversion, and the like.

The name `Abduh is permissible, but changing it is still preferable as it does not denote a complete meaning, and it is further generalized and suggestive. So, it is safer and permissible that one adds the name "Abd" (servant) to one of Allah's Names. It has been authentically narrated that the Prophet (peace be upon him) said that the names dearest to Allah (Exalted be He) are: `Abdullah and `Abdur-Rahman. It is the child's right on his or her father that he chooses a good name for him or her that suggests sublime meanings which are far from sin.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. (18886)

**All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets.
To proceed:**

The Permanent Committee for Scholarly Research and Ifta' has reviewed the letter submitted to His Eminence, Grand Mufty, from the Director General of the Branch of the Ministry of Islamic Affairs, Endowments, Da'wah and Guidance in Al-Madinah Al-Munawarah no. (1/300) and dated 30/3/1417 A.H., and its attached request submitted by the heirs of the deceased (Ila Bakhsh Muhammad Muhammad Wiryam. They are asking for correcting the first name

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of their deceased kin to be (Allah Bakhsh) instead of (Ila Bakhsh). The request has been referred to the Committee from Secretariat General of the Council of Senior Scholars no. (1875) dated 6/4/1417 A.H. The person who submitted the request seeks an answer to the question raised by the body concerned with administrating the civil affairs in Al-Madinah Al-Munawarah about the permissibility of changing the name in this manner.

After reviewing the question, the Committee issued the following Fatwa:

There is a large number of Shar`y (Islamic legal) texts that pay great attention to the importance of selecting good names and the prohibition of choosing bad ones including these imply invalid meanings, and the necessity of changing them to better ones. Accordingly, it is impermissible to bear the name (Allah Bakhsh) for when adding the son's name, it shall read: (Muhammad Ibn [son of] Allah Bakhsh), which apparently contains an offensive suggestion and invalid meaning, and Allah (Exalted be He) says: **﴿No son (or offspring or children) did Allah beget,﴾** Allah (Glorified be He) further says: **﴿"He begets not, nor was He begotten.﴾**

Therefore, we view that the name should remain as is; namely (Ila Bakhsh).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



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The second question of Fatwa no. 18209

Q2: What is the ruling on naming a child Rakan?

A: There is nothing wrong with naming a child Rakan, for this name does not bear any bad implications. The original rule is the permissibility of names that do not suggest bad meanings. Yet, names implying servitude to Allah (Exalted be He) like `Abdullah and `Abdul-Rahman are still preferable.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. (17020)

Q: I would like to inform you that I have consulted the principality of Riyadh to obtain a birth certificate for my son (Ra'uf `Esam `Abdur-Rahim Isma'il), but they answered that they have never come across this name and it must be changed, otherwise I have to get a Fatwa from Shaykhs saying that it is permissible to name my son Ra'uf. So, we refer this issue to Your Eminence to get your Fatwa in this regard. May Allah bless you and your effort and reward with the best!

A: There is nothing wrong in naming your son Ra'uf, as it is not one of the names peculiar to Allah (Exalted be He) that are forbidden for anyone else. Allah (Exalted be He) named His Prophet Muhammad (peace be upon him) with this name in the Qur'anic verse that reads:

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(Verily, there has come unto you a Messenger (Muhammad صلى الله عليه وسلم) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad صلى الله عليه وسلم) is anxious over you (to be rightly guided, to repent to Allâh, and beg Him to pardon and forgive your sins in order that you may enter Paradise and be saved from the punishment of the Hell-fire); for the believers (he صلى الله عليه وسلم is) full of pity, kind, and merciful.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. (16779)

Q: I Allah has gifted me a baby daughter that I called (Bayan). When she was two years old, a friend of mine told me that it is impermissible to name her Bayan, as it is one of the names of the Qur'an, and thus no one should be named after it. So, this man advised me to change it.

I hope Your Eminence will advise me what should I do; Should I change the name? May Allah reward with the best!

A: The word: (Bayan) is one of the attributes of the Glorious Qur'an, and it has been mentioned in some Qur'anic verses. For instance, Allah (Glorified and Exalted be He) says: [\(This \(the Qur'ân\) is a plain statement for mankind\)](#) It appears to me that there is nothing that forbids giving such a name to a child. It is notable that some early Muslim men were named after this name, even though they were few.

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This can be known by reviewing the books of biographies. And Allah knows best.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



The first question of Fatwa no. 21490

Q1: I vowed that if I have a son, I would name him Salih, but his mother said that this is not permissible as his uncle bears the same name and he is alive, and that it is forbidden to have two persons from one family with the same name.

A: There is nothing wrong with naming the child after the name of his living relative. The saying repeated by laypersons that this is forbidden has no origin in the Shari'ah (Islamic law).

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. (16819)

Q: I have a daughter and named her Iman, but I heard that the Prophet (peace be upon him) banned this name. I hope to know the ruling on bearing this name, and whether there is any Hadith attributed to the Prophet (peace be upon him) forbidding it, and what is the text of this Haith?

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A: There is nothing wrong in using the name Iman, and it is not authentic that the Prophet (peace be upon him) forbade anyone to bear this name.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. (17584)

Q: My name is Gharm-ul-lah but some friends told me that it is a prohibited name and must be changed. I should mention that this designation is widely used in Al-Baha district. Please, illustrate for me whether it is impermissible to give someone this name. May Allah reward you with the best, protect you and prolong your life!

A: It is permissible to give someone the name of Gharm-ul-lah and it is not a necessity to change it. However, it is better not to give someone this name because it is quite ambiguous.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. (19241)

Q: Is it permissible to give a female child the name of (Wud) which means love in Arabic but is a name of one of the idols of Nuh (Noah)

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(peace be upon him)? Please, provide me with the answer. May Allah reward you!

There is no harm in giving a female child the name of (Wud) because it indicates nothing bad and the basic ruling in names is permissibility unless there is evidence prohibiting it. As for the referred to idol, its name is Wad.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



The first question of Fatwa no. (18511)

Q 1: What is the ruling on giving someone the name of `Abd-ul-Hady?

A 1: It is permissible to give someone the name of `Abd-ul-Hady because Al-Hady (the Ever-Guide) is among the names of Allah (Exalted be He).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. (18775)

**All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets.
To proceed:**

The Permanent Committee for Scholarly Research and Ifta' has read what was sent to His Eminency, the Grand Mufty, from the Undersecretary Deputy of the Ministry of Internal Affairs

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no. 12347-M, dated 27/3/1417 A.H., and referred to the Committee from the Secretariat General of the Council of Senior Scholars no. 1951, dated 10/4/1417 A.H. His Excellency asked about the ruling on using the following names because some citizens submit formal requests to change the names of their sons and daughters, such as Abrar, Iman, Burrah, Jabriel, `Abd-ul-Mu`in. They show us copies of some Fatwas. We need to know the legal ruling on these names and is it obligatory to change them or not? We hope that you will show these name to the Permanent Committee for Scholarly Research and Ifta' and inform us of what is issued so that we can do what is required.

After studying the request of Fatwa, the Committee answers that there is nothing wrong with using the aforementioned names except `Abd-ul-Mu`in because it was not reported that Al-Mu`in (the Ever Supporter) is among the Names of Allah (Exalted be He). Also, it is better to change the name of Burrah and not to call anyone by this name because the Prophet (peace be upon him) changed it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. (18740)

Q: I would like to inform you that I and my cousin, Muhammad, have a surname of (Al Ku`lah):

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but I heard from some Shaykhs like Ibrahim Al-Khudayry and Nasir Al-Sihy that this surname is reprehensible. Please give us the Fatwa regarding the meaning of this surname because I want to change it to (Al Hady) which it is already used in my family?

A: The word (Ka`l) indicates censured and disgusting meanings such as meanness, negritude, shortness, dirtiness, vomiting, niggardliness and the like as mentioned by the compiler of Al-Qamus [Dictionary]. If you desire to change your surname from (Al Ka`lah) to (Al Hady) which is a name of your ancestors, there is no harm in that after completing the regular procedures in Civil Affairs.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



The third question of Fatwa no. (19045)

Q 3: I was blessed with a daughter and I named her (Dina) but everyone asks me to change it so I wanted to change it. Then, I read in the book entitled "Qasas-ul-Anbiya" (Stories of Prophets) by Ibn Kathir that Prophet Yusuf's (Joseph) (peace be upon him) sister was named Dina. So, I did not change her name. Is there is anything wrong with this name? Answer me, may Allah reward you with the best!

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A 3: There is nothing wrong with naming your daughter (Dina) because this name includes no bad meaning and you have the choice to change it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



The first question of Fatwa no. (19329)

Q 1: Are Muslims allowed to give their sons the following names: `Abd-ul-Mu`ty, Ra'uf, Rahim and `Ubaid-ul-Lah?

A 1: There is nothing wrong with the aforementioned names.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. (19567)

Q: My name is Qudsy but some of my sons' teachers at school asked that I refer my case to you. Please, give me a Fatwa regarding the permissibility of this name. May Allah protect you!

A: As far as we know, the aforementioned name includes no legal prohibition. So, there is no harm in it.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. (20481)

Q: The name of my son is (Mursal) but many people say that it is a Christian name and it is not permissible to give someone this name. I hope that you will give me a Fatwa whether this name is permissible or not.

A: There is no prohibition in this name and it is not incumbent to change it. The saying that it is a Christian name is not right and the basic ruling is the permissibility of using it unless it is proved to be a forbidden name.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. (21415)

Q: My son's name is (Danial), is this forbidden? I should mention that it was mentioned in Ibn Kathir's book of Tafsir (Wxegesis of the Meanings of the Qur'an) that it is the name of a Prophet. Moreover, this name, Danial, is widely used in our society. I hope that you will illustrate the ruling on that.

A: There is no harm in giving someone the name (Danial) because it is not prohibited as it is the name of

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one of the Prophets of Allah. Giving people the names of Prophets, such as Muhammad, Musa (Moses), `Isa (Jesus), etc. is allowable.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



The second question of Fatwa no. (19613)

Q: Is it permissible for a Muslim to name his children Cain or Abel?

A 2: There is no harm with giving a son the name of (Cain or Abel); because there is no prohibition in that. In addition, the basic rulings with names is permissibility, except for what includes a bad meaning or what is impermissible.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. (21322)

Q: I was blessed with a daughter and I named her (Taqwa) but some friends told me that her name is impermissible. What is your opinion regarding this name? May Allah reward you with the best!

A: We find nothing against the permissibility of giving someone this name, because it includes no prohibition.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. (21673)

Q: I have been blessed with a daughter, praise be to Allah. I agreed with my wife to name her (Yara) which is originally Persian but has meanings of power, capability and bravery. We chose this name because of these good meanings not imitating non-Muslims. In addition, this name is not reported as forbidden, does not include servitude or indicate pessimism or other bad meanings, nor does it contain a religious meaning and it is not the name of an angel or a Surah (Chapter) from the Qur'an. I decided to give my child this name (Yara) and I ask Allah to make me a memorizer of the Glorious Qur'an.

My question is: What is the ruling on giving her this name?

A: You mentioned that the name is originally Persian, so we advise you not to give your daughter this name because it is included in imitating the non-Arabs. Doing so is prohibited by the Shari'ah (Islamic law) and it is required to avoid that. At the same time, Arabic names that are of good meanings and free of prohibitions are plentiful. The Muslim father is required to choose good names for his children, whether males or females, which is an indication of his perfect mind and wisdom.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. (15030)

Q: My name is (`Abd-ul-Khair), is this name legally valid ? This is because Al-Khair is not included in the ninety nine Names of Allah? What should I do? May Allah reward you with the best! As-salamu `alaykum (May Allah's Peace be upon you!)

A: This name is not permissible. You may choose another name such as `Abdullah, `Abd-ul-Rahman and the like of the permissible names.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. (17252)

Q: Please, give us a written Fatwa showing the ruling of giving someone the name of (`Abd-ul-Satir) and whether his request to change it is appropriate. Is this name reported as one of the Allah's (Exalted be He) Names ?

A: Al-Satir (the coverer) is not among the Names of Allah (Exalted be He) but it is one of His Attributes. He is Allah Who conceals His Servants' mistakes. It is not permissible to derive a name of Allah (Glorified be He)

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from this description because the Names of Allah are Tawqifiy (bound by a religious text and not amenable to personal opinion) but Al-Satir is not include in them. Thus, his request to change his name is correct.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



The first question of Fatwa no. (17325)

**All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets.
To proceed:**

The Permanent Committee for Scholarly Research and Ifta' has viewed the letter sent to His Eminence, the Grand Mufty, from His Excellency, Assistant Chief of Al-Qunfudhah Courts and Chief of Hisbah (regulation of economic, commercial, and public matters) Da`wah (call to Allah) no. 733, dated 24/8/1415 A.H., which was referred to the Committee from the Secretariat General of the Council of Senior Scholars no. 3488, dated 13/8/1415, and His Eminence posted the following question which reads:

I would like to inform Your Eminence that many people in this town and the coastal district give their female children the name of (Nabiyyah) (i.e. female Prophet). The origin of this name is an unlawful belief. There were some people who called themselves Al-Sadah (i.e. Masters) and people believed that those people could bring benefit and cause harm without the Help of Allah (Exalted be He), which is major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam). Those so-called Masters would give their female children the name of Nabiyyah to delude the ignorant persons. This belief, Alhamdu lillah (All praise is due to Allah), no longer exists but the name is still used. I hope that

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you will issue a Fatwa in this regard.

After studying the request for Fatwa, the Committee maintains that it is not permissible to give a woman the name of Nabiyyah (i.e. female Prophet) or to give a man the name of Naby (i.e. male Prophet) because this name is confined to Allah's Prophets and Messengers (peace be upon them) who ended with Muhammad (peace be upon him). Allah (Glorified be He) says: ﴿ [Muhammad \(صلى الله عليه وسلم\)](#) is not the father of any of your men, but he is the Messenger of Allâh and the last (end) of the Prophets.﴾

If a female has this name (i.e. Nabiyyah), it is obligatory to change it to another one such as Nabiha, Safiyyah or the like.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



The first question of Fatwa no. (17467)

Q 1: Is it permissible to give a female the name of Malak (angel) because we heard from a scholar that it is the feminine form of (Malak) while the angels are not females?

A 1: It is not permissible to give a female the name of Malak (angel) because it means an honorable angel and it is not permissible to give the name of an angel to a female owing to what this includes of

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contempt.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



The second question of Fatwa no. (17847)

Q 2: What is the opinion of Shari`ah (Law) regarding giving someone the name of `Abd-ul-Nasir, `Abd-ul-Ilah, `Abd-ul-Muhsin and `Abd-ul-`Atty from your own point of view?

A 2: Al-Muhsin (The Ever Benevolent) and Al-Ilah (God) are names of Allah (Glorified) whereas Al-Nasir (the defender) and Al-`Atty (the giver) are not Names of Allah (Exalted be He). So, it is not permissible to refer servitude to these last two names (by placing the prefix `Abd, i.e. slave, before them).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. (19047)

**All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets.
To proceed:**

The Permanent Committee for Scholarly Research and Ifta' has read the letter sent to His Eminence, the Grand Mufty, from the Judge of Al-Khafjy Court with no. (1244), dated 19/7/1417 A.H. It was referred to the Committee from

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the Secretariat General of the Council of Senior Scholars with no. (4084), dated 22/4/1417 A.H. and included the following question:

We received a letter from Chairman of Al-Khafjy police no. (Kh. Sh. 5-4298-12-21), dated 30/5/1417 A.H. with regard to what was sent to them from His Excellency, Deputy Governor of Al-Khafjy of no. (2316), dated 25/5/1417 A.H. in reference to the letter of the Committee for the Propagation of Virtue and the Prevention of Vice in Al-Khafjy with no. (S. T. 191), dated 19/5/1417 A.H. which included notes on the name of a worker whose name is: Bismillah Muhammad Bashir, an Indian citizen, who works under the warranty of Naif Gatly Al-Shamry. The chief of the police requested in his letter to consider the change of the name of the referred to man.

I hope you will read this and give me the Fatwa with regard to the permissibility of this name from the Shari`ah (Law) point of view.

After considering the request for Fatwa, the Committee states the following:

It is not permissible to give someone a name of Bismillah because it is a Dhikr (Remembrance of Allah) and a supplication which should not be used for other than what it is put forth to. The same applies to Subhan Allah (Glorified be Allah), Al-Hamdu li-Allah (praise be to Allah) and the like. Therefore, whoever is given this name should change it to another allowable name.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



The fourth question of Fatwa no. (18586)

Q 4: What do you say about compound nouns such as Rahmat-ul-lah, Rafiq-ul-Rahman, Gharm-ul-lah, `Ata-al-lah, Ghulam-ul-Rahman and the like?

A 4: There is nothing wrong with compound nouns such as `Abdullah, `Ata'-ul-lah and Rahmat-ul-lah. As for Rafiq-ul-Rahman, Gharm-ul-lah and Ghulam-ul-lah; it is better not to give someone these names because their meaning is doubtful.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. (19116)

**All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets.
To proceed:**

The Permanent Committee for Scholarly Research and Ifta' has read the letter sent to His Eminence, the Grand Mufti, from His Eminence the General Chairman of the Branch of the Committee for the Propagation of Virtue and the Prevention of Vice in `Asir no. 24/9/2751, dated 9/7/1417 A.H. It was referred to the Committee

(Part No. 10; Page No. 509)

from the Secretariat General of the Council of Senior Scholars no. 3912 and dated 14/7/1417 A.H., and included the following question:

Attached are the notes we received from the governor of Hail in his letter no. 28-173, dated 7/7/1417 A.H., regarding the names of some newcomers who are:

1- Muhammad Kalim-ul-lah. 2- Muhibb-ul-lah Abu-ul-Bashar.

Enclosed are copies of their residence papers.

Please, give us your directions with regard to that as well as the suggested change of the impermissible names.

May Allah safeguard you and guide your footsteps!

After studying the request for Fatwa, the Committee answered with the following:

With regard to giving someone the name of (Kalim-ul-lah) it is unallowable because this is the name of Prophet Musa (Moses, peace be upon him) who actually spoke to Allah (Exalted be He). Also, giving someone the name of (Abu-ul-Bashar, father of mankind) is not allowable because this name is confined to Adam and Nuh (Noah), peace be upon them. This name truly applies to both of them whereas it is a kind of falsehood when given to others. Moreover, there is nothing wrong with the name (Muhibb-ul-lah, adorer of Allah) because it contains nothing prohibited.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



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The second question of Fatwa no. (19346)

Q 2: Is it permissible to give someone the name of (`Abd-ul-Nur)?

A 2: Allah's (Exalted be He) Names are Tawqifiyyah (bound by a religious text and not amenable to personal opinion). It has not been reported that (Al-Nur) is a Name of Allah and consequently it is unallowable to refer servitude to it ((by using the prefix `Abd, i.e. a servant, before it). So, it is not permissible to say: ( `Abd-ul-Nur).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. (21262)

Q: The following is my case: My name is (`Abd-ul-Hashim). Yet, some friends disapprove of it, so please give me the Fatwa regarding that and forward my case to the General Administration of Passports to change it. May Allah safeguard and support you!

A: Giving someone the name of (`Abd-ul-Hashim) is not permissible because it means servitude to other than Allah. Hashim is not a Name of Allah but the name of a man. Thus, it is impermissible to refer servitude to it (by using the prefix `Abd, i.e. servant, before it). So, this name should be changed to a better and allowable one.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



(Part No. 10; Page No. 511)

Fatwa no. (21269)

Q: In our school, there is a student called `Abd-ul-Nasir and another student whose father's name is `Abd-ul-Jabir. Are these two names permissible? May Allah reward you with the best!

A: Al-Nasir and Al-Jabir are not among the Names of Allah (Exalted be He). So, it is not permissible to refer servitude to them (by using the prefix `Abd, i.e. a servant, before them) in names, such as `Abd-ul-Nasir or `Abd-ul-Jabir. Yet it is better to be said `Abd-ul-Jabbar because Al-Jabbar (the Almighty) is among the Names of Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



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in the name of Allah, The All-Merciful, The Ever-Merciful

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Jihad

The eleventh and twelfth questions of fatwa no. 19773

Q 11: Is civil defense counted as Jihad (fighting/striving in the Cause of Allah)?

A 11: Any work that benefits Muslims or deflects a harm away from them is highly rewardable provided that its doer has a good intention and performs it for the sake of Allah. We hope that it is regarded as Murabatah (guarding the Muslim frontiers in Allah's Cause).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Q 12: Is the person who dies in the line of duty is regarded as a martyr, whether the cause is a fire, drowning or anything else?

A 12: If someone dies in a demolition, drowning or because of sudden accident, they are regarded as martyrs, as indicated by the Hadiths. However, they should be washed and Janazah (Funeral) Prayer should be offered for them like all dead Muslims. They differ from those who die in the battlefield who should not be washed and no Janazah Prayer should be offered for them because the Prophet (peace be upon him) did not wash the martyrs of Uhud and did not perform Janazah Prayer for them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



(Part No. 11; Page No. 6)

Fatwa no. 20030

Q: Is it true that the woman who dies while delivering is considered a martyr?

A: Any woman who dies during her postpartum period or during pregnancy is a martyr, In sha'a-Allah (if Allah wills). In the Hadith narrated by `Ubadah ibn Al-Samit (may Allah be pleased with him) the Messenger of Allah (peace be upon him) said: [﴿'Who is counted as a martyr among you?' They said, 'The one who fights and is killed in the Cause of Allah \(Glorified and Exalted be He\).' The Messenger \(peace be upon him\) said: 'Then the martyrs among my Ummah \(nation based on one creed\) would be few. The one who is killed in the Cause of Allah is a martyr; the one who dies of plague is a martyr; the one who dies of an intestinal ailment is a martyr; and a woman who dies during her pregnancy is a martyr.'﴾](#) (Related by Imam (initiator of a School of Jurisprudence) Ahmad in his Musnad [Hadith compilation]), Ibn Majah, Ibn Hibban in his Sahih [Authentic Hadith Book] as well as others) Therefore, a woman who dies during her pregnancy is a martyr. It was also narrated by Rashid Ibn Hubaish (may Allah be pleased with him) that [﴿The Messenger of Allah \(peace be upon him\) entered upon `Ubadah ibn Al-Samit during his sickness and said, 'Do you know who is a martyr in my Ummah?' The people remained silent. `Ubadah said: 'Help me to sit up.' They helped him to sit up, then he said, 'O Messenger of Allah, \(is it\) the patient person who seeks reward from Allah for their patience?' The Messenger of Allah \(peace be upon him\) said: 'Then the martyrs among my Ummah would be very few. Being killed for in the Cause of Allah is martyrdom; dying of plague is martyrdom; drowning is martyrdom; dying of an internal disease is martyrdom; and if a woman dies during the postpartum period, her baby will drag her with the umbilical cord to Jannah \(Paradise\).﴾](#) (Related by Imam Ahmad in his Musnad and Abu Dawud in his Sunan [Hadith compilations classified by jurisprudential themes]) A report with a similar meaning was related by Imam Muslim in his book

(Part No. 11; Page No. 7)

Al-Imarah, chapter 51, vol. 3, p.1521)

There is much evidence that indicates the great reward of a woman who dies during her postpartum period or pregnancy and that she is one of the martyrs among the Ummah of Muhammad (peace be upon him). However, the highest level of martyrdom is that of the person killed for in the Cause of Allah (Exalted be He).

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



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Knowledge

Fatwa no. 20773

Q: Is it permissible for a Muslim to memorize the Qur'an from the Mus-haf (copy of the Qur'an) but without a teacher?

If it is impermissible, how can one correct his past recitation? If it is permissible, then what can be said to those who believe that the Qur'an must be transmitted orally? If there is a better way, inform us of it.

A: It is obligatory to learn the Qur'an from a good reciter so that the learner masters the recitation of the Qur'an in the right way. It is not enough to recite it just by reading it because this may lead to error, especially if there is someone to teach them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 20707

Q: In our city, there are groups for teaching the Noble Qur'an. The teachers of these groups receive salaries. Dear respected Shaykh: What if I paid the salary of one of these teachers, do I get the reward for every

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student who memorizes the Qur'an in his group? Do I get the reward of 10 good deeds for every letter? If one of them grows up and teaches the Qur'an or leads people in Salah (Prayer), do I receive a similar reward because I paid the salary of his teacher?

A: A: If you take the responsibility of the salary of a teacher of Qur'an, you will be rewarded. Indeed, this is among the best of good deeds. You will receive a reward for every student who memorizes the Qur'an through that teacher without diminishing any of their rewards.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 21255

Q: You know that our country is one of the strongholds of Islam, may Allah protect it. The groups of teaching the Noble Qur'an and the Sunnah (acts, sayings or approvals of the Prophet) are widespread. They are characterized by sound methodology and teaching on the sound doctrine of the Salaf (righteous predecessors). These groups are in need of the support of the benevolent and the rich.

Dear respected Shaykh: If I support them with money and authority, such as to secure the salary of a teacher, provide the prizes of

(Part No. 11; Page No. 10)

students or contribute some of the requirements of the groups, such as a means of transportation, headquarters and the like, am I included in the Hadith of the Prophet (peace be upon him): [\(Anyone who guides people to good is like the one who does it.\)](#) And: [\(The best among you \(Muslims\) are those who learn the Qur'an and teach it.\)](#) ? Do I take a reward for helping these students memorize the Qur'an? Answer us, may Allah reward you with the best and benefit Muslims with your knowledge.

A: You are included in the Hadith of Allah's Messenger (peace be upon him): [\(Whoever leads a person to a good deed will be rewarded the same as the one who does it.\)](#) (Related by Imam Muslim, [(may Allah be merciful to him)], and the Hadith: [\(The best among you \(Muslims\) are those who learn the Qur'an and teach it.\)](#) (Related by Imam Al-Bukhari, Abu Dawud and At-Tirmidhy, [may Allah be merciful to him]).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr Abu Zayd	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 21326

The Permanent Committee for Scholarly Research and Ifta' has read what was sent to the General Mufti from the manager of the Da`wah office in Al-Zulfy. It was referred to the committee from the Secretariat General of the Council of Senior Scholars with no. 601

(Part No. 11; Page No. 11)

dated 25/1/1421 A.H., and the question is:

What is the ruling on holding celebrations at Masjids (mosques) for the memorizers of the Noble Qur'an to encourage them as well as others? May Allah reward you with the best!

After studying the request of Fatwa (legal opinion issued by a qualified Muslim scholar), the committee states that there is nothing wrong with that because it is encouragement for people to care about the Book of Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



The second question of fatwa no. 20317

Q 2: I started memorizing the book of Bulugh-ul-Maram by Al-Hafiz ibn Hajar, (may Allah be merciful to him)! I completed a good part of the book but I am confused regarding the Da`if (weak) Hadiths though the compiler (may Allah be merciful to him) has made the Takhrij (referencing) of their Isnads (chains of narration). Should I leave out these Hadiths or memorize them for quotation and increasing the ways of narration? Please, direct me.

A 2: The book of Bulugh-ul-Maram is of great benefit and value. Seekers of knowledge need it to recognize both Sahih (authentic) and Da`if Hadiths. The compiler (may Allah be merciful to him) mentioned this in his Takhrij. May Allah reward him all the best and double the reward for him!

(Part No. 11; Page No. 12)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 20273

Q: I am a student in the Faculty of Pharmacy, Annabah University, Algeria. In this faculty, Tabarruj (woman's public display of her adornment or charms) and permissiveness have reached an extreme, and it is as if we are living in a European or an American society. Because our Islamic law orders us to protect our own faith, I suffer a lot from this disgraceful Tabarruj, as humans are weak by nature and can be affected by such sights. Additionally, I became bored of studying in this faculty and I wanted to leave to join the faculty of Shari`ah (Islamic law) in Constantine to study the sciences of Shari`ah, but my parents are opposed to the idea of abandoning the Faculty of Pharmacy. Please tell me what I should do (may Allah safeguard you); shall I leave this faculty? I was about to leave it before writing to you, but I feared that I might commit something that is more dangerous, which is undutifulness to my parents. Please tell me what to do because I am very worried and confused.

A: We advise you to join the faculty of Shari`ah in order to learn all that is related to your

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faith and to abandon everything that is evil, because if someone leaves something for the sake of Allah, Allah recompenses them with something that is better. You should not obey your parents concerning co-education, because there is no obedience to someone in what displeases Allah. We also advise you to be dutiful to your parents and to talk to them in a delicate, gentle manner. May Allah help you to do all that is good, and guide you and your parents to all that is pleasing to Him.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 20266

Q: In our country, Morocco, there is a man who teaches the people rituals of Hajj in a practical way; he made a black-colored wood frame resembling the Ka`bah, Maqam Ibrahim (the Station of Ibrahim), Safa and Marwah and Zamzam, in addition to other rituals related to Hajj. The training is performed by people bringing and wearing their Ihram (clothing worn during the ritual state for Hajj and `Umrah) and performing the rituals starting from `Umrah until the end of Hajj. Moreover, they raise their voices collectively, performing Talbiyah (devotional expressions chanted at certain times during Hajj and `Umrah) in the Masjid (mosque). This phenomenon has started to spread in all of the areas of Morocco; if you enter some Masjids, you find a wooden frame resembling the Ka`bah and everything related to the rituals of Hajj throughout the year.

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I hope you will clarify the ruling of the Shari`ah (Islamic law) in this regard, taking into consideration that this training of the rituals of Hajj was shot by camera, and videotapes are distributed among the people.

A: Making shapes of wood or similar materials for the Ka`bah, Maqam Ibrahim, Jamrat (stone pillars marking the pebble-throwing area) and so on to be used in teaching the rituals of Hajj and `Umrah in the way mentioned in the question is not permissible; rather, it is an abominable Bid`ah (innovation in religion). The reason is that it may lead to falling into the dangers warned against by Shari`ah such as the hearts' clinging to these shapes - even after a period of time - and exposing them to abuse and so on, although there is no need for this method. Explaining and illustrating orally along with using illustrative writings are quite enough to convey the Shar`y (Islamic legal) meaning to the people in general. The Messenger of Allah (peace be upon him) is reported to have said: [\(Anyone who does an action which is not in accordance with this matter of ours \(Islam\) will have it rejected.\)](#)

(Related by Muslim in his Sahih [Authentic Hadith Book])

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



The fourth question of Fatwa no. 21294

Q 4: One of the guides in an organized Hajj group instructed the pilgrims that no Muqallid (strict follower of a specific School of Jurisprudence) is allowed to give the people a legal opinion different from that adopted by the Jumhur (dominant majority of scholars). No one may give a legal opinion apart from that of the Jumhur except a Mujtahid (a scholar qualified to exercise juristic effort to infer expert legal ruling) [such as Ibn Baz](#) (may Allah be merciful to him). Some of the students of knowledge among us,

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when asked before the occurrence of an action, give the legal opinion of the Jumhur; and when asked after its occurrence, give the legal opinion of any Imam apart from that of the Jumhur.

The question: Is the opinion of the guide of the Hajj group signifying that the only legal opinion that should be given before and after the occurrence of the action is that of the Jumhur correct, in spite of the hardship of repeating it that the questioner may encounter? Please give us your legal opinion, may Allah reward you.

A: The Mufti (Islamic scholar qualified to issue legal opinions) should give the legal opinion that is preponderant according to evidence, if he has enough competence and knowledge to do so; otherwise, he should refer the question to any other scholar.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



The third question of Fatwa no. 21030

Q 3: Are the ignorant about religious matters and the lay not brought to account for the things they do not know about? Is acquiring religious knowledge Wajib (obligatory) in their case?

A: It is impermissible for a person to remain ignorant. They have to learn what they must know about their Din (religion) and gain religious knowledge from scholars. Allah (Exalted be He) says: [\(So ask the people of the Reminder, if you do not know.\)](#) Therefore,

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if a person remains ignorant about their Din while there are scholars they can ask and learn about Al-Haqq (the Truth) from, then they are sinners.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



The second question of Fatwa no. 20062

Q 2: Does the printing of valid Islamic books benefit a Muslim after death, and can it be considered as knowledge by which people may benefit, as mentioned in the Hadith?

A: The printing of useful books that benefit people in their religious and worldly affairs is a good act, for which the Muslim will be rewarded during their life and it will be of ongoing benefit and reward after their death. This is included in the general meaning of the Hadith on the authority of Abu Hurayrah (may Allah be pleased with him) in which the Messenger of Allah (peace be upon him) is authentically reported to have said: [\(When someone dies, their works \(righteous acts\) come to an end, apart from three: Sadaqah Jariyah \(ongoing charity\), beneficial knowledge, or a pious child who prays for them \(the deceased\).\)](#) (Related by Imam Muslim in his "Sahih"; Al-Tirmidhy, Al-Nasa'y and Imam Ahmad) Everyone who participates in conveying useful knowledge will attain this great reward, whether this participation is by writing, teaching, publishing, issuing or participating in printing, each according to their effort and contribution in the work.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 20122

Q: At the Community Orientation Office, we receive some offers from banks that use Riba (usury/interest) to print some booklets related to Da`wah (calling to Islam) on the condition that the name of the bank is to be printed on these booklets. We hope that you will give us your Fatwa (legal opinion issued by a qualified Muslim scholar), may Allah bless you, concerning accepting or rejecting this offer.

A: You should not accept these offers because printing the names and logos of these banks on the booklets related to Da`wah is regarded as propaganda, recommendation, and encouragement to deal with them, as well as making little of the prohibited transactions. This is legally forbidden, as Allah (Glorified and Exalted be He) says: [\(Help you one another in Al-Birr and At-Taqwâ \(virtue, righteousness and piety\); but do not help one another in sin and transgression.\)](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



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The second question of Fatwa no. 20900

Q 2: If my colleague who sits next to me during an exam asks me questions and I give him the answers to some of the exam questions, is this considered cheating?

A: Yes, this is considered cheating because it is not permissible for him to ask you questions and it is also not permissible for you to reply to him during an exam. The Prophet (peace be upon him) said: [\(Anyone who cheats us does not belong to us.\)](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



The second question of Fatwa no. 14368

A 2: What are the most important books that discuss the secrets of the souls and the treatment of wild whims, and who are the most important authors in this respect?

A: One of the best books in this respect is the one written by Ibn Al-Jawzy (may Allah be merciful to him). He was a preacher who thoroughly explored the souls. He wrote a book entitled "Talbis Iblis" (Entanglements of the Devil) in which he discussed the ways that the devil uses to entangle humans in whims and suspicions. Ibn Al-Jawzy (may Allah be merciful to him) really excelled in this book. Moreover, there is a book entitled "Ighathat-ul-Lahfan min Maka'id Al-Shaytan (Relieving the Distressed from the Stratagems of the Devil) by Ibn Al-Qayyim (may Allah be merciful to him), which discusses

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a valuable subject. It is summarized by Shaykh `Abdullah ibn `Abdul-Rahman Ababtin in "Mukhtasar Al-Ighathah (The Summary of the Relief of the Distressed)" and many other books.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



The third question of Fatwa no. 21561

Q 3: What is your opinion regarding the book entitled "Al-Mustatraf"? Is it useful?

A: "Al-Mustatraf" includes good and bad information. Therefore, one should not rely on it either regarding knowledge or religion. Muslims should not waste their time reading unless it will benefit their Din (religion) and worldly affairs.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



The first question of Fatwa no. 16421

Q 1: My question is about Shaykh Hasan ibn `Aly Al-Saqqaf, who printed a book entitled "Tanaqudat Al-Albany Al-Wadihat Fima Waqa` Lahu fi Tashih Al-Ahadith wa Tad`ifiha min Akhta' wa Ghaltat, (Clear Contradictions concerning the Faults of Al-Albany in Ranking Hadiths as Da`if (weak) and Sahih (authentic)", Part 2, printed in Dar Imam an-Nawawi in Jordan. I hope you will clarify whether

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Shaykh Hasan ibn `Aly Al-Saqqaf is one of the recommended knowledgeable scholars or not, and whether or not we can rely on these books and their contents?

A: It is well-known that the abovementioned person has some faults in his `Aqidah (creed) that we came to know through the falsehoods he published in his books on `Aqidah. We have not read the mentioned book, so we cannot judge it until we are acquainted with it, and Allah knows best.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al- Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 19185

Q: What is your opinion about a book entitled "Kashf Al-Akinnah `Amma Qila 'Innahu Bid`ah Wahwa Sunnah (Revealing the Secrets concerning what is Deemed as Bid`ah [innovation in religion] while it is a Sunnah [acts, sayings or approvals of the Prophet])" by `Abdul-Wahab Mahiyah?

A: After reviewing the mentioned book, I realized that its author is not one of the reliable scholars in respect of the rulings of Shari`ah (Islamic law). He regarded some Bid`ahs as acts of the Sunnah. It is necessary to refer to the books of the verifying scholars known for their religiousness, honesty and conversance with Islamic knowledge.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



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Fatwa no. 21342

The Permanent Committee for Scholarly Research and Ifta' reviewed what was submitted by some counselors. This inquiry is registered at the General Secretariat of the Council of Senior Scholars, under number (779) dated Safar 6th, 1421 A.H. It was enclosed by a copy of a book entitled "Tadhkir Al-Ta'ifah Al-Mansurah Biba'd Al-Sunan Al-Mahjurah (Reminding the Supported Sect of some Abandoned Sunan [supererogatory act of worship following the example of the Prophet])", collected by Mahmoud Imam Mansour, and printed in Dar Al-Ma'athir in Al-Madinah in 1420 A.H.

Upon reviewing this book, we found it was based on the author's own rule that the habitual acts done by the Prophet (peace be upon him) are considered a source of legislation and a Sunnah as the acts he did as a kind of `Ibadah (worship) as is mentioned in the book (p.17). It is known that mixing the ordinary and innate acts with legislative ones is an absolute mistake and setting incorrect rules and principles as clarified in the books of Usul-ul-Fiqh (principles of Islamic jurisprudence). According to these incorrect rules upon which the author wrote his book, he made many scholarly mistakes and Fiqhi abnormalities. Moreover, he regarded as Sunnah the matters that are deemed by reliable scholars as Bid`ah (innovation in religion) if they are done for the sake of being a Sunnah. One of the subsidiary matters in which the author makes a mistake in regarding them as Sunnah is the act of lying down after Fajr (Dawn) Prayer (p.15), in addition to the Sunnah of keeping silent after Fajr Prayer till the sun rises (p.66). However, it was proven that the Prophet (peace be upon him) talked to his wife, Mother of the Believers, `Aishah

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(may Allah be pleased with her) after Fajr Prayer, as mentioned in Sahih (Authentic Hadith Book) of Al-Bukhari and others. Furthermore, he mentioned that it is a Sunnah to bring both heels together during Sujud (prostration) (p.86), while the Sunnah is separating both heels and the belly from the thighs during Salah (Prayer) without exaggeration. He also deemed as a Sunnah limiting the steps of the Minbar (pulpit) to only three (p.131). Moreover, he mentioned that it is a Sunnah to unfasten the buttons (p.212) and wear a tied up turban (p. 222). In addition, he considered Iftar (breaking the Fast) upon hearing the cannon shot (traditional way of announcing the time to prepare for breaking the Fast) to be a Bid`ah (p.135), as well as other matters he regarded by mistake as Sunnah. By doing so, he disturbed people and caused them confusion. Therefore, the Permanent Committee for Scholarly Research and Ifta' has decided to prohibit this book from sale and circulation. Furthermore, it advises the author to seek the knowledge of Shari`ah (Islamic law) from the scholars known for their knowledge, virtue, and sound `Aqidah (creed) and understanding. May Allah grant us success.

May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'



Fatwa no. 21547

Q: What is the ruling on obtaining the book titled, "At-Ta`rif bil-Shaykh Sidy `Ubayd Al-Sharif (Biography of Master Shaykh `Ubayd Al-Sharif)", compiled by Al-Hady Bashawat? Is it reliable?

A: Having examined the abovementioned book, we learned that it contains many dangerous ideas including the following:

1- Recommending building a Masjid (mosque) over the grave of the so-called `Ubayd Al-Sharif, frequenting it

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and seeking blessing from it.

2- Promoting many Bid`ahs (innovations in Islam) and Shirk-related beliefs (Shirk: associating others with Allah in His Divinity or worship), including seeking blessings from graves and shrines and Tawassul (invoking Allah through an intermediary) through the righteous both the dead and alive.

3- Approving Bid`ahs associated with acts of `Ibadah (worship) including Adhkar (invocations and Remembrances said at certain times on a regular basis), invoking blessings on the Prophet (peace be upon him) and visiting places the abovementioned Shaykh used to visit.

4- Quoting unauthentic Hadiths falsely attributed to the Prophet (peace be upon him) in support of his suggestions.

Accordingly, it is impermissible to publish, print, obtain or promote this book as it calls to Shirk, Bid`ahs, superstitions and satanic practices.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 20784

All praise be to Allah Alone, and peace and blessings be upon the Seal of all prophets. To proceed:

The Permanent Committee for Scholarly Research and Ifta' has reviewed the question submitted to His Eminence the Grand Mufty (Islamic scholar qualified to issue legal opinions), from his Excellency the Director General of the Worldwide Association for introducing Islam Mr. Muhammad Hussayn Dhul-Qarnayn which was referred to the Committee from the Secretariat General of the Council of Senior Scholars with the No. 492, dated

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22/1/1420 A.H. The question is as follows:

The present Holy Books, which include what is called the Holy Bible and others contain falsehood, aberrance, and lies such as crucifixion and divinity of Jesus, and the Trinity. However, they give glad tidings of our Prophet Muhammad (peace be upon him).

Collecting and publishing such information leads to great benefits, such as:

- **Calling the Christians to Islam through showing them the inconsistency and the weakness of their beliefs and presenting the merits of Islam on the other hand.**
- **Resisting the Christian missionary activity. Showing the feebleness and the voidance of Christianity through evidence taken from their books is the strongest and most effective way to repel the attempts of Christianizing the weak and the poor Muslims or the atheists and the pagans.**

Undoubtedly, collecting and documenting such information needs analytical, close, and deliberate study of the books which are circulated among the Christians, so that the Du`ah (callers to Islam) can establish documented and strong proofs. However, the Worldwide Association for introducing Islam have referred to some Du`ah who said that it is not Mashru` (Islamically permissible) to study the Injil (Gospel) or quote from it during discussions

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with the Christians. Likewise, it is not Mashru` to study comparative religion, because this is all Bid`ah (innovation in religion) and the Du`ah should call the People of the Book only through the Qur'an and the Sunnah (whatever is reported from the Prophet).

The Association replied that the Noble Qur'an and the authentic Sunnah contradict the Christian beliefs. The Qur'an calls the People of the Book to Tawhid (belief in the Oneness of Allah/ monotheism), which is a common matter between them and Muslims, but it argues with them over their other beliefs and asks them to provide evidence. Allah (Glorified and Exalted be He) says: [Say \(O Muhammad SAW\): "O people of the Scripture \(Jews and Christians\): Come to a word that is just between us and you, that we worship none but Allah, and that we associate no partners with Him, and that none of us shall take others as lords besides](#)

Allah. Then, if they turn away, say: "Bear witness that we are Muslims.") **And:** (And they say, "None shall enter Paradise unless he be a Jew or a Christian." These are their own desires. Say (O Muhammad صلى الله عليه وسلم), "Produce your proof if you are truthful.") **And:** (All food was lawful to the Children of Israel, except what Israel made unlawful for himself before the Taurat (Torah) was revealed. Say (O Muhammad SAW): "Bring here the Taurat (Torah) and recite it, if you are truthful.")

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It was reported on the authority of Ibn `Umar (may Allah be pleased with him) that he said: (**The Jews** came to the Messenger of Allah (peace be upon him), and mentioned to him that a man and woman from among them had committed Zina (sexual intercourse outside marriage). The Messenger of Allah (peace be upon him) asked them: "What do you find in the Tawrah (Torah) about stoning?) (Related by Al-Bukhari and Muslim) The question which the Messenger of Allah (peace be upon him) directed to them was to force them to admit the evidence which they know from their book and which is in conformity to the Shari`ah (Islamic law) and to demonstrate the truth mentioned in the Book of Allah (i.e. Tawrah), which they concealed, distorted, and altered. Thus, they did not want to apply the Tawrah laws but Allah (Exalted be He) exposed them.

(Manhaj Al-Rasul fi Da`wat Ahlul-Kitab, by Muhammad ibn Sidy ibn Al-Habib Al-Shinqity, first edition, vol. 1, Amin Muhammad Ahmad Salim Library, Al-Madinah Al-Munawwarah).

Besides, many Imams and scholars such as: Imam Ahmad ibn Taymiyyah, Imam Muhammad Al-Ghazaly, and Imam ibn Hazm (may Allah be merciful to them) discussed these different creeds and religions and compared them to Islam. Many books were also written in this regard to disclose the aberrance and falsehood of these religions such as Izhar Al-Haqq by Shaykh Rahmat Allah Kairanawy Al-Hindy. These books proved its importance and benefits, Your Eminence.

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The question is: Is it permissible to study the books of the Christians for the mentioned reasons and for quoting them when necessary? Is it permissible to teach comparative religion at the Da`wah institutions and for the knowledge seekers in the countries of Islamic minorities? Please advise us.

After the Committee had reviewed the question, it replied that it is not permissible for anyone to read the books of the People of the Book that contradict Islam except for the scholars to refute the falsehood of these books. On the other hand, it is not permissible for those who are not qualified to read such books so that they would not influence them. It is also not permissible to teach these books to seekers of knowledge out of comparing it to Islam. Seekers of Knowledge should only study Islamic books as they include refutation of their falsehood and nullification of their claims.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 16579

Q: Is it permissible to give a translated version of the Noble Qur'an to non-Muslims, especially that during our discussions they ask me to offer them a copy of the Qur'an to read? What are the effective methods that we should follow to call non-Muslims to Islam?

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A: There is nothing wrong with giving a non-Muslim who is expected to convert to Islam the translations of the meanings of the Qur'an, because it is not permissible to give them Mus-hafs (copies of the Qur'an). The translations of the meanings of the Qur'an are considered Tafsir (explanation/exegesis of the meanings of the Qur'an) and not a Mus-haf. When calling non-Muslims to Islam, a person should explain to them its principles and show them its merits. They should be asked to embrace Islam, because Allah (Exalted be He) does not accept any religion other than Islam and this should be done in a kind and gentle manner, and by setting good examples for them, and by explaining the true principles of Islam through the deeds and opinions of Du`ah (callers to Islam).

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



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Da`wah

The second question of Fatwa no. 21768

Q 2: What is the ruling on the claim that Da`wah (calling to Islam) should be in complete secrecy?

A: Da`wah can be in secret or in public, whichever is possible, according to circumstances and capacities, following the example of Allah's Messengers (peace be upon them).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 21894

Q: Allah (Glorified be He) guides many people all over the world (to Islam) by virtue of calling people to Islam at their homes and having the subjects of Da`wah leave for faithful-oriented environments for 3 days a month, 40 days a year or 4 months in their lifetime. Actually, we systematize Da`wah efforts as such because we believe that regularity and continuity of any work, in all issues of life, can be achieved only through a good system exactly like time and attendance systems. Moreover, His Excellency the Director of Da`wah, Guidance and

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Foreign Communities Enlightenment Bureau in Buraydah, Shaykh `Abul-`Aziz Al-Tuwijry, visited Pakistan and judged doing so not to be a Bid`ah (innovation in religion). Your Eminence Shaykh:

What is the ruling on such a system? May Allah bless you and your time and make you beneficial for Islam and Muslims! Give us a fatwa, may Allah reward you!

A: Da`wah is a noble activity undertaken by prophets and their followers. In this regard, Allah (Exalted be He) says: ﴿Say (O Muhammad صلى الله عليه وسلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). And Glorified and Exalted be Allâh (above all that they associate as partners with Him). And I am not of the Mushrikûn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh).﴾ In fact, the system to be adopted for Da`wah should be derived from the Qur'an and the Sirah (the Prophet's biography) rather than from the methodology introduced by Islamic groups and not substantiated by any reference to the Qur'an or Sunnah. The system mentioned in the question has no grounds in the Qur'an or (acts, sayings or approvals of the Prophet); rather, it is humanly introduced, bearing in mind that everybody can have their word accepted or rejected except the impeccable Prophet (peace be upon him). In fact, any Da`wah group that does not undertake, as a primary concern, the task of setting right people's belief, propagating the Oneness of Allah, forbidding Bid`ahs and acquiring beneficial knowledge derived from the Qur'an and Sunnah from scholars is not rightly-based because in this way it does not follow the methodology of Da`wah adopted by the prophets. Actually, the first thing a prophet would address to his people was: ﴿O my people! Worship Allah! You have no other Ilah (God) but Him.﴾

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﴿When the Messenger of Allah (peace be upon him) sent Mu'adh to Yemen, he instructed him: 'You will be going to a Christian and Jewish Community. Invite them first to testify that La ilaha illa Allah (there is no god but Allah) and that I am (Prophet Muhammad [Peace be upon Him]) the Messenger of Allah. If they accept this, then tell them that Allah has enjoined upon them Five Obligatory Daily Prayers. If they obey, then tell them that Allah has made Zakah (obligatory charity) as Faridah (obligatory act) on them to be collected from their rich and distributed among their poor.﴾ Therefore,

the first task Mu`adh was charged with was calling them to the Oneness of Allah giving it no specific term, whether a week, month or year. No doubt, your specifying a term for Da`wah is not substantiated by any evidence. In fact, there is always a continuing need for Da`wah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

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Fatwa no. 21304

Q: Is it permissible to distribute, throughout the country, pamphlets about Islam? They are published in Chinese and include contact numbers for those who want to ask for further interpretation about Islam. Please advise us with the correct method to spread Islam in Taiwan. May Allah reward you with the best!

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A: Calling to Allah (Exalted be He) is one of the precious deeds that brings a Muslim closer to Allah (Glorified and Exalted be He). Allah praises those who practice it when He says: **﴿And who is better in speech than he who [says: "My Lord is Allāh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allāh's (Islāmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims."﴾** The Da`y (caller to Islam) to Allah, who calls with insight, follows suit of the Prophet (peace be upon him). Concerning His Prophet (peace be upon him), Allah (Exalted be He) says: **﴿Say (O Muhammad صلى الله عليه وسلم): "This is my way; I invite unto Allāh (i.e. to the Oneness of Allāh - Islāmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allāh i.e. to the Oneness of Allāh - Islāmic Monotheism with sure knowledge). And Glorified and Exalted be Allāh (above all that they associate as partners with Him). And I am not of the Mushrikūn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allāh; those who worship others along with Allāh or set up rivals or partners to Allāh).﴾**

Accordingly, there are many methods to follow in spreading Islam and calling to Allah; such as individual Da`wah (calling to Islam) in which the Da`y follows what suits each invitee, and public Da`wah by delivering speeches and Khutabs (sermons) and the like. There are also other fruitful means like printing and distributing well-prepared and understandable books and pamphlets to those who may be inclined to embrace Islam.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 20276

Q: Does the Hadith that reads: "A man will be brought on the Day of Resurrection and thrown into the Hellfire; his intestines will spill forth and he will go around them as a donkey goes around the millstone ..." mean that the person who calls people to a false Manhaj (methodology) and those who follow their orders all will deserve the Hellfire?

A: The Hadith mentioned in the question was stated in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim). It is narrated by Al-A`mash from Abu Wa'il that he said: (It was said to Usamah ibn Zayd, "Why do not you visit so and so ('Uthman) and talk to him?' He replied, 'Do you think that I have not talked to him but that I have made you hear? I have talked to him (about things) concerning me and him and I did not like to divulge those things about which I had to take the initiative and I do not say to my ruler: 'You are the best among people' after what I heard from Allah's Messenger (peace be upon him). The people said, 'What did you hear him from him?' He said, 'I heard him say: 'A man will be brought on the Day of Resurrection and thrown into the Hellfire; his intestines will spill forth and he will go around them as a donkey goes around the millstone. The people of the hellfire will gather around him and say: 'O So and so, what is the matter with you? Did you not enjoin the Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) and forbid the Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect)?' He will say: 'Yes, but I used to enjoin the Ma`ruf and not do it, and I used to forbid the Munkar and do it.'") (Narrated by Ghundar from Shu`bah from Al-A`mash. This is the wording of Al-Bukhari.) This Hadith indicates

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the true reason why this person will deserve the Hellfire and it is not the reason mentioned in the question.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20333

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets.

The Permanent Committee for Scholarly Research and Ifta' viewed the Fatwa that His Eminence, the Grand Mufti, has received from the head of the branch of the Ministry of Islamic Affairs, Ifta', Da`wah and Guidance in `Asir, which was transferred to the Committee from the Secretariat General of the Council of Senior Scholars under no. 2197 in 21 Rabi` Al-Thany, 1419 A.H., and to which was attached a letter from the respected Shaykh Fahd ibn Saqr Al-Mudarra`, the judge in Diwan Al-Mazalim (Grievances Court), `Asir branch, which reads as follows:

An acquaintance told me about a phenomenon that has prevailed in some Masjids (mosques) in Tarib. Some people hang a shroud on the Minbar (pulpit) in front of the praying people all the time. The speaker explained that this was intended for exhorting people and softening their hearts. This phenomenon is very obvious, and I have made sure of it myself as we have seen this in the major Masjid in Tarib. This urged me to write to Your Eminence as the authority responsible for

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investigating this matter from the perspective of the Shari`ah (Islamic law), together with considering the Bida`hs (innovations in religion) that have no basis in Shari`ah that might take place as a consequence of it.

After examining the Fatwa, the Committee replied that the above mentioned action, namely, hanging a shroud in front of the worshippers, has no basis in the Shari`ah, and constitutes a Bid`ah; and any Bid`ah is considered a Dalalah (deviation from what is right). Exhortation must be done through the Book of Allah (Exalted be He) and the Sunnah (acts, sayings or approvals of the Prophet, peace be upon him). Thus, this act must be prevented and the shroud removed.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 20920

Q4: I have relatives in France and they will come during the summer holiday. What do you advise me concerning the way of teaching them the matters of Din (religion) of Islam, bearing in mind that they do not know how to talk or write in Arabic properly? Should I start by teaching them the Arabic language and then give them Islamic books or should I teach them what is Tawhid (belief in the Oneness of Allah) and its categories? Or, should I teach them about Salah (Prayer), Taharah (ritual purification), Zakah (obligatory charity), and Sawm (Fast)? Their holiday will be no longer than two or one and a half months. Please guide us to the way by which we can teach them the matters of Din. May Allah help us to guide others and make us truly guided.

A: If you cannot teach them about religious matters in their native language and also do not have anyone who can do so, then you may teach them the Arabic language in the spoken and written form

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till they are able to understand about the matters of Din in Arabic. This is according to the general sense of the Saying of Allah (Exalted be He): [\(Allâh burdens not a person beyond his scope.\)](#) Yet, this does not mean that you cannot teach them Taharah practically, to go with them to the Masjid (mosque) to offer Salah in congregation, or to search for Islamic books written in their native language, particularly the books issued by the Islamic Ministry or the Ministry of Education in your country.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The third question of Fatwa no. 21653

Q3: If there is a woman who wants to embrace Islam, is it permissible for a man to dictate the Shahadah (Testimony of Faith) to her or should it be a woman who does so?

A: There is no problem with dictating Shahadah to a woman who wants to become a Muslim if this is performed by a man or a woman. Yet it is preferable if it is a woman who does so, so that the new Muslim woman can learn all that she needs to know about Islam with complete ease.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The second question of Fatwa no. 21653

Q 2: If a person wants to embrace Islam; should they first perform Ghusl (full ritual bath) or say Shahadah (Testimony of Faith)?

A: It is Mashru' (Islamically prescribed) for anyone who wants to embrace Islam to first say Shahadah then perform Ghusl. This is according to many Hadiths. It was narrated by [Qays ibn `Asim](#) that when he wanted to embrace Islam, the Prophet (peace be upon him) ordered him to perform Ghusl using water and Sidr (lotus tree/ lotus jujube). (Related by the Five Compilers of Hadith [Imams Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah] except for Ibn Majah)

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Fatwa no. 16293

Q: Your Eminence Shaykh, what is your advice to the expatriate youth? Please advise us, may Allah guide you! Allah does not waste the reward of any person.

A: The expatriate youth seeking knowledge should fear Allah (Glorified and Exalted be He) in all their affairs. They should follow what Allah enjoins and avoid what Allah forbids so that Allah may make all matters easy for them, facilitate their affairs and safeguard them against all evils. They should observe the Five Obligatory Daily Prayers at their appointed times in congregation at the Masjid (mosque) as often as possible. They should befriend righteous, practicing people. They should avoid all places of evil and depravity.

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and should beware of frequenting these places to stay firm on their religion. They should call to Allah by word and deed. A Muslim should be a good example to others. We advise you to recite the Qur'an a lot, with contemplation and deep thinking, and to act upon its teachings. May Allah grant you success and ease your affairs!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20368

Q: What is the ruling on giving recent Muslim converts some gifts, or some money to reconcile their hearts to Islam though they are wealthy. The money given may be of the Zakah (obligatory charity) money. May Allah reward you with the best, do justice to you and benefit others with your knowledge!

A: If those who have recently converted to Islam are chiefs and notable figures in their communities, they are of Al-Mu'allafati Qulubuhm (those whose hearts are inclined to Islam) whom Allah mentioned (in the Qur'an) among the Zakah recipients, when He (Exalted be He) says: **and for bringing hearts together (for Islam)** It is permissible to give them from the Zakah to strengthen their faith and encourage others to embrace Islam. Likewise, it is permissible if they are poor

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to give them from the Zakah due to their poverty. However, the Zakah money should not be used for buying gifts or the like, and those people should be given from the same kind of the collected Zakah. With respect to Sadaqah (voluntary charity), it is not permissible to give it but in the charitable ways that a giver of Sadaqah appoints, so if those people come under a category which the giver of Sadaqah appoints, or are permitted to be given, it is permissible to do this to fulfill the said interest. Otherwise, it is not permissible to give them from the Sadaqah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 19871

Q 2: Some people see Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) being done, such as acts of Shirk (associating others with Allah in His Divinity or worship), grave worshipping, witchcraft or other evils, but they say: We are not obliged to resist such evil deeds, because there are certain authorities that are responsible for that; and they also do not report these evil deeds to the concerned authorities. What is the ruling on these people?

A: If someone sees a person doing any kind of Munkar or Bid`ah (innovation in religion), they must advise this person in a way that is gentle, lenient and wise; and call them to Islam in a good way, clarifying Al-Haqq (the Truth) for them so that they might give up this sin and turn to Allah (Glorified be He) with sincere Tawbah (repentance to Allah), and exert all their effort to eliminate such Munkar and do their best to rectify it, according to their ability,

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abiding by the Hadith in which the Prophet (peace be upon him) is authentically reported to have said: [\(Anyone of you who sees something wrong, let them change it with their hand \(by taking action\); if they cannot, then with their tongue \(by speaking out\); and if they cannot, then with their heart \(by hating it and feeling that it is wrong\); and that is the weakest of Iman \(faith\).\)](#) (Related by Imam Muslim, Al-Tirmidhy and others) According to the narration by Muslim on the authority of Ibn Mas`ud: [\(Beyond that there is no Iman even to the extent of a mustard seed.\)](#) Also, Allah (Exalted be He) says: [\(Help you one another in Al-Birr and At-Taqwâ \(virtue, righteousness and piety\); but do not help one another in sin and transgression.\)](#) Then, if the perpetrator of such evil persists in their deviation from what is right and does not give up their sin, but insists on committing the same offense, the concerned authorities must be informed so as to resist such evil and reveal righteousness. The wrongdoers must be curbed and compelled to abide by the right way, so as to suppress the evil of the perpetrators of Bid`ah and corruption and prevent their harm and influence from prevailing among Muslims.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 20722

Q 4: I join some gatherings where Allah (Exalted be He) is disobeyed. I advise people while they are committing Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), such as smoking, etc.,

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until they give it up - all praise be to Allah. Is what I am doing permissible, as I do not resist their evil at the beginning so as not to shun them away?

A: Muslims are permitted to attend places where Munkar occurs with the intention of resisting it and advising those who commit it. But attending such places for other reasons or for participating in the commitment of such sins is not permissible, because Allah (Exalted be He) says: *«And it has already been revealed to you in the Book (this Quran) that when you hear the Verses of Allah being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allah will collect the hypocrites and disbelievers all together in Hell,»* The Prophet (peace be upon him) also said: *«Anyone of you who sees something wrong, let them change it with their hand (by taking action); if they cannot, then with their tongue (by speaking out); and if they cannot, then with their heart (by hating it and feeling that it is wrong); and that is the weakest of Iman (faith).»* (Related by Muslim in his Sahih [Authentic Hadith Book])

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Book of Sales

The second question of Fatwa no. 20565

Q 2: I have electrical equipment, sanitary fittings and construction materials. Some workers ask for commission on every client. Is it permissible to give them commission, taking into consideration that this commission will be added to the client's list of sales?

A: You have to tell the client about the exact value of the items being bought and not to add any money to the bill, except after informing the clients and after receiving their consent.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 20213

In Kinanah city, we suspected a matter concerning a kind of sale. Some said that it is Haram (prohibited), others said it is Halal (lawful) and others were undecided. We work at Kinanah Sugar Company, which gives every employee a third of a sugar bag. Because some workers are in dire need, they sell their share of the sugar in advance

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at a lower price than that of the current market under the pretext that the sugar was not present at that time. They receive the sugar at the end of the month and sell it at the beginning of the month. Please take into consideration that the share of sugar is not completely guaranteed at the end of the month for two reasons:

A. The worker may be dismissed from the company; consequently, he will not receive the share of sugar.

B. The company may make mistakes in programming and it may delay the workers' share of sugar for a month or two to be given later on.

I hope you give me your Fatwa (legal opinion issued by a qualified Muslim scholar) in this respect taking into consideration all the details of the sale in advance along with the failure to guarantee the share and the low price, and so on, in addition to the fact that there are twelve thousand workers at the company who are dealing in this way. We can say most of them, if not all.

A: This kind of sale is invalid because it is Majhul sale (sale of the unknown) and you cannot guarantee to take your share of the sugar. However, if you sell a known amount of sugar that is guaranteed for a certain time at the current price, and it is received in the meeting during which a contract is concluded, there is no objection because this is Salam sale (sale with advance payment), which is valid according to Shari'ah (Islamic law).

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May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 20139

**All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets.
To proceed:**

The Permanent Committee for Scholarly Research and Ifta' has examined the letter submitted to His Eminence, the Grand Mufty, by His Eminence, the Director of Da`wah and Guidance Centre in Al-Dammam, `Abdul-Muhsin ibn Muhammad Al-Banyan, which was referred to the Committee by the Secretariat General of the Council of Senior Scholars no. 199 dated on 02/01/1419 A.H. The letter of His Eminence contained the Fatwa (legal opinion issued by a qualified Muslim scholar) request submitted by Rashid ibn Muhammad Al-Zahrany in which he asks about the Shari`ah (Islamic law) ruling on naming his firm Mu'sasat Al-Sahaby lil-Malabis Al-Jahizah [Al-Sahaby Firm for Ready-to-Wear Clothes]. The Fatwa request reads as follows:

Your Eminence, I have a commercial firm which I called Mu'sasat Al-Sahaby as per Commercial Registration Certificate, a copy of which is attached hereto. However, I was shocked by a man of the Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV) who prevented the car from being sold in the city of Hafr Al-Batin. He objected to the firm's name and demanded that I change it on the pretext that it is prohibited to use the word Al-Sahaby (Companion) as a name of the firm. I tried to persuade him that the name is permissible and asked him to give me evidence that supports the prohibition; however,

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he insisted and even threatened that if he saw the car once again, both the car and driver would be arrested. When I contacted the CPVPV in the Eastern Province, they asked for a Fatwa with regard to the firm's name. So I submit my Fatwa request to Your Eminence, asking whether the firm's name is permissible or not. Kindly bear in mind that Al-Sahaby is my family name and that of my father, Muhammad Ma`id Al-Zahrany, who is known as Muhammad Al-Sahaby among his close relatives. He was named so after a shaykh who was a judge in the city of Ta'if nearly 65 years ago. I wish that Your Eminence could give me an authorized Fatwa to present it on demand. May Allah reward you with the best and safeguard you!

Having examined the Fatwa request, the Committee answered that there is nothing wrong with naming the abovementioned firm as Mu'ssasat Al-Sahaby.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
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Fatwa no. 21243

Q: Your Eminence, as you know,

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prepaid calling cards (Zajoul Cards) have spread throughout retail stores, that buy them from the Saudi Telecom Company at a cost of, for example, 50 Riyals and then resell them for 53 Riyals, though the purchaser receives only 50 Riyals of call credit. What is the ruling on the three extra Riyals that the shopkeeper gains? Also, what is the ruling on the company giving a discount of one or two Riyals per card for those who buy a large quantity of phone booth cards? Do you see any wrongdoing in this act?

A: There is nothing wrong with buying or selling these kinds of phone cards because they are a lawful utility.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr Abu Zayd	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 20466

Q: Your Eminence, what is the Shari`ah (Islamic law) ruling on someone who holds a public auction for their commodities and bids up against others to raise the price? We would also like to know the ruling on a person who increases the price of their commodity in an auction not to

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sell it in the auction but to raise its value when purchasers ask for it afterwards. Is this permissible and what is the Shari`ah ruling on those who do this? Please advise us, may Allah reward you with the best.

A: It is Haram (prohibited) for anyone who offers their commodity for sale in a public auction to set a price for it, even at or under its market value, or to charge a high price for it through bidding up against customers to increase its price, whether this person really wants to sell it in the auction or increases its price for future sale. It is also Haram for the seller to falsely claim that they have been offered a certain price for this commodity, because this is a form of Najash (an illegal transaction in which the buyer is ensnared by artificial outbidding of a fake buyer), which is Haram in the Shari`ah. This also involves lying, cheating, deceit, wronging, and devouring people's property unjustly. The Shari`ah forbids the Gharar sale (fraudulent transaction where details about the sold item are unknown or uncertain). Ibn Al-Qayyim said: "Al-Gharar refers to ignoring an item's characteristics and the consequences of this." Najash is absolutely Haram whether made by the commodity owner or by someone else who attends the auction with the purpose of raising the price without wanting to buy it; they seek to raise its price to harm the purchaser or benefit the seller or vice versa. Najash committed by the commodity owner is more unjust than Najash committed by anyone else.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The second question of Fatwa no. 21010

Q 2: Some clients may like to buy or rent a certain building which is accordingly reserved for them unconditionally against a down payment. However, it may happen that the client retracts the buying or rent and then demands his money (the down payment) back. Is it impermissible according to Shari`ah (Islamic law) to refuse to pay back the down payment because reserving the building leaves it unexploited even for a short period of time no matter how high or low the down payment may be? Please, bear in mind that applicable regulations and customs approve of forfeiting the down payment in such a case so that rights of others may not be played with.

A: It is permissible for the seller to take the down payment and not to pay it back to the buyer in the case of voluntary cancellation of the agreement by the buyer, according to the more correct of the two scholarly opinions. Actually, this view is authentically reported to be maintained by some Sahabah (Companions of the Prophet), including `Umar (may Allah be pleased with him). Accordingly, if both parties agree or it is customarily established that the earnest shall be forfeited, it will be binding. This is because it is an established rule according to the Shari`ah that customarily agreed upon stipulations regarding transactions are enforceable so long as they do not conflict with a Shar`y (Islamic legal) text.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20987

Q: I deposited 500 Riyals with the grocer so that my children can take their daily needs from him. When my children buy something from the grocer's, he deducts its price from the deposit. What is the ruling on that?

A: There is nothing wrong with doing so, because you just give him a sum of money as a trust entitling him to deduct the price of anything your children buy from it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 20847

Q: We have a department for selling cars on installment. Actually, people are not equal regarding paying installments as some of them might become overdue. Please, bear in mind that following up the process of collecting late payments costs us additional charges concerning fees of collectors and supervisors and the like. Is it permissible according to the Shari`ah (Islamic law) to charge defaulters an additional limited percentage in order to cover additional charges

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and to encourage them to be punctual through being on their guard against incurring additional charges in cases of default?

A: It is impermissible to add extra charges to the debt if the debtor fails to pay installments when payable. Actually, this is the Riba (usury/interest) of Jahiliyyah (pre-Islamic time of ignorance) prohibited by Allah, His Prophet (peace be upon him) and Ijma` (consensus of scholars). Allah (Exalted be He) says: **﴿but if you repent, you shall have your capital sums. Deal not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sums).﴾** **﴿And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay, but if you remit it by way of charity, that is better for you if you did but know.﴾**

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 21170

Q: I sold my YM 87 car for 15,000 Riyals in cash. Then, I purchased YM 98 in installments and used it for six months. Afterwards, the owner of the YM 87

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and purchased the YM 98 car in installments. He paid me 15,000 Riyals for my previous car and added to 7,000 Riyals in cash and the rest of the sum will be in the form of monthly installments. Please take into consideration that when I sold my previous car, we did not make an agreement. As the purchaser was keen to transfer ownership, I gave him my ID card and a mandate from the exhibition to do that for the YM 87 car. However, he was not able to do that, and it is still in my possession. I hope will you give me your Fatwa (legal opinion issued by a qualified Muslim scholar) in this respect. Is this permissible? If not, what should I do?

A: If the case is as you mentioned, the transaction is permissible. The basis for these transactions is permissibility and the question does not include any contradiction with this basis.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family and Companions.

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The second question of Fatwa no. 20626

Q 2: A man purchased a car for a large sum of money on monthly installments and he owned the car. After a period of time, he sold it to its first owner for a price that was less than its previous price at the time of purchase. However, this price was paid in cash. Are

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the sale and purchase permissible?

A: It is impermissible for whoever sells a commodity for a price that is delayed for a fixed time to purchase it for a price that is less than that of its sale because this is called 'Inah sale (sale with immediate cash repurchase for profit), which is impermissible and a form of Riba (usury/interest).

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family and Companions.

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Fatwa no. 21425

Q: I had a traditional house, which I sold to a person for seven thousand and one hundred Riyals. I transferred the ownership at the court and the house remained in his possession for two years. Furthermore, this house is located in a district in which all the inhabitants are relatives and this person wants to sell this house. Is it permissible to purchase it at the same price?

A: If what is mentioned is true, there is no objection to purchasing this house, as there is no Shar`y (Islamic legal) offense in doing so.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family and Companions.

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Fatwa no. 20798

Q: I hope you give me your Fatwa (legal opinion issued by a qualified Muslim scholar) concerning a gas station I sold for four hundred thousand Riyals out of which I received only sixty thousand Riyals in cash. Two hundred and twenty thousand Riyals were paid in kind as follows: a YM82 Jeep Salon for forty thousand Riyals, forty sheep for forty thousand Riyals and a YM 83 traditional Mercedes for a hundred and forty thousand Riyals. However, the remaining amount of one hundred and twenty thousand Riyals was divided into two equal installments over two years. The person who bought the gas station used it for two years. After the end of this period, I asked for the balance, but he refused to give it to me. He rather asked me to purchase the station though I offered to give him more time to collect the required money. I purchased the station at the price of two hundred and seventy thousand Riyals that consisted of the balance of a hundred and twenty thousand Riyals and fifty thousand Riyals I paid.

I ask for your Fatwa in this regard to discharge me of any obligation. Is this sale considered valid or a kind of Riba (usury/interest)?

A: According to Shari`ah (Islamic law), it is permissible for you to purchase the gas station, which you sold after the purchaser used it for two years in addition to his failure to pay the remaining value. In addition, it cannot be considered

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as a kind of `Inah sale (sale with immediate cash repurchase for profit) which is prohibited according to Shari`ah, if the use of the man who purchased the mentioned station changed its attributes, and the money he obtained is the returns of his property at the time it was in his possession.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family and Companions.

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 20808

Q: We are Muslims living in New Zealand. We own grocery stores where we sell fresh, canned, and frozen pork. We have to do this because people do not shop in our stores if we do not sell pork. We sell it at cost price without making any profit. Are we permitted to do this?

A: It is not permissible to sell pork or profit from it, for Allah (Exalted by He) prohibited it. Allah (Exalted by He) says: [﴿Forbidden to you \(for food\) are: Al-Maitah \(the dead animals - cattle - beast not slaughtered\), blood, the flesh of swine﴾](#) In another Ayah (Qur'anic verse), Allah (Exalted be He) says: [﴿for that surely is impure﴾](#)

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The Prophet (peace be upon him) was reported to have said: [﴿Indeed when Allah prohibits something, He prohibits its price.﴾](#) It is not permissible to sell it on the pretext of attracting customers or for any other reason. Suffice it to say that Halal (lawful) business is sufficient enough that there is no need to resort to that which is Haram (unlawful). Allah (Exalted be He) says: [﴿And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out \(from every difficulty\).﴾](#) [﴿And He will provide him from \(sources\) he never could imagine.﴾](#) Alhamdu lillah (All praise is due to Allah).

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 21113

Q: What is the ruling on selling shoes lined with duly-tanned pigskin?

A: It is impermissible to sell the shoes containing any pigskin component because this is Najasah `Ayniyyah (ritual impurity with discernable characteristics). Allah (Exalted be He) says: [﴿Forbidden to you \(for food\) are: Al-Maitah \(the dead animals - cattle - beast not slaughtered\), blood, the flesh of swine﴾](#) In fact, the prohibition extends to include all swine body organs including skin. However, prohibition of the flesh is specifically mentioned in the Ayah (Qur'anic verse) as it is the part most likely to be made use of.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 21663

Q: I work in the Saudi Consulate in Karachi. We are given exemption from custom duties on vehicles and electrical appliances in accordance with the law. So we buy and resell these items at a profit. My question, may Allah reward you, is:

Is it permissible, in the Shari`ah (Islamic law), to do the following: I make an agreement with a Pakistani to buy a car in my name because I cannot afford to buy it at the present time and I need it urgently; I then submit the car papers to the Pakistani Foreign Ministry to get the exemption, and sell the exemption certificate to the Pakistani; after a period of time, I transfer the car ownership to the Pakistani. Kindly bear in mind that all this takes place with our mutual consent.

Please give me your Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard. May Allah reward you with the best.

A: According to what you have outlined in the question, it is not permissible to do that because it is a lie and trickery designed to circumvent the law. Lying is Haram (prohibited), especially when used to earn money unjustly.

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May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and companions.

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Fatwa no. 21790

Q: Honored scholars, I am sure that you are well aware of the intensive intellectual invasion encountered by the Muslim and Arab Ummah (nation based on one creed) that aims to westernization and shaking Islamic foundations and principles. It also aims to transfer cultural practices, superstitions and myths of the advanced world with all its mores and ideas to the people of this region and squeeze their resources through such vanities and trivialities.

Muslim children are the main target of an unmanageable torrent from such invading cultures through animated movies shown on satellite channels. The role played by such channels is integrated and given more effectiveness by businesses which in cooperation with foreign companies deepen the practical effect of the relationship between children and animated characters by attractively flooding the markets with below-cost child-related goods, such as toys, tools, briefcases, stickers, pictures, animated character logos and so on.

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Under children insistence, parents rush to buy such goods heedless of the negative effect of such logos and pictures on children's character, culture and concerns.

Nowadays, an animated movie dubbed into Arabic (Pokémon), telling the story of strange creatures doing extraordinary things and developing from one form to another, has become a noticeable and dangerous obsession. It has been merchandized into Pokémon products, including balls, trading cards, candy, stickers, school briefcases and tools all of which bear pictures and logos of Pokémon characters and its forms.

What is the ruling on buying, selling and exchanging Pokémon products and goods? How do our reverend Shaykhs advise us regarding such products? What is the ruling on watching such movies? May Allah reward you with the best for benefiting us, Islam and the Muslims! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

A: It is impermissible to buy or sell goods and products of the abovementioned movie because this involves consuming people's money unjustly and cooperation in sin and transgression. It also involves bringing up children to be heedless and idle and promotion of unlawful pictures in addition to other prohibited things. Therefore, people should be warned not to do so or cooperate with those who do so.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



Fatwa no. 20657

Q: Many SONY computer devices for children are currently widespread. They contain many games in the form of animated cartoons of cars, persons, animals and so on. Some of these tapes, or CDs, contain immoral pictures of men and women that resemble the real pictures. These pictures are most frequently at the beginning of the tape to present the story of the content of the tape or competition. Moreover, the show is interesting and short in duration, during which the child becomes interested in continuing the game and joining the competition on the spot. I viewed one of these tapes titled 'Resident Evil'. At the beginning of its presentation, there is an almost naked woman, wearing very tight clothes that reach halfway up her thighs. Moreover, her body is clearly shaped and her breasts were very noticeable.

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I found her riding a two-wheeled tank and when she reached a place, she stepped down and entered a bar where wine is served and many whores exist. However, this place was empty, and the woman walked around it. Suddenly, she found a man who was drinking wine and tried to catch her upon seeing her - of course to commit Zina (sexual intercourse outside marriage) - but she ran away. In this way, the people who produce this tape attempt to give the false impression that even if a woman is dissolute and immoral, she can be virtuous and chaste. Then, I found other drunken men from whom the woman was trying to escape. At this point, the show came to an end to give the child a chance to continue the mission in a state of extreme excitement wondering about what would happen next after she was caught. When the child starts the competition, he moves the woman and the drunken men after her. If one of these men catches the woman, he embraces and kisses her, while the child watches them and continues the game. If the drunken men were able to catch her and beat the competitor, one of them jumps over her, kisses her and has sex with her. However, the picture is not displayed completely. In addition, the other drunken men swoop down on the prey. During this time, the boy or the girl watches the scene, and they may watch it with each other. Moreover, they may try to imitate what they watch. Then, the snapshot stops. In this way, the children get used to watching such scenes. Moreover, there are wrestling tapes, which display naked men

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with the exception of Al-`Awrah Al-Mughhallazhah (the strictest definition of the private parts of the body that must be covered in public). Moreover, there are tapes that display women while taking a shower, but hiding behind an insulator that may reveal some of their charms and so on. The questions are:

1- What is the ruling on purchasing or selling this kind of device, taking into consideration that it amuses the children and prevents them from going out and watching dissolute films. In addition, please note that there are tapes that do not contain dissolute pictures and snapshots such as car races and so on. What is the ruling on selling or purchasing

such devices and their tapes?

2- What is the ruling on children and adults watching them for long hours?

3- What is the ruling on the music played in them?

4- If they are Haram (prohibited), what is a suitable substitute for the children?

5- What is your advice for the owners of stores that import and sell these devices?

A: It is impermissible to sell or to purchase films containing pictures of creatures that have souls, as there is a lot of Shar`y (Islamic legal) texts that prohibits making, selling and supporting pictures. They become more prohibited if they lead to spreading Zina and sins, arousing interest in them by revealing the `Awrah (private parts of the body that must be covered in public), kissing, Tabarruj (woman's public display of her charms or adornment) and unveiling the face, mixing between the two sexes, or sodomy. This is so whether these films are

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directed to children or adults. The one who spreads them betrays Allah (Exalted be He), His Messenger (peace be upon him) and Al-Mu'minin (believers). He is included in what Allah (Exalted be He) says: ﴿Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter.﴾ May Allah save us from the causes for His Wrath and Punishment.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family and Companions.

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. (20437)

Q: My brothers and I trade in TVs, internal and external antennas and condensers, but we have never traded in receivers. We have a small amount of wealth, taking into consideration that I (a professor of physics) pay them the monthly rent fees. Then, I became acquainted with your legal opinion concerning TVs. My question now is: What is the ruling of the Wise Law-Giver (Allah) on my money that I earned before being acquainted with your legal opinion? What is the ruling of the Wise Law-Giver on the money that is still in the form of TVs and antennas?

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A: You must stop trading in prohibited commodities or any form of them. Also, you should stop helping in sin and Batil (false). The one who leaves something for the sake of the Pleasure of Allah, will be compensated by Him with more than what he had. We hope that there is nothing wrong with the money you earned from your previous trade, as you did not know and as Allah (Glorified be He) says: [\(whereas Allâh has permitted trading and forbidden Ribâ \(usury\). So whosoever receives an admonition from his Lord and stops eating Ribâ \(usury\) shall not be punished for the past; his case is for Allâh \(to judge\)\)](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. (21169)

Q: What is the ruling on purchasing from a Pepsi machine which exists in the streets and doing so after the second Adhan (call to prayer) of Jumu`ah (Friday) Prayer? Does the ruling of prohibited sale apply to this?

A: The Noble Ayah (Qur'anic verse) is general is preventing the seller and purchaser from selling and purchasing: ﴿O you who believe (Muslims)! When the call is proclaimed for the Salât (prayer) on Friday (Jumu'ah prayer), come to the remembrance of Allâh [Jumu'ah religious talk (Khutbah) and Salât (prayer)] and leave off business (and every other thing).﴾

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 21409

Q: Flower stores are wide spread in some hospitals, and we see some of the visitors bring flower bouquets to the patients. What is the ruling on this?

A: Throughout the centuries, Muslims have not been accustomed to giving natural or artificial flowers as a gift to patients in hospitals or in any other place. This habit came from the disbelieving countries, conveyed by the weak believers, who have been affected by them. In fact, flowers do not benefit the patient, and bringing them as a gift is merely an imitation of the Kafirs (disbelievers). Also, this habit includes squandering money in matters that do not deserve it. As it is feared that this habit will lead to the belief that flowers are regarded as one of the reasons for recovery, it is not permissible to use the flowers in the mentioned way, either by selling, purchasing, or giving.

The acts that are permissible in visiting patients are: supplicating to Allah (Exalted be He) for their recovery, consoling their souls with hope, and advising them with what they need during their illness, as mentioned in the Sunnah (what is reported from the Prophet).

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May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. (21896)

Q1: I work at a used car markets. The owner of the dealership where I work tells his employees that if one of us finds a car in a good condition, we should buy it as if it is for us, pay the down payment and get the rest of the money from him to give to the seller. The owner gives 500 Saudi Riyals if he makes a profit, but may not give them anything. Please take into account that the dealership owner does not commission us to buy the car on his behalf, and if the owner of the car learns of this, he will not agree to sell it to the dealership. I feel that I lied to the car owner by telling him that the car was for me when in fact, I bought it for the dealership. The owners of the dealership may sometimes say that we do not know whether a car is in good condition or not, so as not to give us a commission. One of the good youths told me that such transactions are Riba (usury) and this is what made me write you to you. I would like you to inform me and others who also work at dealerships in used car markets and to advise the owners of these dealerships. Please take into account that there are many good Muslims who observe Prayers working there.

A1: It is not permissible for you to buy a car in your name for the owner of the dealership, as this involves lying and deception. If you do buy it in your name, it becomes

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your property which you may sell to the dealership in question or to any other.

Permanent Committee for Scholarly Research and Ifta'

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Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Q2: My father owns a farm on which he grows Qat (Khat: leaves and buds that are habituating stimulants when chewed or used as a tea), alternating the rows between Qat and corn. He orders me to water the corn and the rest of the farm, but I refuse because the Qat is planted along with the corn and because I cannot water the corn without the water reaching the Qat. My father sometimes not only orders me to pick the Qat to sell at the market, but also sometimes orders me to sell it myself. Sometimes I obey him and at other times, when I try to explain that the plant is prohibited, he becomes angry. I love my father and wish only what is good for him and pray that he enters Jannah (Paradise). Please take into account that my father observes Prayers regularly. But the problem of Qat in Yemen is a public concern.

My question is: Is my work permissible? If not, please direct me and advise my father so that he may be persuaded if he sees and reads my name as the inquirer, especially if the Fatwa is from the the Permanent Committee and he sees and reads the signature of the Grand Mufty.

I kindly request from the eminent scholars that they advice my father, the people in my village and especially the people of Yemen, in general. I also hope that you supplicate to Allah to guide my father to the Right Path. May Allah reward you with the best on behalf of all Muslims!

A2: It is impermissible for you to obey your father in watering the Qat because it is prohibited, as it is also prohibited to sell and receive money for it. It is impermissible to obey anyone in disobeying

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Allah for this involves cooperating in sin and transgression.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. (21669)

**All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets.
To proceed:**

The Permanent Committee for Scholarly Research and Ifta' reviewed the letter no. (4869) dated 5/8/1421 A.H. that His Eminence, the Grand Mufty, received from an inquirer who is the owner of car agency. The letter was sent by the General Manager of the Ministry of Islamic Affairs, Tabuk branch, to the Committee from the Secretariat General of the Council of Senior Scholars. The inquirer's question includes the following:

I own an auto dealership at Tabuk. In this letter, I intend to clarify the facts regarding buying and selling new cars such as HiLux cars and pick up trucks. The buyer comes to our dealership and purchases a car for an agreed price based on a certain method of payment; whether it is monthly installments or during a specific period. However, before the sale we stipulate that he is not to resell it to any other dealership and he agrees. Upon the sale, we specify a price

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and not more. For instance, in other dealerships or the auto market, the HiLux is sold for 38,000 Saudi riyals when in our dealership we pay 36,000 SR for it. If anger erupts over the low price, we say, "If you do not like the price or do not want to conclude the transaction, we can tear up the papers." And he would then, due to his need for money, agree to sell for the price we offer him. In the case where the buyer says that he will transfer the ownership of the car to his name, the dealership refuses while in some instances the price is doubled; if it is concluded at the time of purchase and sale at the dealership it costs 500 SR, and if the title is in his name it costs 1000 SR. This is what happens daily at auto dealerships. Dealership owners monopolize the sale of new cars; they prevent the purchasers from reselling them to other dealerships and do not transfer their ownership to the purchasers. If the purchaser refuses this manner of sale, they refuse to buy the car from him and he is forced to comply due to his financial need which forces him to resort to buy on credit and sell for cash at the price stipulated by the dealership. This is the case I present to you fearing Allah, and to absolve myself from any sin on the day I will stand before Him.

May Allah grant you long life and increase your knowledge with what benefits the people!

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We request a clarification of what is permissible and what is prohibited in what we do as mentioned above.

After the Committee examined the inquiry, its reply included that the conditions mentioned in the question are Batil (null and void) because once the sale is concluded, the buyer is free to dispose of the car, complete the necessary documents and sell it to whomever he wishes. He must remove it from the dealership from where he bought it since he will not receive its worth except in this manner.

The seller is entitled to put the car up as collateral for its price and prevent the purchaser from selling it until he pays its full price.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

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Fatwa no. (20712)

Q: Two persons are equal partners in a commercial store. One of them decided that he wanted to withdraw from the partnership by waiving proprietorship of the store to his partner after liquidating all the merchandise in the store and appraising all its valuables. The two parties agreed that the person getting the store will pay half of its value. Since he is not in possession of the money at present, they agreed that he pay it in monthly installments. They will split any proceeds

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generated during this period in half.

Does this agreement conform to the venerable Shari`ah (Islamic law)? Please benefit us in this regard!

A: The scenario mentioned in the question is impermissible and the contract is Batil (null and void) because it involves a double sale. This is because the partner withdrawing from the partnership stipulated that he will share in the profit of the share he sold and to which he is no longer entitled. Moreover, this contract involves Gharar sale (fraudulent transaction where the details about the sold item are unknown or uncertain) and Jahalah sale (sale with lack of knowledge) due to the condition laid down by the withdrawing party of sharing the profits but not the losses. If there are any disputes between them, they can resort to the courts.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. (21407)

Q: We present to Your Eminence our question, hoping that you examine it well along with the Permanent Committee for Scholarly Research and Ifta' and issue a prompt Fatwa on the following two matters:

- 1- In the Governorate of Al-Dawasir Valley we are currently in the water melon season.**
- 2- A large number of farmers ask about this important matter, especially those who follow the Right Path, seek to follow the right conduct**

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and wish to absolve themselves of any blame for anything that is prohibited by Allah.

The owners of the water melon farms use the following:

- 1- Illegal hormones to increase production and fruit size and enhance their variety. The use of these hormones is harmful to humans and the Ministry of Agriculture and Water forbids their use.**
- 2- They use pesticides and fungal pesticides that are not permissible during periods ranging from one to three weeks before harvesting. Although the farmers are obliged to refrain from using them during these periods, some continue to do so and harvest the fruit on the same day or the next.**

What is the ruling on using the above mentioned hormones and pesticides?

And what is the ruling on the money generated from the sale of these fruits as mentioned?

We hope that you will advise the farmers on this and other similar matters.

A: This practice is unlawful because it involves deceiving Muslims. It has been established that the Prophet (peace be upon him) said: **"He who deceives us is not of us (is not my follower)."** Such conduct harms Muslims and whoever harms a Muslim Allah will harm him. Therefore, they are sinners and have committed a prohibited act and must be

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punished for their deception. It is not lawful for anyone who knows the method of the cultivation of these fruits to merchandise or sell them, as this involves helping one another in sin and transgression. Allah (Exalted be He) says: **"Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.)"**

These farmers and others like them from among Muslims must fear Allah and help one another in virtue, righteousness and piety and keep away from that which leads to sin and transgression. They must seek lawful profit and income and refrain from what is prohibited, or else they will be blinded by the temptations of this world such as accruing wealth from any unlawful means. Small sums of lawful profit are better than large sums of prohibited profit. Muslims must inform the authorities of

any person involved in this so that they may be punished since this is from among the Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and therefore must be repudiated. Moreover, Muslims must urge one another to what is right, enjoin what is good and forbid what is evil, and advise others.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 21661

Q: I own a number of retail stores and supermarkets in Makkah, Jeddah, and Madinah where I sell food and other consumables.

From time to time, certain distributors of foodstuff and other consumables offer me fake commodities that are close to the originals in terms of outward appearance and trademark and which the consumers cannot distinguish from the original.

Some brothers, may Allah reward them with the best, advised me not to do sell these products because it is cheating the consumer. Furthermore, it harms the traders and shopkeepers who trade in the original commodities.

Your Eminence Shaykh, is it permissible to sell and trade in these fake commodities? Does distributing these fake commodities to the retail stores that sell and trade in them contradict the Shari`ah (Islamic law) of Allah (Glorified and Exalted be He)?

Please advise us, may Allah safeguard you.

A: It is not permissible to sell the fake commodities claiming that they are original. Also, it is not permissible

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to trade in or distribute them to retail stores because this involves cheating and lying to Muslims. The Messenger of Allah (peace be upon him) was reported to have prohibited cheating in his saying: [\(Whoever cheats us is not one of us.\)](#) It also involves collusion in sin and aggression and devouring people's money unjustly. Allah (Exalted be He) says: [\(but do not help one another in sin and transgression.\)](#) And: [\(And eat up not one another's property unjustly \(in any illegal way e.g. stealing, robbing, deceiving, etc.\)\)](#) Moreover, this involves harming those who sell the original commodities and competing with them without the right to do so. Therefore, it is Haram (prohibited) to sell these forged commodities without informing the buyer of this fact; to do so would remove the blessing inherent in the transaction. The Prophet (peace be upon him) was reported to have said: [\(Both the buyer and the seller have the option \(of canceling the contract\) as long as they have not separated; then if they both speak the truth and make everything manifest, their transaction shall be blessed; and if they conceal and tell lies, the blessing of their transaction shall be obliterated.\)](#) (Related by Al-Bukhari in his Sahih on the authority of Hakim ibn Hizam (may Allah be pleased with him) who said that the Prophet (peace be upon him) said: [\(A Muslim is a brother of his Muslim brother and it is unlawful for a Muslim \(the seller\) if there is a defect in the goods sold, not to point out or show it to his \(Muslim\) brother \(the purchaser\).\)](#) (Related by Imam Ahmad and Ibn Majah on the authority of `Uqabah ibn `Amir [may Allah be pleased with him]). Al-Bukhari related the same (with slight variation) in a Hadith Mawquf (words or deeds narrated from a Companion of the Prophet that are not attributed to the Prophet).

May Allah grant us success. May peace and blessings upon our Prophet Muhammad, his family and Companions.



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Fatwa no. 20684

Q: I bought a piece of land and wanted to buy an adjacent plot to expand the area. Since I was unable to pay cash, I asked a company to buy it for me and then sell it to me in installments. The company did in fact buy it after we settled on the sale price to be paid in installments and the maturity period. Now, after the company came into possession of the plot of land, I wish to ask Your Eminence about the ruling on buying this plot of land in installments and whether this transaction involves Riba (usury) or anything Haram (unlawful)?

A: If the company purchased the above mentioned plot of land and acquired full possession of it, it is permissible for you to buy it from them and this does not involve any prohibition. However, it is impermissible for this company to sell the plot of land before it purchases and acquires possession of it, in compliance with the command of the Prophet (peace be upon him) who said: [\(Do not sell what you do not have.\)](#) Therefore, it is impermissible for you to enter into a contract with the company before it completely owns the plot of land and has it under possession.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. (20812)

Q2: A man deposited a sum of money with a merchant. This man sells bags of rice on installments. When someone approaches him to buy bags of rice on installments, he agrees on a

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price and sends him to the merchant to receive the merchandise. Is it permissible to sell bags of rice on installments; if someone who wants to buy bags of rice on installments, one agrees upon the price and purchases for him what he wishes. Is this permissible?

Q2: It is impermissible to sell rice or any other merchandise except after coming completely into its possession due to the words of the Prophet (peace be upon him) who said: [\(Do not sell what you do not possess.\)](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. (21241)

Q: A merchant deals with a governmental company; this company requests that he buys materials it needs as well as others in the following manner:

The company gives this merchant a list of what it needs who sets certain prices either due to his prior knowledge of the prices or because he asks about market prices and adds his profit. He then returns the list to the company with the final quotes, i.e. the price of the merchandise in addition to his profit. The company signs and approves the papers after presenting them to the financial surveillance office

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for approval. The company returns the list to the merchant who then buys the items it needs and submits the bills of sale along with the merchandise to the company. The company then transfers the money to his bank account. The company does not deal in any other way.

The question is: What is the ruling on this transaction? What is the ruling on the profits that the merchant receives from these transactions? Please take into account that he is ignorant of the ruling. Is there anything that the merchant must do?

A: It is impermissible for the merchant to sell what he does not have or own because the Prophet (peace be upon him) forbade this. [Hakim Ibn Hizam, may Allah be pleased with him, said: I approached the Prophet \(peace be upon him\) and said: "People sometimes come up to me and ask to buy what I do not have. I go and buy what he needs from the market and sell it to him." The Prophet \(peace be upon him\) replied, "Do not sell what you do not own."](#) Related by Abu Dawud, Al-Tirmidhy and Al-Nasa'y.

As for the profits made by the merchant from these transactions while he was ignorant of the ruling, there is nothing upon him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. (21095)

Q4: Some people enter into agreements with companies to buy land and then proceed to sell it once again. Please take into account that the sale is not finalized except after the company receives a down payment. What is the ruling on this?

A4: It is impermissible to sell a plot of land or any other object except if it is in one's possession at the time of the sale. The Prophet (peace be upon him) said: [\(Do not sell what you do not possess.\)](#)

The down payment is evidence to the finalization of the sale, and therefore it is impermissible in this case.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. (21295)

Q: I am a merchant and sell cars on monthly installments. This matter has begun to trouble me due to the Fatwas I hear and read about it.

First: The manner I follow when buying a car that I intend to sell on monthly installments is as follows: I first examine the car before buying it and then pay its price which is approximately 35, 000 and receive a bill of sale listing its make and model while it is still at the dealership. There is nothing to

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prove my ownership except for this document. I buy the cars for the profit I make from the installments.

Second: The method of selling the cars: The person wishing to buy a car negotiates with me after which we reach an agreement on the price which is approximately 50, 000 Saudi riyals. The monthly installment is approximately 1, 500 SR for a specified number of months and total price. Please take into account that I sell some of the cars after receiving a down payment while I sell others without any down payment, according to the agreement between me and the buyer. Moreover, I am aware that the buyer is not in need of the car itself, but of its price since he will sell it to another buyer for cash, but for a lesser price than its price in installments due to his financial need. I am not involved in this second transaction.

I request that Your Eminence clarify whether or not this transaction is correct. If not, what is the ruling on the above manner of buying and selling?

Please tell me the ruling, may Allah have mercy upon you!

A: If you buy a car or any other object, it is impermissible for to sell it until you receive its price in full and remove it from the seller's place to yours. This is because the Prophet (peace be upon him)

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forbade selling items on the spot before taking them to their places. As for the fact that the buyer purchases the car from you when he is not in need of it but wants to sell it due to his financial need, this has nothing to do with you and there is nothing upon you provided you do not buy it from him. This transaction is called Tawarruq sale (selling by installments, then the purchaser sells the product to a third party for cash) and it is permissible according to the Jumhur (dominant majority of scholars).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



Fatwa no. (21665)

Q: I bought a car nine months ago for 53,000 riyals on an installment plan of 1,073 riyals per month. However, I wanted to buy a better car from the same company that sold me the first one. The company's officials told me that they, in such a case, would rescind the first contract and take back the older car considering the nine installments I have so far paid as the car rent. As for the new car, a new contract will be signed and a fresh installment plan will begin. Is the permissibility of doing so subject to any doubt? May Allah reward you with the best for benefiting Muslims!

A: The case as mentioned in the question is an example of Iqalah, which means rescission of the contract voluntarily by the contracting parties, the seller taking back the car and the buyer taking back the price.

However, it is invalid to change the sale contract into a rental contract after paying a number of installments.

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The correct procedure is to price the car and sell it either to the seller, who has already received a portion of its price, or anyone else and then buy the new car you like.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Riba and Exchange

The first question of Fatwa no. (20756)

Q 1: A man bought a car for 30,000 riyals and paid 25,000 up front leaving a balance of 5,000 riyals due after a month. He then sold the car for 35,000 on credit to be paid after one year. Unable to pay the deferred payment when due, i.e. after one month, he asked another man to pay the 5,000 riyals on his behalf in return for one-sixth of the profit gained by selling the car. Is it permissible to do so? Please, bear in mind that the latter expected a guaranteed profit and sold his share of the car without having bought it. What is the ruling on such a transaction?

A: The transaction as described in the question is a Riba (usury/interest)-bearing transaction and is thus unlawful. In fact, it is clear that the man who is to pay the deferred payment on your behalf expects to be repaid more than what he paid as he knows how much one-sixth of the profit equals. Moreover, your profitability in selling the car you bought on credit is valid. Nevertheless, it is impermissible to pay back the man who lent you 5,000 riyals a larger amount of money and it is also impermissible for the lender to accept this profit. Rather, he should refrain from earning money through a usurious transaction knowing that if he gives up something (unlawful) for the Sake of Allah, He will replace it with something (even) better.

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Fatwa no. (21566)

Q: I submit to Your Eminence a request for a Fatwa on letters of credit as a standard banking practice. A letter of credit is a contract between a Saudi bank and a Saudi business (importer). The Saudi bank notifies a foreign bank that payment is available and they can ship the merchandise the Saudi business has ordered from a foreign business (exporter) with the full assurance of receiving payment. The Saudi bank, by doing so, approves a standard loan underwriting process with a deposit of 25%, 50% or 100% of the face value of the letter of credit, in return for receiving typically between 0.25% and 1% of the face value of the letter of credit plus fees such as mailing costs. Later on, the Saudi business is to repay on an agreed upon defined date as an interest-free loan. If the Saudi business defaults, the Saudi bank will have to pay to the foreign bank the due payment. Please, bear in mind that the letter of credit guarantees the rights of both parties (such as date of delivery and meeting qualifications... etc). Moreover, some foreign businesses (exporters) stipulate opening a letter of credit in their interest or that the full amount be remitted, which does not safeguard the rights of the Saudi business

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in case the full amount or part thereof is remitted to the exporter.

The question is: Is it permissible for me to open a letter of credit bearing in mind that I am to pay on the set date and thus do not incur any interest? Give me Fatwa, may Allah reward you with the best!

A: The letter of credit stands for loan underwriting. In fact, the basic ruling on loan underwriting is that it is permissible, unless accompanied by something unlawful according to Shari`ah (Islamic law). As a matter of fact, a letter of credit is usually accompanied by an infringement to Shari`ah, such as usurious transactions, receiving a commission in return for underwriting, implication of an invalid contract such as an insurance contract and selling something that is not owned and the like. Accordingly, it is impermissible to deal in transactions based on a letter of credit unless it entails no infringement of the Purified Shar` (Law).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. (21788)

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets. To proceed: The Permanent Committee for Scholarly Research and Ifta' reviewed the letter reached the Grand Mufty from His Eminence the General Director of Awareness and Guidance at the General Presidency of the Commission on the Promotion of Virtue and Prevention of Vice, that is assigned and transferred to the Committee from the Secretariat General of the Council of Senior Scholars, numbered

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2997, dated 15/6/1421 A.H., asking His Eminence the following question:

You can find attached to this letter some enclosures for advertisement and propaganda concerning personal loans issued from some banks in The Kingdom of Saudi Arabia. Many Muslims are involved in such loans. Thus, I hope that you submit these enclosures to the Grand Mufty to know the legal ruling on such transactions, taking into consideration that many banks seek promptly to bring them before the people by distributing them in their sites at times and by correspondences at other times.

After the Committee examined the Fatwa request, it replied that taking out bank loans is prohibited, because it is Riba (usury/interest). If this is the case, then circulating and promoting them are also prohibited, as they help in sin and transgression. Allah (Exalted be He) says: [\(Help you one another in Al-Birr and At-Taqwâ \(virtue, righteousness and piety\); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.\)](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. (21503)

Q: We inform you that we deal with banks abroad using Riba (usury/interest) in their transactions. The method of transaction is that they pay interest to you after depositing a sum of money; and at the time of withdrawal, it deducts from 1% to 1.5% of the deposited sum. Is the amount deducted at the time of withdrawing the sum interest?

A: What is mentioned is prohibited Riba according to the Book (the Qur`an), the Sunnah (action following the example of the Prophet) and the Ijma` (consensus of scholars); either the bank or the owner of the account is the donor of the extra money. Thus, you should leave transactions that are executed in this usurious way.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. (21406)

Q: There are many investment funds in the local bank, saying that they apply the Islamic Shai`ah (Islamic law) throughout Murabahah trade (trade with an agreed profit margin), as they purchase and trade in non-prohibited commodities such as minerals, vegetable oils, and cars. Many companies and international foundations trading in non-prohibited commodities, as mentioned before, contribute to the capital of the fund.

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What is the ruling on participating in these funds, taking into consideration that they take 10 % of the profits in return for their fees, even though they do not guarantee the profit?

A: Invest your money legally in methods other than banks, because the transactions of the banks are based on Riba (usury/interest). Thus, they are not truthful in saying that they invest their money legally, because what counts is what they do in most of their transactions. Thus, you should not trust them. Moreover, dealing with usurious banks implies encouraging and helping them to continue in their prohibited transactions. This is included in the prevention mentioned in what Allah (Exalted be He) says: [\(but do not help one another in sin and transgression. And fear Allāh. Verily, Allāh is Severe in punishment.\)](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 21194

Q: I hope you provide us with a Fatwa concerning the system called "Bentagono", and which is created by an Italian company. This system is spreading rapidly

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due to the easiness of the Internet and email. I hope you will inform us whether this system is Halal (lawful) or Haram (prohibited), as there are many people who earned thousands of dollars from it, and do not want to dispose of it or even know the legal opinion regarding it.

There is a simplified explanation of the "Bentagono System": There are certificates for some persons, each of which has 7 names for different persons from a country or various countries. They are arranged from the first to the seventh; the one who attains the seventh rank owns the certificate. The name and address of the person who attains the first name are mentioned. If a person - such as me- wants to participate, he should perform three steps as follows:

- 1- I should buy this certificate from anyone who attains, of course, the seventh rank in return for 40 USD.
- 2- I should transfer 40 USD as a bank transfer to the person, who attains the first rank in this certificate.
- 3- I should transfer 40 USD as a bank transfer to the Italian company, supervising this system along with a copy of the bank transfer to the person attaining the first rank in the certificate, as well as

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a copy of the certificate I bought from the company in Italy.

Thus, it means that I spent 120 USD. Upon completing the previous three steps, the company sends three new certificates, in which my name attains the seventh rank. Also, the one from whom I bought the certificate attains the sixth rank, while each of the other names moves to a higher rank. The person at the top earns the 40 USD I sent to him and comes out of this plan.

Then, I sell these three certificates to three persons in return for 40 USD for each one, i.e., I earn 120 USD, which I spent previously. Thus, I have not lost anything. Each one of these three persons does what I did. When each of them owns three certificates, my name attains the sixth rank in 9 certificates and the first in certificate no. 2187, after 6 levels or at least a great number of certificates are sold from one person to another. Thus, every person buys a certificate, in which my name attains the first rank, and sends 40 USD to my bank account or

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my mail address. Thus, my balance reaches 87.480 USD. You should note that the person should sell the certificates in a period that does not exceed 90 days, otherwise the company withdraws this certificate, and even gives a gift to the person who sells his certificates in less than 30 days to guarantee the continuity and marketing of this system. This means that regardless of the long period, the buyer will attain the first rank.

Attached are a copy of this certificate, the advertisement of the company in which it explains the Bentagono system and a copy of the certificate sent to an Egyptian friend of mine, who has attained the first rank as well as many others from Egypt, Saudi Arabia and other countries who sent him bank transfers. This system has spread all over the world and the balance of my friend has reached more than 30,000 USD, and he still receives bank transfers.

After this summarized explanation of the system, I hope that you will give us an official legal opinion concerning this system, as thousands of youth, who gained money from this system, are waiting for it. May Allah reward you with the best for us and Islam!

A: This transaction is Haram (prohibited), because it includes Riba Al-Nasi'ah (usury of delay, conditional excess for delay of payment) and Riba Al-Fadl (usury of excess, selling an item for another of the same type, on the spot, but in excess). Selling money for absent money while selling the mentioned certificates may be regarded as Riba Nasi`ah.

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When the buyer pays money to gain more money, it can be regarded as Riba Fadl. Both kinds of Riba are prohibited in the Qur`an and Sunnah (acts, sayings and approvals of the Prophet). The Muslim should fear Allah (Exalted be He), and avoid malicious gains and prohibited transactions.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 21214

Q: We have a fuel contract for the cars of one of the companies with which we have such agreements. The cars of this company come from Riyadh to Tabuk, passing by our station located in Ha'il. An amount of petrol usually remains in the container from which cars are fueled. The driver asks for payment of a sum of money in cash in return for the remaining amount in order to be able to get fuel from the city of Tayma' in addition to paying the road fees. Since the price of oil is 0.37 riyal per liter (r/l), is it permissible for us in this case to price the amount for which they want to compensate us at a less price than that of the contract; which is 0.37 r/l for instance 0.25 r/l in return for payment on credit. The contracting party and the drivers all agree on this.

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They insist on this and do it in this way throughout the roads of the Kingdom (of Saudi Arabia) which they use in their journeys. For example:

- A tank truck is registered to have an amount of fuel as follows:

5000 liters of diesel, from which only 3000 liters have been taken according to the capacity of the vehicle's tank. Then the 3000×0.37 r/l will be counted according to the contract and the registered amount of 2000 liters in the tank remains.

The question is: Is it right and permissible to count the remaining amount of 2000 liters multiplied by the price of 0.25 r/l? For instance: $2000 \text{ liters} \times 0.25 \text{ riyals} = 500 \text{ riyals}$, to be given to the driver or the person in charge of the car in return for facilitating the task of the driver with regard to the remaining distance of the journey to Tabuk. Note that there is no other contractor of the remaining distance from Ha'il to Tabuk, and that the causes of the price difference from 0.37 to 0.25 r/l are attributed to the fact that we pay 0.25 r/l directly to the driver and that obtainment of money from the owner of these cars will be done on credit, including fees of postage, accountance and fines of delay stipulated in the rules applicable in the owner's company. We hope Your Eminence will reply.

A: It is not permissible to pay the driver or the contracting party 0.25 r/l on spot instead of the price agreed upon, which is 0.37 r/l

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on credit, because this combines Riba Al-Fadl (usury of excess, selling an item for another of the same type, on the spot, but in excess) and Riba Al-Nasi'ah (usury of delay, conditional excess for delay of payment).

May Allah grant us success. May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions.



The first question of Fatwa no. 21264

Q 1: What is the Islamic legal opinion about non-Islamic commercial banks that give loans with interest, and also give interest on the funds deposited with them, noting that they have Fatwas issued by some scholars stating that there is no problem with this?

A 1: Interest imposed upon loans, whether by banks or any other associations is considered Riba (usury/interest) that is Haram (prohibited) by Ijma` (consensus of scholars). No Fatwa (legal opinion issued by qualified Muslim scholar) can be considered valid in this respect, because it is contradictory to evidence from the Qur'an, the Sunnah (whatever is reported from the Prophet) and the Ijma`.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. (20292)

Q: I live off of my mother's pension which she receives from France

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where my father used to work. We exchange the currency as follows: We commission a person who gives us the money in Algeria in Dinars and then goes to a bank in France where he gets francs and vice versa in France where he takes francs from the bank also as our agent and when he returns to Algeria, he gives us dinars. The exchange rate is one franc to fourteen Algerian dinars. I asked some brothers here who said that this is Riba Al-Nasi`ah (usury of delay, conditional excess for delay of payment). Our house was built from this money and we spend from it on our food and drink and everything else. My tuition fees, books and clothes are likewise from it. I also used to give Sadaqah (voluntary charity) and observe voluntary Sawm (Fast), but when I learnt that this money is Riba, I stopped because Allah does not accept any act except that which is good. I have lost hope because whenever I think about this, I find that everything in my life is from a Haram (prohibited) source and think that how can Allah (Glorified and Exalted be He) accept acts of worship from me when my food is Haram, my drink is Haram and my home is Haram. My enthusiasm for my studies has waned and I maintain that the certificate I will receive is from Haram sources. What am I to do?

A: If your agent gives you Algerian dinars before he travels to France by way of a loan and then after he takes your father's pension from the bank in French francs, and gives you the money according to the exchange rate of dinars and francs in Algeria and does not stipulate an increase in price, then there is no harm in this. This is because [of the narration of Ibn 'Umar, may Allah be pleased with him and his father, who said: O Messenger of Allah! I](#)

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[sell for Dinars \(old Arab coin that equals 2.975 grams of gold\) but receive the price in Dirhams \(a dirham of silver equals 2.975 grams of silver\) and I sell for Dirhams but receive the price in Dinars. The Prophet \(peace be upon him\) said: There is no harm provided that when you take the price, it corresponds to the day's market price and there are no outstanding accounts between the both of you.\)](#)

However, if this man gives you the Dinars before he travels by way of exchanging French currency which he will receive after he travels, this is impermissible because he will then be paid in the same sitting as the contract. What you have previously done with regards to contravening the Shari`ah (Islamic law), you are not blameworthy for it and it does not factor into the validity of your Prayers or any other act of worship due to the words of Allah (Glorified and Exalted be He): [\(So whosoever receives an admonition from his Lord and stops eating Ribâ \(usury\) shall not be punished for the past; his case is for Allâh \(to judge\)\)](#)

It is a duty upon a Muslim to offer Tawbah (repentance to Allah) to Allah for being negligent and to think well of Allah since sincere Tawbah is sufficient to wipe away the sins of those who sincerely direct their acts of worship to Allah alone.



Fatwa no. (20468)

Q: This incident occurred when I went to buy gold. When I sold used gold

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to a gold shop, its value was estimated. When I was buying gold I requested that the price of my used gold be deducted from the price of my purchase and that I pay the remaining sum. During my discourse, a fellow standing next to me told me this is Riba (usury) and that I should take the money from my sale and then give the price of my purchase by adding the difference. From this, I concluded that there is a form of Riba that I, as well as others, are not aware of. I hope that Your Eminence would clarify this matter since the only form of Riba known to many people is taking a loan and returning it with an increase in price (the value of the original loan + an additional sum).

A: You may sell the used gold which you want to exchange for new and receive its price on the spot and then make your purchase from the same store or another and pay the price on the spot such that you do not part while there are any outstanding accounts between the both of you.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. (20790)

Q2: Is it permissible to buy gold with money that is minted in all countries on installments like other items or is it necessary to pay on the spot without deferring payment? What is the evidence for this, whatever the ruling is? People buy their jewelry from shops on installments

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without there being an exchange of the purchased item for its price.

A2: It is impermissible to sell gold for money even though it is not of the same nature except if you pay on the spot. This is due to the words of the Prophet (peace be upon him) on the things which include Riba (usury) where he said: [\(If these classes differ, sell as you wish if payment is made hand to hand.\)](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Savings Systems

Fatwa no. (21201)

Q: Our respected Shaykh! There is no doubt that Your Eminence is aware that some companies such as Sabek and Aramco in Saudi Arabia offer savings system which may be the same as or different from other companies in certain points. However, the Saudi Company for Iron and Steel where we work at the industrial city of Al-Jubayl, offer savings system for which the Permanent Committee for Research and Ifta' presided by His Eminence Shaykh `Abdul-`Aziz ibn `Abdullah ibn Baz, may Allah have mercy on him, issued a Fatwa maintaining its impermissibility. However, the company later issued a new savings system on 11/6/1420 A.H. Attached is a description of this system. This new system has left us, the employees, to wonder about its permissibility, the terms of which have been modified by the company. We request that you study it and issue a fatwa on it. May Allah reward you!

A: It is impermissible to participate in the above mentioned savings system because it includes unlawful Riba (usury) in the form of interest based loans as is evident from provision no. 6/b.

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It is obligatory to refrain from this type of transaction and to obey Allah (Exalted be He) and His Messenger (peace be upon him).

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 21244

Q: Post offices (in Arab countries) offer a saving system known as savings accounts and it is as follows: A person deposits a sum of money, whatever the amount, in postal savings and receives a quarterly interest for that amount. This interest is guaranteed at a fixed rate of 10 %, taking into account that the post office does not give out loans, whether interest-based or not.

A draw is held every three months and the winner receives 10,000 SR regardless of the amount deposited in one's account.

My question is: Is it permissible to open a postal savings account? And if I win the draw, is it permissible for me to take the prize?

A: It is impermissible to open a postal savings account as described in the question. This is because it is from among the the forms of Riba (usury) prohibited by the Quran, Sunnah (acts, sayings or approvals of the Prophet) and the Ijma` (consensus of scholars). Any prizes based on these accounts or others are likewise prohibited because what is based on something prohibited is itself prohibited.

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May Allah grant us success and may Allah's Peace and Blessings be upon our Prophet, his family and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 21360

Q: I request the legal opinion of your Eminence (may Allah safeguard you) on the savings systems offered by the National Cooperative Insurance Company in Riyadh, so that you guide me and other Muslim youth. Attached are the complete details of this system. Please accept my sincere appreciation.

A: After the Committee for Inquiry and Fatwa examined this saving system, it maintained the impermissibility of depositing money in the mentioned manner because it involves Riba (usury) that is prohibited by both the Quran and Sunnah (acts, sayings or approvals of the Prophet). This is due to the amount added to the original sum by the company, which is considered a usurious increase, according to what is stated in Article no. 10 of this savings system and in provision no. 7 of the executive regulations. Moreover, this system includes a Fasid (Corrupt) condition which is the company's guarantee of the principal capital of each member which they invested as stated in provision no. 5/9 of the executive

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regulations.

This is because the investor bears any losses in this Mudarabah (speculation)

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while partnership is only in the profits.

May Allah grant us success and may Allah's Peace and Blessings be upon our Prophet, his family and Companions!

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Fatwa no. 20957

Q: We live in Austria where the government allows us to borrow sums of money to assist start-up companies. We collect the money from a bank that charges us 1 % for postal, telephone, fax and other services. This sum which the bank charges us has nothing to do with the government loan. For instance, if we receive \$ 1000 which we will pay back in the same amount in addition to 1 % for postal, fax and telephone services and so forth and which

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the bank will take in return for these services.

The question is: Is this additional amount which the bank will take considered Riba (usury)? May Allah reward you with the best!

A: This percentage which the bank will take is Riba because it is, in fact, a return of the original loan along with a known increase. This involves both Riba Al-Fadl (usury of excess, selling an item for another of the same type, on the spot, but in excess) and Riba Al-Nasi'ah (usury of delay, conditional excess for delay of payment), both of which are prohibited and thus you must avoid any transactions involving them.

May Allah grant us success and may Allah's Peace and Blessings be upon our Prophet, his family and Companions!

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The first question of Fatwa no. 20420

Q1: I am enlisted in the National Guards of the Armed Forces and I receive my salary via al-Rajhi Banking Corporation. Is it permissible for me to transfer my salary to one of the other banks which give interest-based loans. This is because I when I take a certain sum as a loan from one of these banks, 100, 000 SR for instance, the bank gives me this sum on condition that I transfer my salary to this bank and it then deducts a monthly sum from my salary until the loan is paid off. However, the total sum which I will return to the bank is not 100,000SR, but

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an interest is added to it, i.e. it becomes 110,000 SR.

Is this transaction permissible? Please give me a Fatwa, may Allah safeguard you and guide you to that which is good. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: It is obvious that this transaction among the forms of Riba (usury) which are prohibited by the Quran, Sunnah (acts, sayings or approvals of the Prophet) and Ijma` (consensus of scholars) and therefore it is impermissible to deal in it. You must not get involved in any dealings involving Riba and you must also be cautious of what Allah has prohibited out of obedience to Allah and His Messenger (peace be upon him).

May Allah grant us success and may Allah's Peace and Blessings be upon our Prophet, his family and Companions!

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Fatwa no. 20837

Q: What is the ruling on that banks that take a commission of 1.99-2.99 % in return for cashing an employee's salary?

A: This is not permissible and is considered Riba (usury/interest), because it is selling a sum of money for a larger sum of money. Therefore, it is obligatory to abandon these prohibited transactions to avoid sinning and to safeguard one's earnings from being Haram (prohibited).

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

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The first question of Fatwa no. 20903

Q1: I entered into a partnership with another man to buy a taxi. After a year, I learned that it was impermissible for me to have entered into partnership with this man because he took out an interest-based loan from a bank to complete the price of the car. I wanted to withdraw from the partnership and we put the car up for sale. When a buyer came along and learned of this, he decreased its price by employing Najsh (an illegal transaction in which the buyer is ensnared by artificial outbidding of a fake buyer) to the extent that he greatly decreased its price which was 8,000 LE. Meanwhile, my partner asked for one or two months respite during which he can either sell the car without any losses or finds another partner.

My question is: Is my share in the profits which the car accrued during this period Halal (lawful) or Haram (prohibited)?

A: It is Halal because it is the profit accrued through your share in the car. But you must withdraw from this partnership which accrues Haram earnings.

May Allah grant us success and may Allah's Peace and Blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 20584

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets.

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The Permanent Committee for Scholarly Research and Ifta' has examined the fatwa request submitted to His Eminence, the Grand Mufti by His Excellence Shaykh Salah ibn Muhammad Al-Budair, the judge in the Greater Shari'a Court of Dammam, no. 4705, dated 12/8/1419 A.H. Attached is the fatwa request that is submitted by some person and that is referred to the Committee by the Secretariat General of the Council of Senior Scholars, no. 5186, dated 18/8/1419 A.H., which reads:

Allah (Exalted be He) stated: ﴿O you who believe! Be afraid of Allâh and give up what remains (due to you) from Ribâ (usury) (from now onward), if you are (really) believers.﴾ There is also a Hadith related by Muslim that reads: ﴿Avoid the Seven Destructive Sins.﴾ The Hadith mentions consuming Riba (usury) as one of these sins. There is also a Hadith related by Abu Dawud stating: ﴿Allah has cursed the consumer of Riba, its payer, one who records it, and the two witnesses to it.﴾ .

The question is: I am an official in the Department of Personnel Administration in a public sector. Salaries of employees in this sector are sent to a checking account in a national bank. We were given orders by higher authorities that if an employee in the administration applies to this bank for a personal loan,

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the Personnel Administration (responsible for paying out salaries) hands the beneficiary (the borrower) a letter signed by the Personnel manager addressed to the bank (lender) to the effect that the administration has no objection in this regard pursuant to the agreement held with the bank. Thus, the administration transfers the beneficiary's salary to the bank so as to deduct the loan installments during the period designated for repayment. It is no secret that all loans given by such banks are interest-bearing loans. We ask Allah the Most High, the Exalted to guard you and us against committing sins. Our question is: Are we as sinful as them for signing the letters? Is doing so considered of those who record Riba accursed in the Hadith quoted above? Please, be informed that I, as an official, advise everyone not to do so as it is prohibited, but it is all in vain. I hope that Your Eminence will answer my question.

Having examined the fatwa request, the Committee gave the answer that doing so is impermissible as it entails a usurious transaction and involve cooperation to indulgence in it. Undoubtedly, Allah has prohibited all types of Riba and seriously warned those who deal in it. Riba includes interest-bearing loans, whether borrowed from a bank or otherwise. Furthermore, the Prophet (peace be upon him) cursed the consumer of Riba, its payer, one who records it, and the two witnesses to it. In a broader sense, the Prophet (peace be upon him) cursed those who deal in Riba as well as those who serve as helping factors therein. Allah (Exalted be He) says:

(but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.) Therefore, it is obligatory on all of you to beware of committing acts forbidden by Allah, advise each other (against it), and notify senior officials about those who do not accept the advice and who continue dealing in usurious transactions, so that they may be deterred.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20593

Q: I sold some merchandise to a merchant on 120-day credit plan in which the bank guarantees repayment on the date of maturity. Before the date of maturity, a debt I owed to others became payable and I did not have enough money to pay it off. I became so confused as my creditors urgently demanded their dues. Therefore, I asked the bank to pay me the debt of the abovementioned merchant it guaranteed in advance. However, the bank insisted on paying me on the date of maturity or that it deducts 2 % for each month it pays in advance.

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I have no other way out. Is it permissible to arrange that the bank pays me provided that it deducts a certain percentage for each month in advance? Give us a Fatwa, may Allah reward you!

A: It is impermissible to do so as it entails an obvious Riba (usury). This is because the bank in this case will get back the entire amount it guaranteed from the person indebted to you, which is more than what it gives you. In fact, doing so involves both Riba Al-Fadl (usury of excess, selling an item for another of the same type, on the spot, but in excess) and Riba Al-Nasi'ah (usury of delay, conditional excess for delay of payment). Therefore, it is impermissible because Allah prohibited Riba and seriously threatened those who indulge in it of a grave punishment. Moreover, the Prophet (peace be upon him) cursed the acceptor of Riba, its payer, the one who records it and the two who witness it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 21762

Q: What is the ruling on the following text of the contract:

"I confirm my indebtedness to the Saudi Credit and Saving Bank of the social loan valued I pledge to pay the sum in equal installments in the amount of as of, taking into consideration that I am committed to pay 10 KD as a penalty for late payment, in case I delay payment of one of the installments. I received a warning by a process server. Also, I am committed to pay 20 MD if the warning is repeated. Moreover,

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loan balance and penalties will be due if I delay payment of three successive monthly installments or breach the lending conditions according to the regulations of the bank."

The question is: What is the ruling on the mentioned contract? What is the ruling on the one who is involved in it before knowing the ruling, and how can he be discharged? May Allah safeguard you.

A: Stipulating the payment of an extra money to the loan is regarded as absolute Riba (usury), according to the Prophet (peace be upon him), who said: [Every loan followed by profit is Riba](#). Scholars have unanimously agreed to this. If the debtor pays the amount late this does not mean he should pay extra money.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family and Companions.

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Fatwa no. 20666

Q: Muhammad bought a car for 10,000 pounds. He paid 8000 pounds and promised to pay the remaining sum (2000 pounds) after thirty days. Then, he sold the car for a price higher than the purchase price on condition that the money will be delivered to him a year later. When the thirty days elapsed, he had no money to pay the two thousand pounds. Therefore, he asked Khalid to lend him two thousand pounds and promised to give him a share of the profit of the car which he sold.

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Is that Islamically lawful or does it fall under the category of Riba (interest)?

A: The transaction referred to above is unlawful because it falls under the category of a loan which is conducive to profit, knowing that such is Riba. The person who will lend you this money will receive it along with an interest rate, which is Haram (prohibited).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20604

Q: We work at the governmental institution of social solidarity. This institution grants financial loans to its employees provided that the loan is used in building a house or buying a piece of land to be used for establishing a building thereon. The institution grants huge loans for which it charges interest rates. It classifies this transaction as lawful Murabahah sale (sale with an agreed profit margin). I hope that Your Eminence will kindly clarify the Islamic ruling regarding these loans.

A: If the institution receives profits for the loans which it grants to its employees or others, these loans will be considered as prohibited. This is because any loan which is conducive to profit is considered Riba (usury), even though people may give it another name.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 21286

Q: People have become accustomed to buying things from banks on installment plans in return for an interest that is added to the original price. It is to be noted that the bank does not possess the purchased commodity, like a car or a building. The process takes place by the buyers asking the bank to buy commodities for them from their rightful owners. At that point, the bank pays the prices of the commodities in cash and delivers them to the buyers, who pay the price on an installment plan. A contract of sale is signed between the bank and the buyer. It is only after the buyers sign their acceptance to meet the required conditions that the bank delivers the commodities to them.

The question is: Is this type of sale lawful? As far as we know, it is unlawful for a person to sell something which they do not possess, which is not the case with the issue under discussion. The bank does not possess the car or the building; rather, it purchases them for the buyers upon their request to buy it. Those who deem such type of sale permissible argue that the purchases are not binding on the buyers in case they decline to conclude them. However, they are aware of the fact that the buyers really intend to buy them, otherwise they would not have bought them.

The second question is: The bank makes a provision that if the buyer declines to buy the commodity, they will be obligated to pay for the damage which the bank suffers as a result of his decline.

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Is that provision permissible? The bank claims to have a Fatwa (legal opinion issued by a qualified Muslim scholar) supporting the lawfulness of similar transactions. Is that Fatwa considered valid or is it an act of fraud? This type of transaction falls under the category of exchanging cash for cash with an additional interest. The commodity, whether it is a car or a building, is used as a deceptive means to legitimize Riba (interest). May Allah reward you for issuing your Fatwa in this regard. Such transactions are spreading like wildfire.

A: The transaction mentioned above is unlawful because it falls under the category of taking loans on the condition of adding an interest to them upon repay. This form of transaction involves the element of deceit that leads to Riba, which has been declared prohibited by the Qur'an, the Sunnah (whatever reported from the Prophet) and Ijma` (consensus of scholars). Moreover, the bank sells the commodity before it comes into its possession, which is also prohibited. The Messenger (peace be upon him) said: **(Do not sell what you do not possess)** Accordingly, these transactions must not be relinquished in obedience to Allah (Exalted be He) and His Messenger (peace be upon him).

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.



Fatwa no. 20838

Q: There is a bank that buys me everything I ask for, furniture, a plot of land, a car, etc., on the condition that I be an employee and that I transfer my salary to the bank for (5) five years as a guarantee for its money. For example, I go to the bank and say: 'I want to buy a car.' It says: 'Go

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to the company or car exhibition where the car you wish to buy is sold, and bring an official document stating the value of the car from the exhibition or the company.' When I do this, the bank gives me a check of the said value in the name of that company or exhibition, together with a paper with the statement: 'Give the car to the bearer of this check.'

If the price of the car, for example, is (100,000 Riyals) one hundred thousand Riyals, the bank adds 7 % per year for (5) five years in return for the sale being on credit. Accordingly, the value of the car as written in the official documents preserved by the bank becomes 135,000 (one hundred thirty five thousand) Riyals. Another example is, if I want to buy a plot of land, the bank requires me to bring a document from the real estate office indicating the value of the plot; then it pays me a check of the said sum plus 7 % interest for selling it to me on credit for five years. So, if the price of the land is one hundred thousand Riyals, I will owe the bank 135,000 (one hundred thirty five thousand) Riyals. Is this sale a type of Salam sale (sale with advance payment), as the bank guarantees its right in advance for five years, because I am an employee and it has taken documents and guarantees that my salary will be automatically transferred to it, so that it discounts the installment due to it from the salary and leaves the balance for me? Is this sale lawful from the viewpoint of the Shari`ah or not?

A: It is not lawful to carry out the dealing mentioned above, because it is - in fact - a loan

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with conditioned interest to be paid when paying off the loan. The scenario mentioned is no more than a trick. So, it is a usurious dealing that is prohibited according to Allah's Book, the Sunnah, and Ijma` (consensus of scholars). In addition, the bank thus sells the said car or plot of land before it possesses them, while Allah's Messenger (peace be upon him) said: [\(Do not sell what you do not possess.\)](#) Accordingly, you have to give up this deal out of obedience to Allah and His Messenger (peace be upon him). [Allah says:] [\(And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out \(from every difficulty\).\)](#) [\(And He will provide him from \(sources\) he never could imagine.\)](#) .

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



The first question of Fatwa no. 20872

Q 1: A man bought a car from another man as a cash sale, but the buyer did not have the value. Both the seller and buyer went to a company to pay the value fully on behalf of the buyer, and the latter will pay the same in installments to the company in addition to an increase. For instance, if the value of the car is (50,000), the company will pay it to the seller and register (70,000) to be paid by the buyer in installments. What is the legal ruling on this. May Allah reward you.

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A: This transaction is not lawful, because it means that the company has lent the price at an interest to the buyer. This is outright Riba (usury) that is prohibited according to Allah's Book, the Sunnah, and Ijma' (consensus of scholars); it belongs to the type of Riba Al-Nasi'ah (usury of delay, conditional excess for delay of payment).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20427

Q: The questioner has posed the following question: Answering your kind request according to your letter no. 779/2, dated 07/02/1419 A. H., I attach to this letter the memorandum of association and the articles of association of the company as you required, drawing your attention to articles no. 17 and 46, in addition to a photocopy of the relative article of the Saudi Companies Law.

Here, I would like to pose another question in addition to my previous question sent to you in letter no. (1206 Sheen, Qaf/ 98) on 09/01/1419 A. H., namely this company has correspondent usurious banks outside the Kingdom to facilitate the interests of the clients of the company when transferring money to their countries. The system followed by the other banks is that the correspondent bank pays the transfer value on behalf of the local bank, then it collects the same amount from the local bank,

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in addition to a usurious interest. As the company (posing this question) is earnestly interested in having its dealings be free of Riba (usury) and in avoiding payment of such interests, it deposits beforehand sums of money in the correspondent banks before transferring money to them. In this way we avoid paying the usurious interest to them; but in this case, they pay us a usurious interest [of the money deposited]. We put the interest aside and do not add them to the profits of the company, as we spend it in charity. The question here is: Is it permissible for the company to use such interests in paying the debts of insolvent persons who cannot repay the money due on them to the company as acquittance for them, if it is proven that they are really insolvent and the company is fully certain of their inability to repay? Is it also lawful to do the same with regard to the persons who died while owing money to the company and whose heirs cannot pay these debts, or who only left their heirs the houses they are dwelling in? Please give us a Fatwa on this question. May Allah reward you. May Allah prolong the life of Your Eminence, and bless it. For, He is the best to be supplicated.

A: It is not lawful to spend usurious interests in paying off the debts of insolvent persons or others, who are in debt to the company.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

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(Part No. 11; Page No. 119)

The first question of Fatwa no. 20628

Q1: A man got married and borrowed 40,000 Riyals from someone else on condition that he will pay 60,000 Riyals in installments, (2000 Riyals) per month, in return for it. Is this considered Riba (usury), noting that it is postponed and is to be paid in installments. When the installments he pays reach 40,000 Riyals, what should he do? Should he refuse to pay the interest? Or, should he pay something else against the balance? It is to be noted that there is a bond about this.

A: The example mentioned in the question is a form of Riba (usury), because it is an interest-based loan, which is outright Riba. Allah (Glorified be He) has forbidden Riba, and threatened the usurer with severe punishment. Allah's Messenger (peace be upon him) also cursed the consumer of Riba (i.e., the usurer), the person who borrows the loan on interest, those who witness usury, and the person writing down the bond of usury. So, the person who borrowed the loan mentioned in the question is required to pay off to the borrower the exact loan without any increase, so that he does not help the borrower to consume riba and consequently become his partner in such sin. He is also to advise the borrower to repent to Allah (Exalted be He) for consuming Riba, not to do this sinful act any more, and to accept his capital sum without interest. The borrower should also fear Allah, his Lord, and avoid committing what Allah (Exalted be He) and His Messenger (peace be upon him) have forbidden. Allah (Exalted be He) says: **but if you repent, you shall have your capital sums. Deal not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sums).** **(And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay)**

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May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The first question of Fatwa no. 20565

Q 1: Banks have investment funds, which are liable to either profit or loss. Besides, there are no specific or conditional rates of profit in them; neither from me (investor) nor from the bank. They are commercial funds in which I may gain profits and I may also lose. So, is it lawful for me to invest in them instead of letting the bank make use of them through our money deposited with it?

A: Invest your money lawfully in fields other than banks, because mostly banks do not avoid usurious dealings, nor do they tell the truth when they claim that their investments are lawful in the viewpoint of Shari`ah. The criterion to be considered here is the attitude they mostly adopt in their dealings. So, they are not to be trusted in this concern.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 20290

Q: I hope you will inform me of the legal opinion concerning 100 sheep, which I bought from someone, and which we agreed that I would give him two sheep for each sheep after twenty years. I hope

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you will tell me the legal opinion concerning this matter, whether it is Halal (lawful) or Haram (prohibited)? May Allah safeguard you.

A: There is no objection concerning selling an animal in return for another animal whether on an equal or unequal basis and whether it is on the spot or delayed. This is on the condition that the number and description of the animals that will be delivered later be known, as well as the deadline for repay. This is because the Prophet (peace be upon him) ordered `Abdullah ibn `Amr (may Allah be pleased with him and his father) to buy camels for the fighters (in the Cause of Allah) and to pay its price when the camels that were intended for Sadaqah (Zakah or obligatory charity) came. Thus, he bought two or three camels in return for one. (Related by Imam Ahmad and others through authentic Isnad [chain of narrators])

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The third question of Fatwa no. 20940

Q 3: Is grain, such as wheat and barley, that is sold on credit for a period of a month regarded as Riba (usury)?

A: If wheat and barley are sold in return for an equivalent of their very genus, they should be equal in quantity, and the exchange should take place in the same session. If they are not sold in return for an equivalent of the same genus - as when wheat is sold in return for barley or corn -, inequality is permitted, and the exchange should take place in the same session. If they are sold in return for money, either the price or the sold item is permitted to be delayed on condition that either of them should be collected in the same session.

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May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family and Companions.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 21273

Q: A person receives information from the company in which he or one of his relatives works - as a chairman, a member in the company board of directors, a general manager, a financial manager, a secretary or any other job, through which he has the right of access to internal information before it becomes available for the public. It is known that the salary of employees is limited, and that trade forms nine-tenths of people's sustenance. Moreover, any responsible employee in any company follows up the prices of its shares in the market and carries on trade to secure his children's future. Suppose that he knew a piece of information (before it was announced), such as the company profits in that year will be double the last year profits, or that the total losses will consume most of the capital, or that the company won a lawsuit in return for hundreds of millions (of course, the company net profit and the price of its shares in the market will increase). Then, he sold or bought shares, making use of this information, which he knew because of his position in the company or through a person who shares the benefit with him, or who is his

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relative or partner in trade. Is the profit in this case Halal (lawful) or Haram (prohibited)? If it is Haram, and the person is a professional in this type of work and has partners or cooperators, along with whom he has made a big fortune, what should he do with this money, even though he did not know that such practice is Haram? This is because some people regard it as permissible profit, on the grounds that it is in return for the effort of gaining the piece of information. However, others condemn it, regarding it as Talaqqi Al-Rukban sale (purchase by intermediary from a supplier before the latter reaches the market place at a far lower price, taking advantage of his ignorance of true prices; in this case, the price may will be less than that of the market). Thus, they regard it as Haram, and that one should get rid of all its profits. By the way, the laws in foreign countries consider these transactions as Batil (null and void) and a major crime, and the person who commits this crime is prosecuted in constitutional courts. Its penalty can extend to lifelong imprisonment, as it is a crime against the society as well as cheating and injustice that leads to the destruction of the markets and national economy. I want to know the ruling given in the honorable Shari`ah (Islamic law) on this issue. May Allah grant you success and safeguard you.

A: First: If the shares are fixed, and are intended to procure a yield, such as those of a factory that produces and sells its products - like the shares of cement, electricity, transportation or agricultural companies or other fixed (established) companies, in which the profit, not the capital, goes to the shareholder, there is no objection in selling and buying this kind of shares. As for unfixed shares

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such as those related to commercial speculation companies, the shareholder's capital and share of profit return to him if the company is dissolved. Sometimes, the capital or part of it may be lost, or it may return to the shareholder. Thus, such kind of shares should not be sold or bought because it is

unknown selling that includes risk. Moreover, it includes the selling of a dirham in return for an absent (nonexistent) dirham. Thus, it is Riba Al-Nasi'ah (usury of delay, conditional excess for delay of payment), and it may become Riba Al-Fadl (usury of excess, selling an item for another of the same type, on the spot, but in excess), if the amount differs, and both kinds of Riba and selling of the unknown are Haram.

Second: If the company prevents its employees from buying some of its shares and seeing into its secrets, the employees should not breach its regulations. This is according to what the Prophet (peace be upon him) said: [﴿Muslims are bound by their conditions, except the one that makes the unlawful lawful or the lawful unlawful.﴾](#) This condition involves consideration of the company interest and warding off harm from it. Thus, it is a sound condition.

Third: The money you earned through this kind of transaction is Haram; and you should get rid of it by donating it to a public charitable project, or to the poor and needy, with the intention of getting rid of it; not the intention of Sadaqah (voluntary charity). This should be accompanied by repentance to Allah (Exalted be He) and the intention not to return to this kind of transactions again.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family and Companions.

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(Part No. 11; Page No. 125)

Fatwa no. 21465

Q: Please inform me whether it is permissible to buy stocks from a company in cash and sell them to another person for a higher price that is to be paid to me in installments over a period of a year, knowing that the buyer will sell the stocks after receiving them from me for a price that is less than that upon which we agreed.

A: There is no problem with buying or selling stocks as long as the companies that are dealt with do not use Riba (interest), and that they are ownership companies, such as architectural, agricultural or production companies. It is also permissible for the person who buys these stocks to sell them or deal in them without restrictions.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



(Part No. 11; Page No. 126)

Salam sale

The second question of Fatwa no. 20582

Q 2: We make a contract with some companies and firms upon importing goods to them after a specified period; two months or more. These goods are accurately described and determined, but they are not under our ownership at the time the contract is concluded. After signing the contract, we import the goods from places where they are available. What is the ruling on the following cases:

- 1- If we do not get any money at the time of concluding the contract.
- 2- If we get part of the money, knowing that it is customary that the sum of money is not completely paid at the time the contract is concluded.
- 3- If we receive the entire sum while making the contract.

What is the ruling in these cases if the contract is concluded as `Aqd Istisna` (a contract to have something made or done)?

A: Selling goods that are predetermined by specified descriptions on credit is a type of Salam sale (sale with advance payment) which is Mashru` (Islamically permissible), on condition that the price is completely paid in the meeting during which the contract is concluded, because if the whole price is not paid, this will be a form of selling a debt for another, which is Haram (prohibited) by Ijma` (consensus of scholars).

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May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 21761

Q: Someone borrowed a sum of 25,000 SR from me in return for buying me a specific car (a certain model and options) after one year. However, this person became bankrupt, and many years passed and he could not pay his debt because of his poverty, so his brothers repaid the money instead of him.

My question is: Is this considered Riba (usury), or does it contain any other doubtful matter? Is this deal permissible? Please support the answer with evidence. May Allah reward you.

A: There is no problem about getting your money back, and abdicating the Salam sale (sale with advance payment) of the car, that is, to exempt the borrower, or any person who repays the money instead of him, from buying the car, and there is no Riba involved in that.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 21875

Q: I have a question and I thankfully wish your eminence would

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provide me with an answer.

1- I want to represent a company by being its agent in the Kingdom and by presenting a sample of its products. If the customer wishes to buy any of the company's products, I will send it a message to get the price list and the time that the order will take to be delivered. I will take 30 % of the order value from the customer and the rest when the order is actually delivered. Is this a Shar`y (Islamically lawful) transaction?

2- Sometimes a government authority or a specific company submits a tender to secure some stationary or electric tools or any other needs. I present an offer with a price for such demands, knowing that I only possess some of them. I go to merchants to give me prices for such commodities because they are their importers and I add a slight percentage over the prices that I get. If they ask me to bring the commodities, I go and buy them from the market. Is that permissible in Shari`ah (Islamic law) or is it considered as selling what I do not possess? Please advise, may Allah reward you.

A: What you mentioned in both questions is considered a Salam sale (sale with advance payment). So, if the commodities are specified via description and its total value is handed over in the same session, and the date of its delivery is known, the contract will be valid. However,

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if part of the price, not the total price, is handed over in the same session of concluding the contract, then the contract will be invalid because it is selling a debt for a debt.

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(Part No. 11; Page No. 130)

The loan

The second question of Fatwa no. 21236

Q 2: With regard to partnership in Islam, there is something called Mudarabah partnership (speculative partnership, giving an amount of money to trade with in return for a share in the profit). What is the difference between loan and Mudarabah?

A 2: The loan is to give someone money to use it and return it later.

As for Mudarabah, it is to give someone a certain amount of money to trade with it in return for part of the profit. So, the first (partner) offers money while the second offers labor.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20159

Q: All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets. To proceed:

The Permanent Committee for Scholarly Research and Ifta' reviewed what His Eminence Grand Mufti received from the administrator of Scientific Institute in the governorate of Rijal Alma` and the Da`wah (calling to Islam) deputy there; Hussayn ibn Ibrahim ibn Muhammad Ya`qub, under number

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(1/9) and date (2/1/1419 A.H.). Attached to it is a Fatwa request submitted by Ibrahim ibn Ahmad Tawil and referred to the Committee by the Secretariat General of the Council of Senior Scholars, under number (392) and dated 10/1/1419 A.H. The Fatwa request reads:

I have seventy thousand Riyals, and I asked three sons that one of them take that sum of money to invest it in trade on condition that he would keep the capital (the seventy thousand Riyals) for me and return it whenever I ask for it. One of them, the oldest who was workless, agreed to that offer and his two brothers approved of and were pleased with it. My son actually took the money and invested it in trade and Allah provided him with good sustenance. Out of dutifulness, my son gives me some money at separate intervals until that sum has reached eleven thousand Riyals, which is part of his profit over eight years.

My question is: Is it permissible for me to take that sum of money (the eleven thousand Riyals), which is part of his profit, from my son in addition to the capital I have given him to invest and benefit from its profits? When I die, will the heirs be entitled to a share of the profits or to the capital only?

Reviewing the Fatwa request, the Committee replied that the opinion that seems correct is that this kind of transaction is called by Fuqaha' (Muslim jurists) as Mudarabah (giving an amount of money to trade with in return for a share in the profit). So, if the owner of the money tells another: Take

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this money and use it in trade and all its profit will be yours and the capital is mine, then this is a loan and the owner is not entitled to anything of its profit. Accordingly, all the profits that your son made are his and you are not entitled to anything more than your capital, whether you take it yourself or your heirs after your death. However, if your son gives you a share of the profits as a gift for you and not because he is benefitting from the money or because he delayed its payment, or if he gives you what he is used to give you before that loan, it is permissible for you to take it and nothing is wrong with that. Nonetheless, if you asked him to give you a share of the profits because he is benefitting from the money you gave him or because he has kept the capital with him for a long time, then this would be prohibited and it is impermissible for you to take it. For, in that case it would be considered as a loan that brought about benefit, which is clearly Riba (usury). There is nothing wrong if you give your son that money in the form of a Mudarabah transaction in such a way that he will be entitled to

a specific share of the profit, like a quarter, a half, three quarters or the like, and the rest of the profit will be yours, as this is called the Mudarabah partnership.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20359

Q: Many of those who seek to earn their living buy the yields of palm trees and bring them to the markets to sell them. They search for dates brokers

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to lend them the price or part of the price of such yields on condition that they would bring the broker the yields, which the latter would sell in an auction and get 10 % of its value as a brokerage. The brokers lend those persons money to guarantee that they would bring them the yields. In this case, this is considered a loan that brings about benefit, knowing that this percentage (the 10 %) is taken from all the peasants, whether they are major farm owners or small buyers of the yields.

A: This kind of transaction is impermissible because it includes a loan that brings about benefit, which is Riba (usury). Hence, it is obligatory for you to abandon such a transaction and to adhere only to what Allah has made permissible. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 21080

Q: My mother (may Allah be merciful to her) gave me a sum of money estimated at five thousand Riyals as a form of aid for me. I told her that I would return that sum if my financial conditions improved and she agreed. However, she died before I could return that money to her. Is that money, which I took from her, considered a debt that I should pay back or a gift from her, or should I donate it?

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A: This sum of money should be paid back to the heirs because your mother died before you could pay it to her. Hence, it was still hers before her death and now it belongs to the heirs after her death. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20743

Q: I have mobile phones and when someone wants to buy one of them, he asks me for the following:

1- A mobile phone.

2- A SIM card, knowing that it is issued in the requester's name and the seller manages the issuing of it in the buyer's name. The seller pays the phone's price (3500 Riyals) and gives with the SIM card the phone for a total of monthly installments estimated at (5000 to 5500 Riyals).

Please guide me to the right way, may Allah reward you, and if this implies anything wrong, then what shall I do concerning the previous dealings that I have concluded in this way?

A: The kind of transaction mentioned is impermissible because it includes a loan that brings about benefit, since you lend someone the SIM card fees

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to make him buy the mobile phone from you. And since every loan that brings about benefit is Riba (usury), you have to abandon this kind of dealing and repent sincerely to Allah and never do that again.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 21006

**All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets.
To proceed:**

The Permanent Committee for Scholarly Research and Ifta' reviewed the question received by His Eminence Grand Mufti from the owner of King Saud Civil Schools for boys in Zhahran via the Da`wah and Guidance Center in Dammam, which is referred to the Committee by the Secretariat General of the Council of Senior Scholars under the number (3066) and dated 4/6/1420 A.H. The questioner asks:

The schools were inaugurated eight years ago. Now, the secondary stage needs expansion, which will cost about one million Riyals. However, that sum is not available in cash. Those who will carry out the expansion, repairs and preparation are ready to do it on condition that the mentioned costs be paid in installments over five years.

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However, the total that is going to be paid will be more than the mentioned sum.

Is that permissible? Please advise and may Allah protect and preserve you.

After examining the issue in question, the Committee replied that if the case is as mentioned, then the contract in question, which states that you should pay the construction costs that are delayed for a specific term along with an excess over the costs that would be paid in cash, is permissible because nothing in Shari`ah (Islamic law) prevents it. Nonetheless, if those people were lending you the mentioned sum of money and taking it back with excess, then this would be impermissible because it would be a loan that brought about benefit.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 21001

Q: I submitted a construction loan request to the Real Estate Fund in 1409 A.H. As there was a delay in the reply, I asked for the permission of the Real Estate Fund to start the construction of my private house on my own and they permitted me. I finished the construction, praise be to Allah. A year later, however, I received a reply to my previous loan request and they sent me a letter informing me that my loan request has been approved and asked me to go there to sign the contract and take the first payment. I informed them that I had already finished the construction and they replied that the system approves giving the loan even in that case.

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My question is whether it is permissible for me to take that loan and repay it to the Fund to take advantage of the exemption (90 000 Riyals) that is granted to whoever repays the loan in one payment. I hope that your eminence would advise me regarding this issue, which occurs to some of those who submit similar requests to the Real Estate Fund.

A: If the case is as mentioned, there will be nothing wrong if you take the loan in question because it is your right according to the country system, even if you have finished the construction process especially that the bank is aware of that and permitted it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



The first question of Fatwa no. 21502

Q 1: I am an old woman and there is a problem that concerns me a lot and I fear that I will die and be held guilty for it, which can be summed up as follows:

Years ago, I bought a piece of land at (59.000 Riyals). I took a loan from the Real Estate Fund and I built a house and an extension

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on the mentioned land, praise be to Allah.

I lived there with my three sons, `Ali, `Abdur-Rahman and Muhammad. `Abdur-Rahman and Muhammad paid some of the installments and then stopped. Sometime later, my middle son `Abdur-Rahman went to live in a house of his own, while I and Muhammad and `Ali, who does not work, remained in the house. My question is:

If my youngest son, Muhammad agreed to pay the due installments to the Real Estate Bank and wrote that down in the Bank and his brothers permitted this, does the house become his and am I then free from liability?

A: The debt of the bank will remain as your liability until you repay it and the fact that some of your children or others are ready to repay that loan does not free you from liability. Selling the house to your son, if the bank permitted that, giving it to him for a fair price representing the remaining amount is permissible. However, you will remain responsible for the debt until you repay it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
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Fatwa no. 20645

Q: I bought a piece of land eight years ago and I submitted a

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loan request on that land to the Real Estate Credit Bank. I then sold the land this year at a time when I was about to receive the loan. Is it permissible for me to give up the loan, as the system allows that and since the buyer offered to take (250.000 Riyals) of that loan and give me (50.000 Riyals) and he would repay the entire sum to the bank which is (300.000 Riyals) throughout the course of twenty-five years. The sum of money that I would get will be in return for giving up the loan and for the eight years I waited to get that loan, and not in return for the cash that the bank pays. If this is impermissible, then what is the Shar`y (Islamically lawful) form if I want to receive compensation for giving up the loan and for the eight years I have been waiting for it; knowing that if I submitted another loan request to the bank, I would have to wait the same period of time or even longer, whereas that person will wait only until that concession is approved?

A: It is impermissible for you to give up the loan that the Real Estate Fund granted you to someone else in return for a sum of money. However, without that return, it is permissible according to the rules of the Fund.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 11; Page No. 140)

Mortgage

Fatwa no. 20456

Q: I have a company which sells electrical appliances on installments secured by mortgages about which Allah (may He be Exalted) states: [﴿And if you are on a journey and cannot find a scribe, then let there be a pledge taken \(mortgaging\)﴾](#) The customer comes in to buy electrical appliances from me at a certain price and I ask for a quantity of gold as a mortgage that is equal in value, or a bit less, to remain with me as a trust until they complete the installments according to the predefined period on which we agree. When the customer pays all the installments as agreed, I return their property in full as I took it; knowing that I weigh the gold and determine its type and value on the day the sale is concluded. Is what I do the Shar`y (Islamically lawful) manner of mortgaging? If I agree with the customer to sell the mortgaged item in case the due installments, or some of them, are not paid, am I entitled to sell it without their knowledge or must I inform them

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that if they do not pay, I will sell it? Please give us advice on that issue.

A: Your requesting the customer, who buys a commodity from you on installments, to mortgage with you in return for that debt gold or the like of the same value is permissible as is proven in the Qur'an, Sunnah (acts, statements or approvals of the Prophet) and the Ijma' (consensus of scholars). The principle of mortgaging is to document a certain debt with a specific item that can permissibly be sold to repay the debt in case it is difficult to retrieve the debt from the debtor. However, you must keep that mortgage because it is a trust with you, and if the mortgager does not repay the debt or sell the mortgaged item to repay the debt from its price, then the reference in selling it and taking back your right is the Islamic court.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 11; Page No. 142)

Hajr (limiting legal competence)

Fatwa no. 20676

Q: I am the guardian of five of my brothers who are underage. Each of them has his portion of the heritage after the death of our father (may Allah be merciful to him). Their money is kept in the bank for a certain time; and I pay Zakah (obligatory charity) for it whenever a Hawl (one lunar year calculated from the time a property reaches a minimum amount upon which Zakah is due) passes. I do not make use of their money by investing it because of my lack of experience and acquaintance with trade. I do not risk it in a commercial project for fear that it may be lost. If I leave it as it is, it will be lost by Zakah as the years pass. Thus, I thought of adding it to my own money as a loan. That is what I did and I presented it in a separate account book, including the money of each of them. I informed my mother, my wife and my adult brothers of what I did. Then, I bought a house due to my need for it. I intended to guarantee and protect their money, In sha'a-Allah (If Allah wills) from either being involved in an investment project that may not succeed or being lost by Zakah as the years pass. When one of them became an adult and legally competent, I gave him his portion, taking into consideration that I am now an employee and I have a good salary (all praise is due to Allah). Also, I can - In sha'a-Allah - give anyone of them his money whenever he needs it.

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The question: Is my action right, and should I pay Zakah for the money I borrowed from them? If there is Zakah, should I pay it from my own money or from theirs?

I hope you will give me your legal opinion. May Allah reward you with the best.

A: You should keep the money of the orphans till they become legally competent. Then, you should give it to them in person or through anyone you trust. If you increase it through legal methods for their sake, it will be better, as Allah (Exalted be He) says: [﴿And come not near to the orphan's property, except to improve it, until he \(or she\) attains the age of full strength﴾](#)

You should pay Zakah for it every year because you are their guardian and deputy. It is Haram (prohibited) to borrow from it and add it to your money for your sake. At the same time, Zakah should be paid for their money. Thus, you should restore and maintain this money till they become legally competent.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family and Companions.



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Fatwa no. 21549

Q: A questioner asks that his father died leaving a wife, a father, a mother, four sons and three daughters, the eldest of whom is 17 years old. The judge assigned him as a guardian for the underage persons and a Wakil (legally accountable person who acts on behalf of another for a specific permissible matter) for the rest of the heirs. Till now he has not divided the inheritance. Moreover, he pays Zakah (obligatory charity) every year, and pays money as Sadaqah (voluntary charity) more than Zakah. Now, he has had a small Masjid (mosque) built and wants to pay half of its cost from the inheritance, while the reward of this Masjid is to be for the deceased. Moreover, he started to have a house built for the children of the deceased and the cost will be deducted from the inheritance. Are all these actions correct?

A: He should issue a document from the legal court to identify the heirs, then divide the inheritance according to this document. Moreover, he should give the adults and legally accountable people their portions, assign a guardian to keep the portion of the underage children and pay Zakah on their behalf every year.

He should not donate money or pay Sadaqah from their money, but he should protect it until they become legally accountable and give it to them. If the deceased had a will within the limit of a third of his money after paying off his debts, if any, the will should be executed according to the legal rules. If you want to pay Sadaqah for his sake, there is nothing wrong in this if you pay it from your own money.

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May Allah grant us success. May peace and blessings be upon our Prophet, his family and Companions.

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Fatwa no. 21400

All praise is due to Allah, and peace and blessings be upon the Last of the Prophets. To proceed:

The Permanent Committee for Scholarly Research and Ifta' reviewed what was received by the Grant Mufty (Muslim scholar qualified to issue legal opinions) from the questioner: Muhammad Al-Mas Bashir Farhan, the supervisor of a branch of the Charity Association in Al-`Urayja, referred to the Committee from the Secretariat General of the Council of Senior Scholars, no. 1055, dated 18 Safar, 1412 A.H. The questioner asks:

"I wish to inform you that Al-Birr Charitable Association in Riyadh has various activities: providing for orphans in different ways, one of which is that a subscriber pays a monthly amount and the orphan is taken care of by his mother. She is given this money: 200 riyals to spend on the orphan. Is this regarded as guardianship, and should we continue receiving and distributing it, taking into consideration that the orphans in this city live with their relatives: grandfather, uncle or the relatives of the husband or the wife? The one who cares for the orphan is given a monthly sum; is this regarded as guardianship for the sake of the charitable person that pays this money? Sometimes, the sum comes late, perhaps

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after months, and he takes the sum all at once. Is this regarded as guardianship? Should we continue this method of guardianship? What is your advice for us?

Appreciate your guidance, may Allah safeguard and guide you, bless your efforts and let you be beneficial to others."

After the Committee studied this Fatwa request, it answered as follows:

Regarding the ways and methods of providing for and spending money on an orphan and spending money, I hope Allah (Exalted be He) will reward those who contribute to this project. I advise you to fear Allah (Exalted be He), to be keen on giving Sadaqah (voluntary charity) to those who deserve it and to continue this good work.

May Allah grant you success. May peace and blessings be upon our Prophet Muhammad, his family and Companions.

Permanent Committee for Scholarly Research and Ifta'

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The second question of Fatwa no. 21235

Q 2: Some people give me Zakah (obligatory charity) to spend on my insane neighbor. However, he does not make good use of it and buys harmful things, such as cigarettes. How should I deal with him? Should I give him

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the Zakah or send it back to the people who pay it? I hope you will guide me to the method that discharges me of the Zakah assigned to him. May Allah grant you success.

A 2: If he does not make good use of the money, the money should be given to his guardian to spend on him.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family and Companions.

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Fatwa no. 20860

Q: My 28-year old daughter has been ill since early age. She does not perform Salah (Prayer) in a correct manner yet sometimes fasts Ramadan. We saw many doctors in the Kingdom (of Saudi Arabia) and abroad, but no treatment has been found for her case of insufficient mental development. Sometimes, she helps her mother in preparing tea and cooking. Some people told me that it is not permissible to eat the food she cooks, because she does not offer Salah.

We would like to know: What is due on her and what is due on us for her according to Shari`ah (Islamic law) so that we will not be in error? May Allah guide you!

A: We ask Allah (Glorified and Exalted be He) for her recovery.

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You should treat her with kindness, order her to perform Taharah (ceremonial purification), and carry out the acts of worship as much as she can; for this you will be rewarded. It is permissible for you to eat the food she cooks as long as her hands are Tahir (ritually pure).

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 21077

Q: Revered Shaykh, my father died in 1416 A.H. after being struck by a lightning. He left behind nine children; five males and four females, who are all full brothers and sisters and I am the eldest. Two females are married and the remaining seven are beneficiaries of my mother's social security insurance. I can procure a sum of money for them in addition to the aid they receive from charitable people during the month of Ramadan. We helped a brother of ours to get engaged to a girl that is a relative of ours as we wanted to help him get married so that he would not fall into sin, Allah forbid!

Your Eminence Shaykh, the question is: Is it permissible for us to finance his marriage from the social security funds given by charitable people, and the value of some sheep left by our father (may Allah be merciful to him)? Please, note that I will count the whole expenses spent on this marriage from the social insurance sum and count it as a debt which

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he will pay off after he gets a job. If your answer is no, what should we do, bearing in mind that the engagement has already been announced and we are waiting until the vacation after Hajj season to consummate the marriage? May Allah reward you with the best and make your work beneficial to people.

A: It is impermissible to take any amount of minors' money, whether owned through inheritance, charity or anything else, to finance any affair of any of them. Rather, it is obligatory to keep their money and even invest it to their advantage. Actually, their money should be used to provide for them according to what is customarily reasonable and then handed over to them when they reach maturity. Accordingly, you should finance your brother's marriage from his own share and from the charity donated specifically to him.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 20891

Q: A medical report was issued showing that I suffer from schizophrenia. In fact, I neither suffer from insanity nor any psychological illness. This report was falsely issued against me by the Medical Forensic Committee in Al-Ta'if.

It is known that the obligations of Shari`ah (Islamic law) are waived for an insane person, so is it permissible for me to abandon these obligations like Salah (Prayer), especially as the hospital doctors diagnosed me

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insane, and the blame will fall on them?

Should I perform the obligations, especially that I do not feel that I am insane? Please advise me, may Allah reward you with the best. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: The obligations of the Shari`ah are not waived for a Muslim as long as he or she has a sound mind, for Allah (Exalted be He) says: [\(So keep your duty to Allāh and fear Him as much as you can\)](#)

Therefore, a Muslim is required to perform as much obligations as he or she can. The Prophet (peace be upon him) said: [\(When I command you to do anything, do of it as much as you possibly can.\)](#)

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 16616

Q: I am a 23-year old man. I had a sexual dream only once. I show no signs that I am a hermaphrodite for I have a penis and two small testicles. When I masturbate, I ejaculate a small amount of Maniy (sperm/vaginal secretions that are released on orgasm). Am I considered an adult who is permitted to marry?

A: If the reality is as you mentioned, you have reached the age of puberty by

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turning fifteen. Your ejaculation of Maniy is also a sign of reaching puberty. Reaching the age of puberty for males are marked by three features: ejaculation, the growth of the pubic hair, or reaching the age of fifteen. We advise you to marry, for the Prophet (peace be upon him) stated: **«O young people! Whoever among you is able to marry, should marry, for marriage would help him lower his gaze and keep his virtuousness and whoever is not able to marry, is recommended to fast, for fasting would diminish his sexual power.»** (Agreed upon by Al-Bukhari and Muslim)

We also advise you to repent to Allah for having masturbated. Allah describes the Mu'mins (believers) stating: **«And those who guard their chastity (i.e. private parts, from illegal sexual acts)»** **«Except from their wives or (the slaves) that their right hands possess, - for then, they are free from blame;»** **«But whoever seeks beyond that, then those are the transgressors;»** Masturbation has many harmful effects as stated by specialists. May Allah set right your affairs, make things easy for you, and guide you.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Delegation

Fatwa no. 20706

Q: The Saudi Collection Company, licensed through the Ministry of Commerce, is an agency that specializes in collecting debts for others. Its business necessitates that it deal with banks in executing the issued rulings on the bank clients from the authorized institutions such as the Monetary Agency, Arab Bank, Commission of Commercial Paper, Statutory Committees in the Chambers of Commerce, the Ombudsman's office, and courts.

The Collection Company is delegated to execute and follow up the decisions taken by the aforementioned institutions, and to collect the debts payable by them, usually through peaceful means. We wish to seek the advice of Your Eminence about the permissibility of participating in such an activity - since it is considered to be a delivery system of the banks' rights under the control of the system, instructions, and Shar`y (Islamic legal) and legal texts - taking into consideration that the company carries out this service in return for defined fees payable according to the terms of the contract with each bank.

Sometimes, cases on which there have been no definite rulings controlling them are referred to us. We settle the dispute through peaceful means, or compromise by agreement on both sides.

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We ask Your Eminence (may Allah safeguard you) for advice and direction in line with the principle of Sadd-ul-Dhara'i` (blocking the means leading to sins).

A: If the debts are the result of Mubah (permissible) transactions free from Islamically legal prohibitions, then there is no harm in collecting them and cooperating with creditors. But if they involve prohibited dealings, like Riba-based (usury) loans for instance, it is not permissible to deal with them, following the general meaning of what Allah (Exalted be He) says: [﴿Help you one another in Al-Birr and At-Taqwâ \(virtue, righteousness and piety\); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴾](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 21300

Q: I own several car maintenance workshops and I also have a car spare parts shop. When a car comes to us for maintenance in any of our workshops, there are two possible methods of maintenance. Firstly, the client may stipulate that he will bring the spare parts himself from another location, in which case we only charge for the cost of labor. Secondly, the client may not stipulate this condition, which

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means that he delegates us to maintain his car, including providing the spare parts. We agree on the total cost of maintenance at the start, before the process of maintenance begins.

We usually provide the spare parts from our store, but in some cases we may not have the required part, in which case we look for it in the market and buy it - or a quantity of it - for our store. After that we add an acceptable profit percentage to cover the costs of our search - this includes a car and a driver - and the discount percentage that reputable wholesale spare parts buyers like us enjoy.

We give the client his spare parts bill with our profit percentage added. We also give him a bill for labor and a final comprehensive bill. Is there any sin on us in such a case? Take into consideration that we have placed a sign on all our workshops saying 'The workshop provides the needed spare parts from our stores. In the event that our stores don't have the needed parts in stock, we buy this part from another spare parts store or agent.'

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A: If you provide the spare parts for your clients from your store, there will be no sin on you to sell them at the same price outside your store to those who have their cars maintained in your workshop. But if the spare parts are not available in your store and the client agrees that you can buy it from another place, this is also permissible, but you will work only as a commission agent in buying those spare parts. As such, you are not permitted to charge your client more than the original purchase price, because the agent must be trustworthy. However, if the buyer chooses to donate some money to you in return for your service, you are permitted to take it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 21043

My father (may Allah be merciful to him) died and left money and real estate. We are two brothers, two sisters (none of us is minor) and a mother. We sold the real estate after completing the legal procedures including the determination of heirs. All of us took our respective shares and we donated one third of the inheritance following the will of our father to build a Masjid (mosque). He also appointed me in his will to find a place for the Masjid under the power of attorney. I worked hard until I found the place and got the approval of the Religious Endowments Ministry and the municipality and started in

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building the Masjid, Alhamdu lillah (All praise is due to Allah). I will furnish it with carpets and air-conditioners with a total cost of 303, 285 riyals.

Your Eminence, I am diabetic suffering from hepatitis and arteriosclerosis. I also have a large family that consists of my wife and nine young children. I have enclosed a copy of the medical reports of my case. Is it legally permissible for me to take a sum of the money allotted for the matting, air-conditioning, and furnishing of the Masjid, taking into consideration that I have intended to give in Sadaqah (voluntary charity) in charitable ways on his behalf. Your Eminence Mufty (Muslim scholar qualified to issue legal opinions), may you kindly clarify this issue for me. May Allah safeguard you.

A: It is obligatory on you to spend the rest of the one third after completing the Masjid according to the terms of the will through paying Sadaqah to the poor and charitable projects.

You are not allowed to take any of this money because you are only an agent and agents are not allowed to take from the money trusted to them except after the permission of the authorizer.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The fourth question of Fatwa no. 20948

Q 4: After the death of my father, our relatives bought a car for me and my younger orphan brothers. I use the car for both my personal interest and the interest of

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my brothers. Is it permissible for me to use the car for my personal interest, taking into consideration that I cannot afford to buy a private car? How should the expenses of this car be distributed? Should I pay them from my personal money or should they be paid from the general account of the inheritors?

A: If the relatives who bought the car for you agree that you can use it for your private business, then there is no harm in doing that. But if they do not agree to you doing so, then you are not allowed to use it except for the interests of your brothers.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Partnership

Fatwa no. 20428

Q: One of the topics on which we still did not have a clear Islamic legal opinion is writing off debts owed to a company by others as a result of several transactions. For example:

- 1- Those who have fallen into bankruptcy.
- 2- Embezzlers who run away from the Kingdom before being exposed. The company only could demand its rights back through the international police or through filing law suits against them before the courts of their countries which is most often futile.
- 3- Those who die without leaving a sufficient bequest to pay the debts they owe to the company.
- 4- When the debt is too little and the charges of collecting it exceed the loan itself.

Banks go to great lengths in collecting debts from the debtors, in some cases it has become a custom to write off those bad debts.

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Al Rajhi Banking and Investment Corporation is one of the joint-stock financial companies, which is headed by a board of directors appointed by the Ordinary General Assembly of Shareholders. It is not of the authority of that board to donate money from the company to others, even though this board is authorized to discharge the debtors who owe money to the company according to its constituent assembly.

It is very difficult for all of the shareholders to attend as the owners themselves change daily according to buying and selling other shares of the market in many operations. I wish for Your Eminence to clarify those issues for us? Is it permissible for the board of directors of this company to write off those bad debts?

A: Having examined the Fatwa request and perused the system of the company related to this department, the committee replied that it is not permissible for the board of directors to write off those bad debts of those mentioned cases. Rather, they have to exert more efforts to collect the whole legal rights of the company from the insolvent, the embezzlers and others. Allah (Glorified and Exalted be He) says: ﴿Verily, Allâh commands that you should render back the trusts to those to whom they are due﴾ He (Glorified be He) says about the attributes of the Believers: ﴿Those who are faithfully true to their Amanât (all the duties which Allâh has ordained, honesty, moral responsibility and trusts) and to their covenants;﴾ He

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(Glorified and Exalted be He) also says: ﴿O you who believe! Betray not Allâh and His Messenger, nor

betray knowingly your Amânât (things entrusted to you, and all the duties which Allâh has ordained for you).) And: (So keep your duty to Allâh and fear Him as much as you can) The Prophet (peace be upon him) said: (The hand that takes is responsible for what it has taken until it returns it.)

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 20488

Q: I am participating with other three partners in a farm. We agreed that I will pay the capital while they will manage it. I have already paid 200,000 riyals for this. We agreed that the profit and loss will be divided into four shares, with each of us having a one-quarter share. Is this contract valid and permissible? Kindly direct us, may Allah best reward you and grant you success.

A: This is known in Islam as a partnership in farming between you and them, with you paying the capital

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and them doing the work. The profit should be distributed between you and them, with each of you receiving your appointed share according to your agreement. If there is no profit, you will lose your capital while they will lose their efforts; they will not be required to compensate you for any loss.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 21711

Q: There is a company with many shareholders who hold equal shares of 1000 riyals. This company invests this capital and all shareholders agree (it is one of the terms of joining the board of shareholders) to distribute the profits at the end of every year in the following way:

- * They have to deduce the operating cost in addition to paying Zakah (obligatory charity).
- * They choose a number of shareholders by drawing lots and distribute the rest of the net profit equally in addition to their capital and break up from the company after that. This is repeated every year taking into consideration the increase and decrease of the chosen number depending on the achieved percentage of net profit every year.

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Is there any contradiction between what I have just mentioned and the great teachings of our Islamic religion? May Allah reward you with the best.

A: The mentioned method is not right, because it favors some of the shareholders with profit and prevents some of them from taking this profit; though it is obligatory to distribute profits equally to everyone according to their respective share in the capital however little it may be.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 21594

Q: One of my friends invited me to participate in a business with him. He was in need of cash, so he made me the following offer: "You could have, for example, a 30% share in capital and a 30% share of the profits. But this partnership is for only one year, after which you and I will have the option to either go on in the same manner or to break up and pay you back your capital along with your share of any profits."

A: If the reality is as you mentioned, there is no impediment to you participating with this person, if his business is free from Riba (usury/interest), for whatever period you agree upon, because the origin in transactions

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is that they are lawful unless there is any proof of prevention.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



(Part No. 11; Page No. 164)

Lease

Fatwa no. 17011

Q: I possess many buildings in different places that I rent as apartments for citizens and expatriates. I have noticed that some of those who have rented apartments from me installed satellite dishes at the top of the building. I wish for Your Eminence to clarify the issue for me and show me how to deal with such people from the Shar`y (Islamic legal) point of view in order to take the necessary procedures to discharge my responsibility. I also would like to know your Fatwa (legal opinion issued by a qualified Muslim scholar) on some of those dwellers who live by the Masjid (mosque) and never pray in it. What should we do as owners toward those people? Should we go on in renting for them or should we force them to evacuate our apartments? Is it permissible for us to add to the terms of the lease contract that it is a must to perform congregational Salah (Prayer) in the Masjid and if they breached the contract they will be evacuated? Waiting your quick reply. May Allah safeguard you.

A: It is not permissible to let them install satellite dishes because their installment and use will ease the availability of prohibited watching. Also, it is not permissible for a Muslim to abandon congregational Salah. If some of those whom you have rented an apartment neglect congregational Salah, you have first to show your disapproval and to advise them. If they do not comply, you will have to inform the competent authority

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to put a stop to the problem. You have the right to stipulate at the time of contract signing that the tenants must not fail to attend congregational Salah nor to install a satellite dish. Whenever they breaches the terms of the contract, you will have the right to ask them to either evacuate the rented apartment or to remove the satellite dish and to keep steadfast in performing congregational Salah and Jumu`ah (Friday) Prayer in the Masjid. Allah (Glorified and Exalted be He) says: [\(Help you one another in Al-Birr and At-Taqwâ \(virtue, righteousness and piety\); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.\)](#)

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



The first question of Fatwa no. 18456

Q 1: I was working in a laboratory specialized in pork for six months. When the money I got from this job reached the Nisab (the minimum amount on which Zakah is due) and a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passed on it, I paid the due Zakah (obligatory charity). I worked in another laboratory and I mixed the lawful money I received from this job with that I earned from the other one. I now pay Zakah on the whole sum.

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When I was working in the first laboratory, I was astray as I did not perform Salah (Prayer) or observe Sawm (Fast), then I repented to Allah (Glorified and Exalted be He).

What is the ruling on this mixed money? Should I pay Zakah on all of the money? I do not know the exact sum of money which I earned from the first job and this is why I pay Zakah on all of it. Is the following Hadith: [Islam wipes out all that has gone before it \(previous misdeeds\)](#), applicable to me? Please advise me, may Allah reward you.

A 1: To be on the safe side, you have to estimate the amount of money which you collected from the first job and pay it as Sadaqah (voluntary charity) to get rid of it. You have to repent to Allah (Glorified be He) as He accepts the repentance of anyone who performs Tawbah (repentance to Allah).

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



The fourth question of Fatwa no. 19327

Q 4: What is the ruling on carrying out a task for someone in another country and asking him to pay the travel costs?

A: If someone carries out a task for another person, it is not sinful for him to receive the travel costs and fees for carrying out this task, but only if the task is lawful and is done with the consent of both sides. This is simply hiring someone

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to do something, which is permissible in Islam.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 21643

Q: I own a plot of land, which I had agreed to rent to a local bank that deals in Riba (usury/interest) for a long period to enable them to establish a branch in the area. However, after reading a Fatwa (legal opinion issued by a qualified Muslim scholar) issued by the Permanent Committee for Scholarly Research and Ifta' that announces that it is not permissible to release this plot of land to banks dealing in Riba (Fatwa no 20507) dated 3/8/1419 A.H, I have decided not to release this land to the bank. Someone who has connections with this bank called me and offered to rent my land for himself for the same period the bank had requested. I knew that he wanted to rent my land on behalf of the bank to avoid involving me directly. Moreover, the same person offered to buy my land if I did not wish to rent it. I also understood that he wanted to buy the land to release or sell to the bank to establish a branch on it.

Is it permissible for me to sell or release this land to this person without any impediments,

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taking into consideration that I definitely know that he will either release or sell it to the bank to establish a branch on it?

I wish for Your Eminence to clarify for me what action is permissible in both cases, releasing or selling. May Allah grant you success.

A: It is not permissible to sell or release any property to someone who will use it to disobey Allah (Exalted be He), such as dealing in Riba, according to what Allah (Exalted be He) says: [﴿Help you one another in Al-Birr and At-Taqwâ \(virtue, righteousness and piety\); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴾](#) This applies whether it takes place directly or indirectly with your knowledge.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 21599

Alhamdu lillah (All praise is due to Allah) Alone, and peace and blessings be upon the Last of the Prophets. To proceed:

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The Permanent Committee for Scholarly Research and Ifta' has reviewed what has been sent to His Eminence the Grand Mufty (Muslim scholar qualified to issue legal opinions) from the questioner, the chairman of the Charitable Society to Combat Smoking, and which was referred to the committee from the Secretariat General of the Council of Senior Scholars under no. (4051) and dated 11/7/1421 A.H. The text of the question is:

The Shar`y (Islamic legal) evidence prohibits smoking, and dealing in the business of smoking, because of its religious, health, economic, and social ramifications. Since dealing with tobacco takes different forms such as growing, manufacturing, transporting, importing, exporting, marketing, distributing, advertising (on satellite stations, newspapers, exported magazines, using clothes with logos of tobacco companies), some tobacco companies fund cultural and sports competitions and activities.

The Charitable Society to Combat Smoking in the Kingdom has made its own efforts to spread awareness among members of society about the harmful effects of smoking and to help smokers to quit. Many people who have benefited from the Society's activities ask about the Shar`y ruling on the money of those who deal in the abovementioned activities, particularly those people who do not smoke or trade in it, but

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only receive their salaries from activities related to the tobacco industry, especially advertising. We wish for Your Eminence to let us know the Shar`y ruling of the Permanent Committee for Scholarly Research and Ifta' with regard to this, may Allah reward you with the best.

After close examination of the Fatwa request, the committee replied that it is not permissible to work for companies that manufacture, distribute, or advertise tobacco products. The salary that the employee gets in return for working for such companies is Haram (ill-gotten) money because it is considered to be helping in sin and transgression. Whoever works in such activities should repent to Allah and leave such business and ask Allah for Halal (lawfully-earned) money, [﴿And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out \(from every difficulty\).﴾](#) [﴿And He will provide him from \(sources\) he never could imagine.﴾](#) May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.



Fatwa no. 21564

Q: Commercial banks have become a keynote of the global economy as they spread in Muslim and non-Muslim countries.

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Dealing with them has become common among people in different fields of life.

Commercial banks have been established in the Kingdom of Saudi Arabia as in other countries. The Kingdom has issued a law for them called Banking Control Law and delegated the Saudi Arabian Monetary Agency to supervise and follow their activities. The most important of those activities are:

- 1- Receipt of cash as current or fixed deposits.
- 2- Opening of current accounts and letters of credit, the issuance of letters of guarantee, collecting the payment of checks, orders of payment, and any other valuable papers.
- 3- Deducing bonds and bills of exchange, and other commercial papers.
- 4- Foreign exchange.
- 5- Investment in projects and companies in the Kingdom (with about 20% of its capital).
- 6- Trading in the shares of those companies for the interest of the bank and the interest of others.

All the abovementioned activities fall under the umbrella of banking transactions, and some of them are suspected of dealing in Riba (usury), such as the fixed deposits and other direct cash investments.

Anyone who follows the budgets of banks working in the Kingdom will find that

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they involve great amounts of money taking different forms and forming a great part of the wealth of the Kingdom in both governmental and private sectors. Moreover, they have deep associations with the many classes of society, including individuals and different institutions. That is why the state - in keeping the riches of the Kingdom safe and developing its economy, which is the backbone of its financial strength and enables it to achieve an honorable way of life for its people - has tightened control on the activities of those banks and enacted systems, regulations, and criteria to achieve that purpose.

Among the control measures stipulated by the systems controlling companies and banks is requiring every bank to appoint two observers to their accounts section from the registered list of the Ministry of Commerce. The observers of accounts are required to submit an annual report of the budget and a profit and loss statement. This report should include the opinion of those two observers of accounts on how the budget represents the true financial position of the bank and how convinced they are by any illustrative data or information given to them by the bank director or by any other bank

staff.

As one of the chartered accountants licensed by the Ministry of Commerce to conduct the audits, I have been working in this manner for more than twenty years, I have received invitations from several banks to conduct audits for them, but I have always apologized - out of piety - since those banks engage in activities suspected to involve Riba.

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Many of our colleagues also do not carrying out audits for banks for this same reason.

Because of this, the task of auditing has to be exclusively carried out by only four accountancy firms, which consist of foreign companies working shoulder to shoulder with Saudi partners who are licensed to practice auditing. The negative impact of the presence of foreign companies in this field is obvious; it gives them a golden chance to know the financial and economic secrets of the Kingdom, because of the fact that banks are among the most important financial institutions that keep minute details on the economic position of countries. This is aside from the harmful impact of such practices that are known to every wary and sincere Muslim.

The task of comptrollers is to check the position of the banks and make sure that their financial activities have been carried out according to banks' internal regulations and the general systems that control their activities. The comptroller does not interfere in the decision-making process concerning the completion of any banking operations because his mission is only to make sure that all operations are carried out in accordance with the systems and regulations. This means that the position of the comptroller is different from the position of an ordinary employee who practices banking activities and contributes to the completion of banking operations according to the level of his job in the bank. Is practicing auditing in banks, in the light of what has just been mentioned,

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among the prohibited practices according to our Shari`ah (Islamic law)? Is the comptroller included among those mentioned in the Hadith, which includes the following: [\(Allah cursed the accepter of Riba, its payer, one who records it, and the two witnesses to it.\)](#)

I wish for Your Eminence to issue a Fatwa in this regard, taking into consideration the needs of the Maslahah (public interest) and our Purified Shar` (Law).

May Allah guide us to the truth and safeguard us against falsehood; He is the All-Hearing, the All-Answering.

A: Reviewing and auditing Riba-based banks is not permissible, since it is considered to be helping others in their sins and transgression, while Allah (Glorified and Exalted be He) says: [\(Help you one another in Al-Birr and At-Taqwâ \(virtue, righteousness and piety\); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.\)](#) The wvastness of Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) does not mean that it has become permissible or even acceptable to find pretexts to make it available to or accessible by Muslims. It is obligatory to keep away from such practices and to offer continuous advice to the owners of Riba-based banks to quit fighting Allah and His Messenger, since Mubah (permissible) practices could suffice for them from Haram (ill-gotten money). Moreover, whoever abandons anything for the Sake of Allah, Allah will reward him with something better than it.

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The first question of Fatwa no. 21010

Q:1 I own an agency selling, buying, and releasing real estate. This agency has an independent legal personality. Some of the employees work for salaries while others work for a certain percentage of the income. The question now is that, I completely own those real estate and they are sold through the mediation of this independent office. Is there any impediment to make the buyer or tenant pay the commission of buying or leasing to this independent agency and then I take my percentage after that?

A: The fees of brokering are estimated according to 'Urf (custom) in defining its amount and who should pay it and to whom. If the two sides agree and consent of what is not the custom, there would be nothing wrong with that. But if they do not know the percentage or they do not agree on that percentage, it is not permissible. This is because the money of any Muslim is not permissible to be taken except with his consent and free will according to the abundant evidence in the Qur'an and Sunnah (whatever is reported from the Prophet).

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



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Fatwa no. 21073

Q: The questioner would like Your Eminence to issue a Fatwa (legal opinion issued by a qualified Muslim scholar) clarifying to him whether his salary is Halal (lawfully-earned) money or Haram (ill-gotten) money. The questioner works in one of the ports of the Philippines and he is a Philippines employee. He says that he is in charge of collecting the fess of shipping in this port. These fees are on some prohibited goods such as wine, pork, and cigarettes. Is his salary taken from this job Halal or Haram?

He wishes for Your Eminence to clarify the issue for him since he is deeply worried about it.

A: If the reality is as you mentioned, it is not permissible for the questioner to work in the mentioned port because in this way he helps in eating pork, drinking wine, and smoking. Allah (Exalted be He) says: ﴿Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴾ This questioner has to look for any other permissible job with lawfully-earned money taking into consideration that whoever abandons something for the Sake of Allah, Allah will reward him with better than it. Allah (Exalted be He) says: ﴿And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴾ ﴿And He will provide him from (sources) he never could imagine.﴾

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May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



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Competitions

Fatwa no. 20656

Q: I went to one of the nearby groceries to buy milk for my children, the owner of the shop told me that they have a certain type of milk product which has cash prizes in the form of riyals. These prizes start from one riyal to five hundred riyals. I have bought four packages to earn more money. I found in two of the four packages one riyal in each, ten riyals in the third and five hundred riyals in the fourth. Is it permissible for me to take this money? If not, what should I do? If they are prohibited why do you not prohibit it so that people don't commit prohibited acts? Kindly clarify this issue for us, may Allah reward you with the best.

A: The principal ruling is that it is not permissible to put cash money or any other prizes inside food packages or any other goods, because this involves cheating people and attracting large numbers of clients and swerving people from buying other products which do not contain such prizes. Buying milk packages containing various amounts of money with the main aim of getting that money is not legally permissible. Also, it is a form of gambling which Allah prohibits because it involves fraudulence, uncertainty, and Riba (usury/interest), as the client hopes to restore some of what had been paid or even more than it. This is Riba in which it is prohibited to deal,

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because ignorance of equality (of goods) is like knowledge of inequality (of goods) and both are prohibited. So, it is not permissible for you to take the money you found inside the milk packages. You should better return it to the suppliers of this milk if it is easy for you to do so; otherwise, you could get rid of it through giving in charity to the poor and the needy.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 21724

Alhamdu lillah (All praise is due to Allah) Alone and peace and blessings be upon the Last of the Prophets. to proceed:

The Permanent Committee for Scholarly Research and Ifta' has reviewed what has been sent to His Eminence the Grand Muftý (Muslim scholar qualified to issue legal opinions) from the questioner through the Center of Daw`ah and Guidance in Jeddah, and which was referred to the committee from the Secretariat General of the Council of Senior Scholars under no. 5846 and dated 21/9/1421 A.H. The text of the question is:

Attached to the Fatwa request, you will find an advertisement for the Ramadan quiz competitions presented by Saudi television, channel one. It was sent by someone requesting the Fatwa of Your Eminence, since the contributors have to buy a calling card that is 15 riyals

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for adults and 10 riyals for children. The contestants call the program using the calling card and provide their names and phone numbers. The program presenter chooses one of the contestants randomly through the computer, phones him, and asks him about something shown in a short film. If the contestant gives the right answer, he wins the prize. It is not possible to participate in this competition or even call the program except by purchasing this calling card.

I wish for Your Eminence to clarify the issue for us.

After close examination of the Fatwa request, the committee replied that it is not permissible to hold such a competition as it involves gambling. The participants pay a certain sum of money to buy the calling card in the hope that they might win a larger sum of money, which is the essence of gambling prohibited by Allah according to the evident text of the Glorious Qur'an when He (Exalted be He) says: ﴿O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansâb, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.﴾

It involves Riba (usury/interest), since the participants pay this money to get more money than they paid for the calling card, which is made as a means for obtaining money through Riba.

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May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
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21690

**Statement issued by the Permanent Committee for Scholarly Research and Ifta' on
the ruling on the competition prizes given by the
Shop at Home program or any other kind of business competition**

Alhamdu lillah (All praise is due to Allah) Alone, and peace and blessings be upon the Last of the Prophets. To proceed:

The Permanent Committee for Scholarly Research and Ifta' has reviewed the Shop at Home program, which gives away prizes such as cars, computers, and mobile phones. The contestant buys withdrawn numbers from the program committee and gives them to the shop's clients free. The numbers are eligible to win valuable prizes from a pool of about 300 items including cars, phones, computers, and mobile phones, as advertised in the program brochures distributed. After studying this offer, the Committee concluded that this is a form of gambling, which is prohibited along with wine,

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Al-Ansâb, and Al-Azlâm (arrows for seeking luck or decision) in what Allah (Exalted be He) says: ﴿O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansâb, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.﴾ (Shaitân (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh and from As-Salât (the prayer). So, will you not then abstain?)

Every contestant takes a risk by paying a certain sum of money while not knowing whether he will get something in return or not. This is the real nature of gambling. This practice also involves manipulating people's minds and cheating them. Some companies and foundations resort to these competitions to get great amounts of money without giving people anything in return, depending on false pretenses to lure the people. Any practice that involves gambling, fraudulence, eating people's money unjustly, or causing harm to other companies that do not apply the same practice is prohibited. Allah (Exalted be He) says: ﴿O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allah is Most Merciful to you.﴾ (And whoever commits that through aggression and injustice, We shall cast him into the Fire, and that is easy for Allâh.)

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Illustrated as thus, the Committee advises all Muslims to keep away from any practice against the guidance of Allah's Purified Manhanj (methodology), which He illustrates to His Servants in the abovementioned glorious Ayah. May Allah grant us success. May peace and blessings be upon our



21878

Statement issued by the Permanent Committee for Scholarly Research and Ifta' on the ruling of the prizes won by competitions in games and the like

Alhamdu lillah (All praise is due to Allah) Alone, and peace and blessings be upon the Last of the Prophets. To proceed:

A great number of questions are directed to the committee concerning the ruling of prizes won in competitions. The following question is one of them:

My question pertains to what I have seen in one of the recreation sites in Al-Thamamah. Some of the game venues - where the prices range from five to two hundred riyals - charge an admission fee

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of about ten riyals. In one of the games, the contestants throw the ball several times into a net. If the ball enters the net three times, they win two hundred riyals. If the ball enters two times, they win seventy riyals. If the ball does not enter the net or they were only able to hit it once, they will not receive anything. (This is a summary of what took place.)

As for the other types of games, they are:

- 1- Throwing a ball into specific holes on the wall.**
- 2- Throwing a ball into a net on the wall.**
- 3- Hitting a target by shooting a rifle.**
- 4- Attempting to pass through a spring while holding a piece of iron without touching the spring.**
- 5- Choosing the names of cities, actors, and footballers and trying to guess those names in closed boxes.**
- 6- Throwing a small ball on a large box containing some numbers, with each number carrying the name of a certain prize.**

We wish for Your Eminence to issue a Fatwa regarding this to clarify for people whether this practice is Halal (lawful) or Haram (prohibited).

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The Permanent Committee for Scholarly Research and Ifta' has replied that it is not permissible to take the prizes (whatever form they may take) won through those games and business and advertising competitions because they are a form of gambling, which Allah and His Messenger prohibited. Moreover, they are considered to eat people's money unjustly. The Prophet (peace be upon him) said: **Wagers are allowed only in three (activities): shooting arrows, racing camels, or**

racing horses.) The Prophet allows wagers in these three activities only because they are means of Jihad (striving in the Cause of Allah). The mention of those three activities excludes any other forms of competitions. The principal ruling concerning people's money is that it is prohibited to eat it unjustly. His Eminence `Abdul-`Aziz ibn `Abdullah ibn Baz (may Allah be merciful to him) wrote an essay in this regard on 15/7/1402 A.H., in which he states that

it has been noticed that some foundations and malls advertise in newspapers and other media about giving prizes to whoever buys their products. This entices people to buy their products or to buy unnecessary goods just to get these prizes. Since this is a form of gambling, which is legally prohibited and which leads to eating people's money unjustly, and involves a hard sell to promote the sales of certain products and decrease the sales of similar products by competitors who do not adopt the same gambling practices, I would like to draw the readers' attention to the fact that these practices, and the prizes won through them, are prohibited because they

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are a form of gambling, which is prohibited in Shari`ah (Islamic law).

A Fatwa was issued from the Permanent Committee for Scholarly Research and Ifta' no. (18172) dated 15/10/1416 A.H., prohibiting the competitions that some newspapers hold as means of advertising their products in order to increase their sales. There is also another Fatwa no. (20656) dated 6/11/1419 A.H., which prohibits the prizes that companies put inside packaged food and other goods in order to entice clients to buy their products and divert them from buying the products of other companies that do not adopt the same practices. The Fatwa stresses the fact that these practices are not permissible in Shari`ah and they are a form of gambling, which Allah prohibited as it involves fraudulence and ignorance. A decree was issued by the Council of Senior Scholars no. (162) dated to 26/2/1410 A.H., concerning the ruling on the competitions that some companies hold and advertise in mass-media to obtain large amounts of money without giving anything in return, and which depend on deceiving common people with vain hopes and dealing with them fraudulently. The council found that this is a form of eating the people's money unjustly, because everyone who participates pays a certain sum of money without knowing whether or not they will get something in return, which is a form of gambling and prohibited in Shari`ah.

All Muslims who pay a small amount of money in the hopes that they may get more than what they paid, and those who resort to these prohibited tricks to promote the sales of their products, and newspapers and other media who participate, should repent to Allah and keep steadfast to the permissible means of

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earning money and seeking for Rizq (sustenance).

May Allah grant us all success in knowing what is right and applying it in our actions. He is All-Hearing, All-Answering! May peace and blessings be upon our Prophet Muhammad.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 19416

Alhamdu lillah (All praise is due to Allah) Alone, and peace and blessings be upon the Last of the Prophets. To proceed:

The Permanent Committee for Scholarly Research and Ifta' has reviewed what has been sent to the His Eminence the Grand Mufty (Muslim scholar qualified to issue legal opinions) from the questioner, the chairman of the Annual Charity Running Race, `Abdul `Aziz ibn `Aly Al-Turky, and which was referred to the committee from the Secretariat General of the Council of Senior Scholars under number (269) and dated 14/1/1418 A.H. The questioner says:

For two years, we held an annual charity running race in the Eastern region, which aimed to achieve the following:

- 1- To train the members of our society to perform athletic activities that strengthen their bodies.**
- 2- To spread the spirit of cooperation among members of our society in charitable projects through activities involving participation, love, and helping others.**

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- 3- To implant the principles of public service in the minds of our students and train them for charitable activities for the good of our religion and country.**
- 4- To collect donations and contributions from ticket sales and race advertisements and to distribute the collected sums among charitable societies in the region numbering about forty-eight, including the Association for Teaching People How to Memorize the Glorious Qur'an, the Orphanage, the Social Education Center, and the Association for the Care and Rehabilitation of the Disabled.**

The Organizing Committee of the Annual Charity Race adopted the following means to achieve those aims:

- 1- Selling the subscription forms for 100 riyals through which the contestant was given the equipment needed for the Race, along with a medal. Every subscriber was free to participate either by running or by donating the value of his subscription form to the charities.**
- 2- Some students distributed the subscription forms for those who wanted to participate in the Running Race or who wanted to donate at times other than those of prayer, school, and study.**
- 3- Companies, institutions, and individuals were encouraged to participate by donating**

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prizes for the winners and participants.

- 4- The Running Race was divided into two stages: the first stage is five kilometers and the second is ten kilometers. Both stages of the Race took place at the same time.**

5- Awards were given to the first three place-getters according to their age. These awards were cups, medals, and different amounts of money in cash.

6- The remaining money was distributed by drawing lots among the attending participants who bought the subscription form, whether they participated in the Running Race or donated its value.

Your Eminence: These were the aims and ends of the Race. We only held this Race with a charitable aim to help others and with the pure intention of keeping it away clear from impediments. As such, we wish for your Eminence to clarify for us what is lawful and what is unlawful in our case to enable us to proceed in a manner that is better for our society and citizens aided by the success of Allah. Take into consideration that this charitable activity (the Annual Charity Running Race) is a purely voluntary activity for the organizing committee, the students, and all other contributors. It does not have any business orientation at all. Allah knows best.

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After examining the Fatwa request, the committee concluded that the Race in the form outlined in the question is not permissible according to what the Prophet (peace be upon him) said: [﴿Wagers are allowed only in three \(activities\): shooting arrows, racing camels, or racing horses.﴾](#) What is meant by wagers is the compensation, the shooting arrows, and racing camels and horses.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



The first question of Fatwa no. 20952

Q1: I hope Your Eminence can clarify the following issue for me. It was announced that there will be a competition for the Glorious Qur'an during Ramadan, all over the Arab Republic of Egypt All praise to Allah alone, I won the competition and the prize attached to the letter I sent you. I have not yet accepted the money, as I want to make sure that there is no Riba (usury/interest) in this prize, even though I need some books such as Al-Mughni and Al-Insaf and Fatwas of Shaykh Al-Islam (Ibn Taymiyyah). I have studied some books in Hanbaly Fiqh (Islamic jurisprudence) such as Al-Umdah and Al-Sharh Al-Mumti` `Ala Zad Al-Mustaqni`, by Shaykh Muhammad Al-Salih Al-`Uthaymin, but I stopped because the Shaykh himself stopped at volume

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eight and has not yet issued volume nine. My husband is an employee whose salary does leave any room for buying even a cassette tape, not to mention one of those precious books. I wish for Your Eminence to clarify this issue for me.

A: If this competition was held only to answer cultural questions without having to pay any money to subscribe, then receiving any prize for that is permissible. However, if you had to pay money to subscribe before or after the competition, this is considered a form of prohibited gambling, and it is not permissible for you to take the prize.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 21070

Q: I intend, In sha'a-Allah (if Allah wills), to launch a private magazine specializing in horsemanship in which I plan to profit through advertising and the gradual increase of sales and distribution. This could be achieved through holding a weekly competition with every issue, and the expanded distribution of the magazine will justify the price of advertising.

The nature of this competition can be explained as follows:

- The competition is managed through a special phone number where

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the participants' answers are mechanically answered.

- A special phone number is enclosed with each issue through which the participants can participate only once.
- The magazine explains the names, types, and classifications of the participating horses and the race rounds and conditions.
- Each participant selects three horses in order of preference to win the competition race. If any horse withdraws, the next one fills the gap. Usually the selections depend on the history of the participating horses, taking into account the number of competitions in which a horse has won, its performance in the last competition, its health conditions, and training activity.
- During the phone call, the participant registers his participation number, then he selects from the participating horses according to the information given.
- The participant will, In sha'a-Allah, complete his registration in only a few seconds.
- The winning participants are drawn electronically after feeding in the results of the competition.
- There will be ten valuable prizes awarded each week.

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May Allah grant us success. We wish Your Eminence to clarify for us whether this competition is legally permissible or not. Moreover, I seek your advice since I wish to strictly follow what Allah likes and what pleases Him.

A: The mentioned competition is a form of prohibited gambling, Allah (Exalted be He) says:

﴿O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansâb, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.﴾ Thus, this competition is one form of devouring people's money unjustly. You have to keep away from such competitions. Whoever gives up anything for the Sake of Allah, Allah will compensate him with something better than it. He (Exalted be He) says:

﴿And whosoever fears Allāh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴾ ﴿And He will provide him from (sources) he never could imagine.﴾

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

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Fatwa no. 17764

Q: Is competition in memorizing the Glorious Qur'an permissible or not?

A: There is nothing wrong with holding competitions for memorizing the Glorious Qur'an and its recitation, and offering

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prizes for that activity, as long as this is done without taking any money from the contestant students, because this helps people to memorize the Qur'an and seek knowledge.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



The fourth question of Fatwa no. 16815

Q 4: Is it permissible to distribute prizes and celebrate the excellent students in the Masjid (mosque), taking into consideration that the celebration starts with reciting the Glorious Qur'an and is free from clapping?

A: It is permissible to distribute prizes among the excellent students in the Masjid, as long as these prizes are given for doing permissible activities like research and memorizing the Glorious Quran.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 19512

Q: We wish for Your Eminence to answer the following questions, may Allah reward you with the best. Dar Al-Ifa (House of Fatwa) in the Philippines, headed by Shaykh Mukhtar `Abid,

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Deputy of the Ministry of Islamic Affairs in Saudi Arabia, organizes an annual competition for reciting the Glorious Qur'an on several levels (levels that are held for every municipality, every governorate, and every province) where several contestants are invited from both men and women. The referees are always men. The audience listens attentively to the recitations of both men and women. The question is: What is the ruling on such competitions? We wish for Your Eminence to answer this question in detail, giving evidence from the Glorious Qur'an and Sunnah (whatever is reported from the Prophet) because Shyakh Mukhtar `Abid said that this competition is permissible for both men and women in the pretext that it encourages Muslims to study the Qur'an, whether reciting or memorizing.

I wish for Your Eminence to send one copy of your answer to the second address of the mentioned Mufty of Philippines. May Allah reward you with the best.

A: Holding competitions for helping people to memorize the Glorious Qur'an is a good work since it encourages people to study the Qur'an and memorize it, but women should be separated from men and should also be heard by women who best memorize the Qur'an to block means of temptation.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



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Insurance

Fatwa no. 21563

All praise is due to Allah Alone and peace and blessings be upon the Last of the Prophets. To proceed:

The Permanent Committee for Scholarly Research and Ifta' has reviewed what was sent to His Eminence the Grand Mufty from the questioner, Prince Sultan ibn Faysal ibn Muhammad ibn `Abdul-`Aziz Al Saud, which was referred to the committee from the Secretariat General of the Council of Senior Scholars under no. (2983) and dated 15/5/1421 A.H. The text of the question is:

As Your Eminence knows that that our country is a joint place for those countries of Al-Sham (The Levant) and the Gulf States, the neighboring states have business transactions with the countries of Al-Sham and such is the case with Al-Sham which also needs some goods or services from those countries. The passage of land of The Kingdom of Saudi Arabia has become a meeting point for the goods coming from Lebanon, Turkey, Syria, Jordan, Egypt, and other countries to the Gulf States and vice versa. This leads to the admission and passage of large numbers of lorries and trucks from those countries which results in a lot of road accidents, some of them leads to injuries, deaths and casualties in possessions and souls of the citizens

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both Saudis and others.

In light of what has just been mentioned, the state, may Allah maintain its prestige, detains the passing driver sending him to the penitentiary and takes upon itself to pay all his financial and in kind responsibilities till the issuance of a Shar`y (Islamically legal) sentence and its execution. As for Diyah (blood money), the Saudi charitable committees pay it in most cases because of the incapability of the passing driver to pay such large amounts of blood money. He may have a lengthy stay in penitentiary which forces him to quit his business as a breadwinner for his family back in his country which leads to great harm both for Saudis and or others.

We have a great desire for development and modernization so long as it coincides with our tolerant Shari`ah (Islamic law) since we would like to take the permission of our mindful state to apply the system of Islamic cooperative insurance to those who pass by in The Kingdom of Saudi Arabia which is similar to what is taking place in the neighboring countries. The following are some benefits of such a procedure:

- 1- We will totally comply with the conditions of Fatwa of the Council of Senior Scholars no. 51 which includes the permissibility of Cooperative Insurance .
- 2- The driver will also make use of this procedure at the time of having an accident, Allah forbid, as it will allow him to pay for his financial responsibilities and enable him to return

home and keep his family together.

3- Financial saving of the state budget as a result of the needed charges

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for the comprehensive care of the prisoner.

4- The stability of the social and psychological status of the admissions and the passing of citizens coming from neighboring countries to our countries as they will feel safe in themselves and their rights.

5- Maintaining the rights of the citizens and expatriates and the availability of obtaining these rights as soon as possible especially when we take into consideration that in some cases there are wives and orphans who only have one breadwinner whose imprisonment will affect them negatively.

So, we hope that Your Eminence will kindly clarify this issue for us. May Allah grant you success!

After examining the Fatwa request, the Committee replied that a Farwa was issued from the Permanent Committee for Scholarly Research and Ifta' no. (55) prohibiting Commercial Insurance in all forms because of its harmful effects and great risks including using up people's money unjustly; its practices are legally prohibited and forbidden. A decree has also been issued by the Council of Senior Scholars no. 51 announcing that cooperative insurance is permissible but it should consist of the endowments of good donors and it should be meant for the help of the needy and the devastated without any profits for the participants even their capital, profits, or any return on investment since the participants intended Thawab (reward from Allah) (Glorified and Exalted be He) through helping the needy and not any worldly gain. This is included in what Allah (Exalted be He) says: [﴿Help you one another in Al-Birr and At-Taqwâ \(virtue, righteousness and piety\); but do not help one another in sin and transgression.﴾](#)

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and what the Prophet (peace be upon him) said: [﴿Allah will aid a servant of His so long as the servant aids his brother﴾](#) What has been mentioned in the question is considered as one form of prohibited commercial insurance, so it is not permissible to be ratified or applied.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no 20693

Q. I am working in a certain company which makes contracts with some hospitals to supply medical insurance for the staff of this company since it pays one millions riyals, for example, to the hospital annually. Those hospitals have to treat the patients of the company staff for certain diseases and injuries according to what has been agreed upon in the terms of the contract. Is it permissible for us as employees to be treated in such hospitals according to the terms of this contract or is it a form of gambling?

A. The commercial insurance - which includes the Health insurance- is Muharram (prohibited) in all its forms as it involves using people's money unjustly. It also implies fraudulence, ignorance and gambling. Hence, it is obligatory upon every Muslim not to take part in such systems or even to use them if he is

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working in any company that applies this to its employees. Moreover, he has to treat himself from his personal money and to keep away from Haram practices.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 21667

Q. Someone has a dispensary and used to conclude contracts with some companies to treat their employees for a specific amount of money per year. The employees of the contracting companies have the choice to go every now and then without a minimum or maximum limit for their visits. Is this contract Islamically valid? I hope Your Eminence will clarify the issue for me. May Allah grant us all success and guide your steps for He is All-Hearing, All-Answering !

A. This is known as Health Insurance and it is one form of commercial insurance which is Muharram (prohibited) according to the decree of the Council of Senior Scholars.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



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Fatwa no. 21238

Q. I would like to tell Your Eminence that Riyadh Reconstruction Company secures healthcare coverage to its employees and their families for free through paying the bills of their medical treatment to the medical institutions contracted with the company according to a specific order. The company is now intending to cancel this system and make a contract with some companies concerned with health insurance to supply the medical needs for its employees and their families. Riyadh Reconstruction Company will pay a certain amount of money per person regardless of the increase or decrease of the medical services against the paid sum during the year. My question in this case is:

1- Is it permissible for the company to conclude such a contract with the health insurance company?

2- Is it permissible for the employees of this company to make use of the medical services provided according the terms of this contract? Please take into consideration that the employees are required to pay a certain percentage of the costs of this healthcare service according to the terms of this contract, which has to be paid to the health insurance company directly.

3- Is this case included in the Fatwa of the Permanent Committee no.

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20629, dated 13/ 10 1419 A.H.

A. The health insurance mentioned in your Fatwa request is one form of commercial insurance which is legally prohibited since it involves fraudulence, gambling and using people's money unjustly.

The Council of Senior Scholars issues a decree prohibiting commercial insurance. So it is neither permissible for Riyadh Reconstruction Company to conclude this contract, nor is it permissible for its employees to make use of or subscribe to it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions! .

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



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Ill-gotten Money

(What takes the ruling of usurpation)

Fatwa no. 15719

Q: About fifteen years ago I was in the house of one of our neighbors who was on his death bed. They took him to the hospital. I found his wife sitting with another woman, and I joined both of them. The other woman said to his wife: "Take some of his personal money." The wife replied: "Are you going to tell tales about me?" We replied that we will not do that. Moreover, we did not know what to do. The wife went to the safe and took an amount of money and Allah Alone knows how much was it, and she alone knows how much it was. After the death of the husband and the distribution of the inheritance, the stolen amount of money was not noticed. We did not tell anybody about it till now. Today I remembered this situation, so I went to the wife and advised her to pay this amount back or even to tell the inheritors about what had happened, but she told me that she can not do that, and I am sure that she will not be able to do it in the future. It must be taking into account that the other woman, who was sitting with the wife at the time, took some of it, may be the whole of it. I heard and saw it all but I did not know then what was the right action to take. The inheritors are the mentioned wife and her son and a daughter from a deceased wife. What is the ruling on this case and what should I do? What should the wife do and What should

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the other woman do? What should all of us do now? May Allah benefit us and you! May Allah reward you with the best!

A. The wife who usurped this money has to offer Tawbah (repentance to Allah) (Exalted be He) and pay it back to the inheritors of her husband especially to her step-daughter. The woman who insinuated to her has to pay back what she took, and she, along with anybody who knew and did not disapprove the guilty action, has to repent to Allah (Glorified and Exalted be He).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'



The second question of Fatwa no. 18490

Q 2: Is illicit money subject to Zakah (obligatory charity)? What is the ruling on giving in charity and financing marriage from illicit money?

A 2: If a Muslim earns illicit money while knowing it is ill-gotten at the time he acquires it, he has to repent to Allah and get rid of such wealth by donating it to a public enterprise other than building a Masjid (mosque) or give it to the poor and the needy. In brief, it is by no means permissible to keep such money while knowing that it is ill-gotten. If the money is acquired by robbery, plunder or theft, it should be given back to its rightful owners or their inheritors through whatever means if they are known; otherwise, if they are unknown, it should be given in charity on their behalf.

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May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



The third question of Fatwa no. 19611

Q 3: A person died, leaving three female heirs and a three-year boy. His inheritance included a pick-up truck, which was with one of his cousins, being the husband of one of the inheriting daughters of the deceased. Allah (Exalted be He) willed that I needed the above-mentioned pick-up truck. I asked the mentioned person to lend it to me for ten days to use it in transporting students and some objects. After the ten days, I returned it to him as intact as I had taken it. However, I deeply regretted this act, because the pick-up truck is not owned by this person, but is owned by the heirs, including a girl and a boy, who have no one to sustain them except benevolent people. Then, I decided to calculate the daily rent of the truck for ten days based on the rates of the car rent offices. However, I was puzzled about the following:

to whom should I give this rent: the girl, the boy, all of the heirs, or pay it as Sadaqah (voluntary charity) for the deceased, or the owner of the truck, taking into consideration that they all can afford their living, except

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the boy, the girl and their mother? I hope you will advise me.

A 3: You should pay the rent of the truck for the ten days and give the money to all the heirs, unless the legally accountable persons among them generously grant you their portion of the rent. The portion of the underage persons should be given to their Wakil (legal accountable person who acts on behalf of another for specific permissible matters).

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



The first question of Fatwa no. 20721

Q 1: A woman says that she used to take some of the camel wool, according to the order of her mother-in-law. These camels were in the possession of the brothers of her mother-in-law. Some people said at that time that if the camels drank from the water they had, their wool, hair and milk became Halal (permissible). Did I make a mistake, respected Shaykh, in taking some of the wool?

A 1: If the owners of the camels permitted this woman to take some of the wool, and they knew and said nothing, there would be nothing wrong in taking the wool to use it. But, she is not permitted to take this wool without knowledge or agreement of the owners of the camels. She should try to get their permission for what was previously done and not

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to do this again unless they agree. If the camels drank the water of people who did not possess them, this did not permit them to use their milk, wool, hair and and so on, without the permission and approval of their owners.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 20631

Q: I had a sum of money with a foreign company operative in Saudi Arabia. It is 4,500 riyals in return for the work I did for this company. I came to them several times to get it, but they could not pay, but they refused claiming that the engineer who received the project left the company to another. Thus, I should ask him for this sum. Finally, I went to the company's manager who told me that I should claim a sum of 20,000 riyals and submit the necessary documents for this claim. He also told me that I might give him some of the money or I take it, as this company is unfair. He explained the matter on the documents, and I received a sum of 20,000 riyals.

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The question is: Is it Halal (lawful) to take the extra sum? If it is not, is it permissible to donate it to charitable project or pay it as Sadaqah (voluntary charity) for the needy? I hope you will give us your legal opinion. May Allah reward you with the best.

A: This is not permissible, because it includes lies and deception to take money in an illegal way. The questioner should ask the company for the sum he deserves. Allah (Exalted be He) says: [﴿O you who believe! Eat not up your property among yourselves unjustly﴾](#) You must give back the extra money to the company.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 20777

Long time ago while I was in the prime of life, I was so inadvertent, ignorant and poor that I would steal livestock. Having repented and willing to discharge my responsibility regarding what I have stolen, I ask the following questions:

1- I stole an amount of cardamom estimating 120 riyals forty years ago and want to

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pay back its value. Should I estimate it according to its today's value or according to the value for which I sold it at that time?

2- I stole some goats that produced offspring while in my possession. Should I give back the original number of goats or give back the offspring in addition to the rightful owners?

3- If there were partners with me, should I give back my share only, or what should I do?

May Allah safeguard you!

A: You should pay the value of cardamom for which you sold it at the time you stole it to its rightful owner if alive or to the heirs if he is dead. If this is not possible, you should give it in charity on behalf of the owner. However, you should give the value to the owner whenever you reach him or his heirs later, in which a case the reward of charity will be yours In sha'a-Allah (if Allah wills). As for the goats you stole, you should give it back along with their offspring to the rightful owner if alive or to the heirs if he is dead. However, if there are no heirs or you cannot reach them, you should give the estimated total value of the goats and their offspring in charity on behalf of the owner. Anyway, you should give the goats and their offspring or their value to the owner whenever you reach him or his heirs later, in which a case the reward of charity will be yours In sha'a-Allah. If you have partners in stealing, you should free yourself from accountability through giving back your share of the stolen property to the rightful owner or give it in charity on behalf of the owner in case you could not reach

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the owner or the heirs as stated earlier. Moreover, you have to sincerely repent and be determined not to do this evil act again. Furthermore, you should advise your stealing partners to free themselves from accountability and warn them against Allah's Punishment. They should be advised that taking over people's properties is an act of injustice that is unforgivable unless properties are returned to the rightful owners or otherwise they forgive or waive their rights.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



The second question of Fatwa no. 21209

Q 2: I took some of my grandmother's money before she died with the intention of repaying it. However, my grandmother (may Allah be merciful to her) died before I could repay the money, bearing in mind that I am suffering from financial difficulties. What is the ruling in this case?

A: You must tell the legal heirs of your grandmother about it, because the money you took now belongs to the estate of your deceased grandmother (may Allah be merciful to her). If they - being the rightful owners of the money - overlook their right to it, it will be yours; otherwise, you will have to repay it to them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



(Part No. 11; Page No. 211)

Fatwa no. 21682

Q 1: I had a commodity which I bought for a certain sum of money. Then, one of my friends asked me about its price, but I told him a price that is more than the price I actually bought it for. He gave me the money to buy the same commodity for him. I took the money and bought it, then I took the rest of the money. Then, my friend died, what should I do?

A: You should repent to Allah (Exalted be He), pay the extra money to the heirs of the deceased and ask them to forgive you.

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Q 2: A friend of mine sent his family money with me, but I forgot to whom this money belonged and spent it. When he returned, he asked me whether I delivered the money to his family, I said that I did not know that he had sent anything and I swore that I did not know. Later on, I remembered that he had given me the money, and I was embarrassed to tell him. I regretted what I did; and the owner of the money is still alive. I hope you will consider this matter.

A 2: You should pay the money back to its owner and ask him to forgive you.

May Allah grant us success. May peace and blessings be upon Our Prophet Muhammad, his family and Companions.

Permanent Committee for Scholarly Research and Ifta'

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The second question of Fatwa no. 20894

Q 2: Landlords, who have shareholders, adopt a way in selling a plot of land, may Allah (Exalted be He) guide them. When they sell a plot of land, they retain a small piece of it to be an excuse for non-payment of all of the rights to the shareholders. Is what they do permissible?

A 2: If the reality is as you mentioned, landlords who have shareholders should not retain any piece of land to deceive them in order not to give them all their rights. This is regarded as procrastination in giving rights, which is injustice. The Prophet (peace be upon him) said: [\(Procrastination \(delay\) in paying debts by a wealthy man is injustice.\)](#) (Agreed upon by Al-Bukhari and Muslim)

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family and Companions.

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 21715

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets. To proceed:

The Permanent Committee for Scholarly Research and Ifta' reviewed the question received by His Eminence the Grand Mufty from His Eminence the Director of Da`wah and Guidance Center in Dammam, no. 22/1/1295, dated 25 Sha`ban, 1421 A.H., including a Fatwa request sent by His Excellency the Commander of the Military Police in the Eastern Province Border Guard,

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and referred to the Committee from the Secretariat General of the Council of Senior Scholars, no. 5458, dated 1 Ramadan, 1421 A.H. He asked His Excellency the following question:

"We would like to notify Your Eminence that we had a department called Financial Claims, which was newly structured in 1417 A.H. Before that year, we had a sum of 9,705 riyals left. This sum was collected from some individuals for the interest of other citizens. We attempted many times to know who the citizens were, for whom this sum was collected or the individuals paying this sum, but we could not identify any of them.

Thus, we hope you will inform us whether we can spend this sum in building and repairing the Masjids (mosques) in the Border Guard. May Allah safeguard and protect you."

Upon considering the Fatwa request, the Committee answered that the one who collected the sum should exert all possible efforts to know the identify of the payers and payees, and this includes publicizing this matter. If they failed to identify them after exerting effort, they should pay the sum as Sadaqah (voluntary charity) intending the owners of this money to reap the reward, or they can use it in a charitable project.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family and Companions.

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



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Fatwa no. 13993

Q: I graduated from one of the institutes in Riyadh and by Allah's Help I obtained a university degree. After graduation, I joined the armed forces as an officer in 1402 AH. It is well known that a university graduate receives 50,000 riyals, if he has not worked in a governmental institution. However, I worked for five years as a teacher with the certificate I obtained from the institute. Then, Allah guided me to the right path and I began thinking about this 50,000 riyals day and night, wondering if it was Halal (lawfully-earned money) or Haram (unlawful). I tried to return the money to the proper authorities, but this would result in a military trial and an in-depth inquiry, because I am an officer. I hope you will direct me regarding what to do with this money. Should I send it to the Mujahids (those fighting in the Cause of Allah) in Palestine, Afghanistan, or to any Muslim country where it may be needed? Answer us, may Allah grant you success.

A: If the reality is as mentioned, you should pay this money in charity to the poor.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

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The third question of Fatwa no. 14167

Q 3: I work as a school manager. Sometimes I receive amounts of money assigned to certain activities, such as the arts, sports and other activities, but I take a lot to myself and spend little of it (on the purposes assigned by the donors). I do not know exactly the amount I have taken; and now I repented. How can I discharge myself from this catastrophe?

May Allah bless Your Eminence Shaykh, grant you long life in obeying Him, and make your last deeds the best. My peace and blessings be upon our Prophet Muhammad, his family and Companions.

A 3: Try hard to count the sums you took, and bring them back to the treasury of the school. If you fail to do this, you should pay them as Sadaqah (voluntary charity) to the poor with the intention of paying it on behalf of its donors. Moreover, you should repent to Allah (Exalted be He). May Allah forgive you, us and all of the Muslims.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family and Companions.

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 21534

Q: My father worked in France for four or five years, then he returned to Morocco. They used to send to him his pension years later. After his death,

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the pension was transferred to my mother, who asked all of my brothers to sign a document related to the pension. When I refused, she became extremely angry with me. I regarded every cent over the sum deducted from my father's salary in return for his work as Haram (unlawful). However, I signed the document to satisfy her after all of my brothers signed it to enable my mother to receive the pension via a bank.

Did I commit a mistake by signing this document? Is the pension, especially the sum that exceeds the deduction taken on my father's salary during his work, Haram?

A: If your father deserves this sum in return for his lawful work, all of you shall inherit it after his death, as it is the right of you all. But, if it is in return for unlawful work, it is Haram to him and to you, and you should not take it.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family and Companions.

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 21662

Q: I am a young man and responsible for a family. I work in a restaurant owned by the University of Higher Education, and the law allows students and workers to purchase meals at a lower cost than the actual value of the meal.

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I eat in this restaurant and buy additional meals at the same lower price for my family. Is this lawful, taking into consideration that my income is small and does not suffice me and my family.

A: If the system of this restaurant allows you to do so, there is nothing wrong in doing so.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 3293

Q: I am the legal Wakil (legally accountable person who acts on behalf of another for a specific permissible matter) for my brother who has gone abroad to complete his master's degree. He gave me a sum of money to distribute it among the poor. Then, one year after traveling, my brother authorized me to pay Zakah (obligatory charity) of his money which is a trust on me. The same occurred the following year until the total amount of money became about 5,000 riyals. Praise be to Allah, in Ramadan of this year 1400 A.H. my financial condition improved and I gave out this money. I hope you will give me Fatwa (legal opinion issued by qualified Muslim scholar) to clarify whether or not I must atone for this delay in order to please Allah. I am waiting for your reply. May Allah reward you in the best.

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A: You committed a grave error by delaying the distribution of the money, which you were entrusted to deliver all this time. However, you have given it to its beneficiaries. Consequently, there is nothing required of you except to repent to Allah, ask for His forgiveness, turn regretfully to Him, and not to do so again.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 3330

Q: One of my relatives killed one of his relatives in Jordan and received a sentence of 6 years, according to the Jordanian law, in Amman. Then, a general amnesty was passed on all prisoners but my relative was committed to 20,000 riyals as Diah (blood money) according to a tribal conciliation in Jordan. However, he and his brothers owned nothing and all their relatives in this country deserted them. I was working at that time in the Saudi Arabian army in Turayf and they begged me to support them. So, I requested a leave and headed to Jordan. The Armed Forces commander in Jordan issued circulars to the Saudi forces so I collected the money and paid it. I exerted great effort to do. But I was in need of money at this time, so I kept 3,500 riyals from the collected money for myself.

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I gave this money as a dowry for a bride in addition to some money I had. Now, my previously imprisoned relative lives in Al-Qurayyat. He is corporal sergeant, married and has children and a house. What can I do with this money to stop the pricking of the conscience and clear away my past misdeeds? Note that the money was a donation from numerous soldiers; some of them donated around 10 riyals, more or less and I do not know them? Please, give me Fatwa (legal opinion issued by qualified Muslim scholar), may Allah reward you with the best! Should I pay this money back to that man, because it was collected for him or give it in charity on behalf of those who donated it? May Allah prolong your life!

A: If the case is as you mentioned, you have to spend this money in a similar purpose like that for which the money was collected, i.e. someone unable to pay blood money. Otherwise, you should give it in charity. We hope Allah will reward you well for helping your Muslim brother and forgive your delay of this money.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 17701

Q 1: We would like to ask Your Eminence about someone who lost a sum of money.

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Someone found the lost money, but he did not know who it belonged to. He was overtaken by desire for money and spent it because he does not know its rightful owner. What should he do after two years have passed since that? Please give us your reply. May Allah reward you with the best.

A: The person who found the money must return it to its rightful owner if he is still alive. However, if the rightful owner is dead, he must give it to his heirs. If he fails to give it to its rightful owner or his heirs, he may give it in charity to the poor while intending to dedicate the reward to the rightful owner and making Tawbah (repentance to Allah) of that sin.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz



The first and second questions of Fatwa no. 20948

Q 1: My grandfather was entrusted with some sheep, which my young father pastured. As far as I know, my father had not yet reached maturity at the time. One day, my father carelessly slaughtered one of the sheep and did not eat or do anything with it. He did so negligently and told his father that it died. Then, they informed the owner of the flock that it died and he admitted that.

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They did not tell him the truth and both of them are now dead. What should I do? If they are committed to doing something, how should it be repaid especially as I do not know the owner of the sheep? Answer us, may Allah reward you with the best!

A 1: If you do not know the owner of the sheep, you should pay its price in charity on his behalf. The money is taken from your father's estate or from your money and you will be rewarded, in sha'a-Allah (if Allah wills).

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Q 2: A while ago my father sold a stray camel which he had found. Now I do not know the monetary value of the camel nor do I know its owner. My father (may Allah be merciful to him) is dead now. What should I do? If I must pay the price of the camel, from where the money should be taken and to whom it should be given?

A: The same previous ruling stated above applies to the case of the camel.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 20704

Q: My brother works at a school whose principal appears to be a righteous person, even though no one can verify this but Allah (Exalted be He). However, he is accustomed to doing a strange thing which he does not want to abandon: when one of the school teachers wants to marry

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the principal orders the salary official to cut off a certain sum of money from the teachers' salaries whether they like it or not on the pretext of giving financial assistance to the would-be husband. He tells the teachers that he does not force anyone to pay and that everyone may decline to do so. However, many teachers cannot object out of shyness and for fear of being accused of stinginess. Even though the teachers now receive their salaries at the bank, the situation remains the same, albeit in a different way. A list, including teachers' names and the sum due to be paid, is given to the teachers. Once the paper is given to a teacher, their shyness prevents them from objecting. As the teacher knows that the paper will ultimately fall into the hands of the would-be husband, their shyness motivate them to pay. Moreover, in case of refusal, the teacher is asked why. At that point, they are told that the money will be paid on their behalf on the assurance that they will pay it back at a later time. Thus, shyness motivates them to pay. Many teachers told their colleagues that it was shyness that motivated them to pay and that they did not offer the money willingly. Strangely enough, like I said before, the principal, despite being righteous, is committed to doing this as assistance is needed and the amount paid is too little. It seems that he is influenced by what is known as social status. This custom is widespread among many school principals. He also thinks that by doing so, he is inviting people to do a good deed.

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He claims that he cannot give up this practice.

I hope Your Eminence will tell us whether or not this practice is permissible. If not, please give him a word of advice so that he may give up this practice which may render him sinful in the sight of Allah (Exalted be He) and which makes him an object of mockery among the teachers. We also hope that you will tell us whether the teachers should continue to pay the money unwillingly or if they should inform the principal that they are not satisfied with what he does.

A: One of the fundamental principles of Islam is that it is not lawful for the Muslim to take the property of his fellow Muslim unless they give the money willingly. This has been indicated in many textual proofs. Accordingly, it is unlawful for this principal to cut off an amount of money from the teachers' salaries to help their colleagues unless they willingly agree to do so.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



Fatwa no. 21337

Q: A questioner asks about the agreement of Al Yahmad tribe to establish a fund according to a foundational memorandum, which includes five items with

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numerous clauses.

A: After considering the attached agreement, it is clear that it includes financial obligations that must be fulfilled by members of the tribal kinship. Any member of the tribe, does not participate in the agreement, is considered as separated from the kinship and should undertake the consequences. Hence, it is not permissible to agree on these conditions or to bind people by them, because these obligations have not been obligated by Allah or His Messenger. Also, it may break the ties of kinship and cause hatred and disagreement, a result that completely contradicts the purposes of the purified Shari`ah, such as friendliness, love and cooperation between relatives.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 21477

Q: We have a special fund for the benefit of its subscribers, but it involves complicated conditions. Such conditions are as follows: The subscriber has to pay one thousand and two hundred Riyals by the end of each year, at a rate of one hundred Riyals per month. Should there be any delay in payment, the subscriber will have to pay a hundred Riyals as a penalty in addition to the delayed sum for six months. (If a subscriber declines to pay) they will be considered to have withdrawn from the fund. Also, they will not be entitled to any sum of money, and their balance in the fund will be confiscated

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in the interest of the other members of the fund. Should they desire to reactivate their membership, they will have to pay the delayed sum in double, together with any discrepancies that might have taken place during their withdrawal period or when stopping the payment. It is to be noted that some subscribers have sufficient incomes, while some others receive small salaries not exceeding one thousand and five hundred Riyals [per month], and some others are unemployed. This makes the latter delay payment and consequently, which results in their being considered to have withdrawn, with their balances being confiscated for the benefit of other fund members.

Provide us with a fatwa in this concern, may Allah reward you, noting that I have sought to come to an understanding with the secretary of the fund but to no effect. The responsible people insist on carrying out the penalty clause. I hope that you issue an official fatwa on this penalty clause and the confiscation of the subscriber's rights in this fund. May Allah safeguard you.

A: Reviewing the referred to agreement, it is found that it contains financial penalties double that which the subscriber pays in the first place or deprives them of their dues in the fund, etc. Such penalties are unlawful, because they are against the consent of the subscribers and because it causes hatred and quarrels among the subscribers as is noted. So, such an agreement must be given up.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and his Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



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Deposit

Fatwa no. 21678

Q: A treasurer at a State-owned institution was robbed. The stolen objects were public money in addition to a sum of money pertaining to a colleague who deposited it with that treasurer. However, the workers of the institution collected money for the treasurer equal to what was stolen from him.

1- Is it permissible for him to take the donations to settle that money?

2- Is it permissible for the one who deposited the money to take his money from these donations?

A: There is nothing wrong with collecting money from benevolent people equal to what was stolen. It is permissible for the person who deposited the money to take his money back from that money.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



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Luqatah

The first question of Fatwa no. 14218

Q 1: Nearly four years ago I found about four hundred Riyals in a wallet. Before I spent the money, I kept looking for the owner of the wallet, but I could not find him. So, I spent the money. What should I do to expiate for that sin? Thank you.

A: Anyone who finds Luqatah (a lost item found by someone else) must advertise it in public places for one whole year, especially in the area where he found it. He should acquaint himself with the features that distinguish it from all similar objects. If the rightful owner is not found, he may give it in charity to the poor while intending to credit the reward to its rightful owner.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 14266

Q 1: Around the year 1380 AH, I was walking with my friend in one of the streets of Riyadh when we came across a wallet which contained three hundred Riyals and four pounds. We divided the money between us: one hundred and fifty Riyals plus two pounds each. At that time, one pound equaled around forty Riyals. My question is: What should I do with that money so that I can clear myself of any sin? It is to be noted that I

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did not advertise this money publicly at that time. Please advise me! May Allah reward you with the best!

A: You are duty bound to give an equal amount of money to the Fugara' (poor) in charity while having the intention to credit the reward to the rightful owner. You must also turn to Allah (Glorified and Exalted be He) in repentance. You should have advertised the lost money for one whole year publicly.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 16269

Q: I found a brass statue of a bird standing over a cross in the street. There is an antiques company, which sends its worker to collect all the ancient monuments left behind by the British and the Germans in World War I. Some friends told me that selling this bird-like statue is not permissible, because it reaches the Christians, who worship the cross under the bird. I was not convinced, because my friends did not give me evidence from the Qur'an or the Sunnah (whatever reported from the Prophet). I sold this antique for an amount of dirhams. Am I sinful for doing that? Answer me, may Allah reward you with the best!

A: It is not permissible to pick up a Luqatah (a lost item found by someone else) unless one will announce it for a year in hope of finding its owner. If one does not find the owner, it is allowable to take it. But the case here is different, because the object found is a bird made of

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brass which is dishonored property. You should have destroyed it and it is unallowable to sell it, because it is an embodied the image of a living animal. Thus, you are required to get rid of this money and give it to the poor.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



The first question of Fatwa no. 16482

Q: Someone found five hundred Riyals in a street where there were no passers-by. He kept the money in the hope that its owner might show up and ask about it, which did not happen. He has had the money in his possession for one and a half months now. What should he do with it? Is he free to spend it or to spend one half and give the other half in charity to the poor and the needy, or should he deliver it to Bayt-ul-Mal (Muslim treasury)? What is the ruling on the person who finds a sum of money in Makkah Al-Mukarramah, Al-Ta'if, or Jeddah?

A: One may pick up the money which he finds in the street. He must acquaint himself with its distinguishing features and make a public announcement for one year that he has found money. He may advertise it in the newspaper. He must deliver it to anyone who identifies its distinguishing features. This is based on the Hadith in which the Prophet (peace be upon him) replied to a question about someone who finds Luqatah (a lost item found by someone else). He (peace be upon him) said: [\(Take note of its container and its tying material then make a public announcement about it for one year and if its owner comes, give it to him; otherwise use it as you like.\)](#) (Agreed upon by Al-Bukhari and Muslim)

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If the owner comes during the year of announcement, the finder must give it to him after asking him to identify its distinguishing features. However, the profit of the Luqatah may not be delivered to its rightful owner. It should be kept in the possession of the finder because it was made while in his possession.

The finder may make a one-year advertisement of the Luqatah by making a public announcement twice or thrice a month. This is not the case for a Luqatah which is found in Makkah: the finder has no right to use it freely. Only someone who constantly makes a public announcement for it may keep it in his possession. This is based on the Hadith in which the Prophet (peace be upon him) said: [\(...and picking up its fallen things is illegal except by him who makes a public announcement about it.\)](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al- Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



The second question of fatwa no. 17290

Q 2: If someone finds a small amount of money, not gold or silver, should they wait for one year and search for its owner or spend it because it is little?

If the money found is of a considerable amount in the eyes of common people, it is obligatory on the one who finds it to announce its distinctive features in public places for one year. The person who found it should choose a suitable time for announcing it two or three times per month. If a year elapses and nobody comes to take the money, it is permissible for the finder to take it, unless it was picked up from Al-Haram in Makkah (all areas within the Sacred Sanctuary of Makkah). This is because the Luqatah (a lost item found by someone else) of Al-Haram in Makkah must not be possessed by announcement, according to the statement of the Prophet (peace be upon him) regarding Al-Haram: [\(Its found object is not allowable to be picked up except for someone who will announce it and if its owner comes,](#)

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[it should be given to him.﴾](#) If the amount of money is inconsiderable in the eyes of common people, it may be taken when found and it is not obligatory to announce it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 18253

Q 2: When I was almost fourteen years old, I found a wallet in the area where I live. It contained three thousand Riyals which I gave to my cousin who lives with me in the same house. I turned to Allah (Exalted be He) in repentance from what I did. It must be noted that I knew the owner of the wallet, yet since I was not acquainted with him, I felt shy to give it to him. Moreover, the owner of the wallet lives in a remote area.

What should I do? May Allah reward you with the best!

A: You must return the aforesaid wallet to its rightful owner unless he gives you permission to use it freely. If you feel shy to give it to him personally, you may send it by any means possible without their knowing who the finder was.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The eighth question of Fatwa no. 14893

Q 8: I found a sum of money somewhere and asked people there about it but it was not theirs. Is it permissible to use this money?

A 8: It is required of you to announce it in places where people usually gather and where you may find its owner for one year. If nobody comes, you should write the description of this money and the type of case in which the money was found, if it was inside a case, and then you can spend this money. If its owner comes, even after a long time, and gives its description, you should pay it to him. You may pay this money in charity and if its owner comes, you should inform him of that. If he is not satisfied, you should give him the money and the charity is counted for you. However, if the money is little, it is not obligatory to announce it. In addition, if you picked it up from Al-Haram in Makkah (all areas within the Sacred Sanctuary of Makkah) it must be paid to the authority concerned.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18934

Q 1: Five years ago, I found a gold ring in the street and gave it to my mother. Whenever she went somewhere where women would gather, she would ask them if anyone lost a ring but no one answered.

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The ring is still with us until now. Please, illustrate for me if I can sell it and give its price in charity or what should I do? I hope you will give me the appropriate advice.

A 1: If the reality is as you mentioned that your mother announced for five years about the ring in places where women always gather while its owner did not show up, it is permissible for you to use it. If its owner comes and identifies it one day, even after years, they should be given it or its price. However, it is better for you to give it or its price in charity on behalf of its owner.

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Q 2: About three years ago, my younger sister found a watch in the street and brought it to the house. I took it because it was so beautiful and wore it. I admit that I did not tell anybody or announce it among people, because I was happy with it. However, it remained for one year and then it broke down and could not be repaired. I fear that I will meet Allah while charged with it. Appreciate your guidance, may Allah guide you.

A 2: It was obligatory on you to publicize the watch for one year in the places where it is hopeful to find its owner. As long as you did not do so and a long time has passed and there is no hope to finding its owner, it is required of you to give its price, when it was sound and undamaged, in charity on behalf of its owner. Also, it is obligatory on you to repent to Allah for what happened and to avoid doing so in the future. Nevertheless, if you are able to

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to find its owner now, you should search for him and give it to him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18901

Q: I was eleven years old and my brother was thirteen years old when we went to the market to do shopping. We found 10,000 riyals in a dusty case, took it with our stuffs and gave it to our father. I should mention that our father was old and illiterate and there were no shaykhs at that time to clarify what was Halal (lawful) or Haram (unlawful). Are we and our father sinful in that? Guide us, may Allah reward you with the best!

A: It was required of you, when you found this money, to identify its features and announce it for a year in places where it is hopeful to find its owner. However, you did not do so, a long time has passed, and it will be impossible to find its owner. Thus, it is obligatory on you to give this money in charity on behalf of its owner, repent to Allah for what happened and not to do so again in the future. If it is possible to find the owner of this money,

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you must search for him and give him the money.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Lost sheep

Fatwa no. 15355

Q: I am a shepherd and I often find many lost sheep. Three years ago, I came across a young goat, which delivered a goat and the goat gave birth to two young goats and a he-goat. I sold the male goat and the young goat was eaten by a wolf. I announced it but nobody claimed it. In addition, I found a he-goat four months ago and no one asked about it. I slaughtered and ate it. Moreover, I found another goat one year ago, which gave birth to a young goat and no one asked about it until now. Please, advise us.

A: First, we advice you not to take lost sheep unless you announce it for one year. You should do that yourself or get someone to do so on your behalf in places where it is hopeful to find its owner. You should choose the times when the owner of the lost sheep is expected to be present and do that once or twice a month until a year elapses.

Second, if someone comes during the year and mentions the features of the lost sheep, give it and its descendants to him.

Third, if a full year elapses and nobody comes claiming the ownership of the sheep,

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it and its descendants are yours.

Fourth, you have taken some sheep and bred them without performing the above-mentioned procedures, so you are required to evaluate them and give their value in charity on behalf of their owner. If the owner comes after that, you should let him choose either to approve of the charity and its reward will be given to him or to take the value of his sheep and you will receive the reward of the charity.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 14781

Q: My mother told me that 30 years ago my family was living in the desert, because they were traveling Bedouins. Once, they found a place in the desert where water was available, an old woman came asking about a lost sheep and its ram. This was at the beginning of the day and after five hours, the sheep and the young ram came. We searched for the woman but we did not find her. We did not know her name or place and we would not remain in that place. We left it after one and a half days. I should mention that we did not possess sheep, only camels. Therefore, my father, may Allah have mercy upon him, sent it to the market and sold it for fear of

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hardships and that it might be eaten by wolves. He sold it for three French riyals, equal to 12 Arabian riyals. Dear respected shaykh, I hope that you will answer me as soon as possible in order to expiate on behalf of my father and show us what can be done. We are waiting for your response, may Allah guide you to what pleases Him!

A: If the case is as mentioned, you should give the price of the sheep and its ram in charity on behalf of its owner.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 14798

Q 3: A woman has some sheep. One night she found a goat with her sheep and nobody came to ask about it. Being a woman, she could not announce it. The goat delivered three young goats and the woman sold the mother goat. What is the ruling on the price of this goat and what should she do with the three young goats? May Allah reward you with the best!

A 3: It is obligatory to return the value of the goat and its offspring to their owner or their heir if he or she is not alive. If this is impossible, you should give it in charity to the poor on behalf of its owner after discounting what you spent on it.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17019

Q: While I was doing some errands I saw someone holding a ram. I took it from him claiming that it was mine. I searched for its real owner but I did not find him and no news about him reached me. Now six years have passed, what is the ruling on my case? What should I do with the dirhams I collected? May Allah reward you with the best.

A: This is unrightfully forbidden seizure of money. You are sinful for that and you have to do the following:

- 1- Repentance to Almighty Allah for what you committed.
- 2- Returning this ram to its owner or his heirs if you know them to free yourself of it. If the ram is dead, you have to return its value.
- 3- If you fail to find its owner or his heirs, you should give it or its price in charity to the poor on behalf of its owner.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 21903

Q: I possess a flock of sheep. More than a year ago, a skinny goat joined my flock while it was returning from the pasture and it is still with us until today. I asked the neighboring owners of sheep and in the market but nobody claimed that they lost a goat of that description. As I purchase fodder and barley for my sheep, the goat has become fat and given birth to a young goat.

Dear respected shaykh, is it allowable for me to dispose of this goat - that is, to sell it for instance? Am I the owner of its young sheep? If it is allowable to sell it and who deserves its price? If I want to possess it, which is my desire, should I bring someone to assess its price? Should its young ram be evaluated with it? Should I assess it in its previous or current status? Answer us, may Allah reward you with the best!

A: A: If the reality is as you mentioned and that you announced it for one year and nobody asked about it, you can possess it. Then, if

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its owner comes and gives its actual description, you should give it and its offspring to him if they are still present, or pay him the value.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 18708

Q 2: A person found a sheep and took it in his car. It was very thirsty and his aunt gave it water and fed it. However, she did not announce the sheep, because she lived in the desert and we are all Bedouins. The sheep has grown and produced many rams and about half of our sheep are from its offspring. What should the woman do? May Allah have mercy on you!

A 2: You should have to announce about the sheep for one year in the areas around the place where you found it. If its owner identifies it, he should take it; otherwise, the finder may take it to his possession. As a long period has elapsed and you did not announce the sheep, it is obligatory on you to give its price and the price of its offspring in charity on behalf of its owner. If its owner comes one day, he should be given the price of his lost sheep and the charity will be counted for the one who found it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18696

Q: Once I was inspecting our cattle and I found a he-goat not belonging to our flock. I made a public announcement of it for one year but nobody came to claim it. Please, give us Fatwa (legal opinion issued by qualified Muslim scholar) showing us what to do with it.

A: It is permissible for the finder of a lost goat to take it, according to the saying of the Prophet (peace be upon him) when he was asked about the lost sheep: [\(It is yours or for your brother, or for the wolf.\)](#) If someone finds a lost sheep, they should make a public announcement of it for one year in public places. After that they have the choice to sell it and keep its price or to slaughter it and eat it. Then, if its owner comes and identifies its attributes, he should be given its price. The Prophet (peace be upon him) said: [\(Whoever finds a lost object is himself astray unless he makes a public announcement of it.\)](#) (Related by Muslim in his Sahih [authentic] Book of Hadith).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Luqatah in Al-Haram

Fatwa no. 18003

Q: I found a watch valued at 35 riyals in Mina during the days of Hajj. I did not know that the Luqatah (a lost item found by someone else) in Al-Haram (all areas within the Sacred Sanctuary of Makkah) is not permissible to take except for someone who will publicize it. Then, I found out the ruling when I returned home. What is the ruling in this case?

A: It is impermissible to take the Luqatah (a lost item found by someone else) in Al-Haram except for somebody who will advertise it by calling for it until he finds its owner and gives it to him. The Prophet (peace be upon him) said, regarding Makkah: [«And picking up its Luqatah is impermissible except for someone who will make a public announcement about it.»](#) Thus, it was impermissible for you to take the watch you found in Mina and keep silent about it. You should repent to Allah for that and send the watch to the president of the High Court in Makkah informing him of the truth. You should give him a copy of this Fatwa to take the necessary action regarding it, in accordance with the instructions of the court with regard to objects found in Al-Haram.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 15625

Q 2: I drove to Makkah Al-Mukarramah and parked my car in

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a parking lot. Upon returning, I found on the hood an electric machine worth about 150 riyals and nobody asked about it. I told some people about it and they asked me for it, am I sinful? Please, explain. May Allah guide you to all good. Amen.

A 2: If the case is as you mentioned and you failed to find the real owner of the machine, it was obligatory on you not to take a Luqatah (a lost item found by someone else) in Al-Haram unless with the intention of making a public announcement of it. Anyway, you have taken it. Therefore, you have to get it back from the people who took it and to announce it. If you are unable to do so, you should deliver it to the High Court in Makkah and they will give it to the committee for lost things in Al-Haram.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17654

Q: My father accompanied my grandfather, may Allah have mercy upon him, to perform Hajj in Makkah Al-Mukarramah. My father dwelt in a tent with some of his friends. Once, he went out to bring water he found a lady's handbag. He took it and entered the tent. He found in it 500 Saudi riyals, some documents

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and the passport of an Egyptian lady. He decided to give the bag to the neighboring Egyptian tent, but some bad friends recommended him to take the money and he did. Then, before returning to Yemen, he put the handbag in a bus of Egyptian pilgrims. This happened 20 years ago. Now my father wants to return this money but he does not know the address of the woman and he decided to give this money to a mosque to supply it with water. However, 100 Saudi riyals now equal 4200 Yemeni riyals, should my father, who is wealthy now, give this money in charity estimating its value at the time when he took it? At the time, 100 Saudi riyals equaled 130 Yemeni riyals. In addition, where should he spend that charity? Answer us, may Allah reward you with the best!

A: Your father was mistaken by taking the handbag and what was in it, because a Luqatah (a lost item found by someone else) in Al-Haram is not to be picked up except by someone who will make a public announcement of it. However, a long time has gone by and it is hopeless to find the owner of the money, so it is obligatory on your father to give the money in charity to the poor of Al-Haram on behalf of its owner and to repent to Allah for that.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The sixth question of Fatwa no. 18252

Q 6: A few years ago, I found, in the yard of Al-Haram (the Sacred Mosque in Makkah), 1000 riyals. I searched for the owner but nobody answered. I decided to give it in charity on behalf of its owner. After I performed Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah) and left Al-Haram I purchased some fruits from Makkah, using half of this money. On the way back, I distributed the fruits among the travelers with me. Is my Hajj incomplete? I heard that a pilgrim who has performed Tawaf-ul-Wada` is not allowed to buy anything from or spend the night in Makkah.

A 6: The Luqatah (a lost item found by someone else) found in Al-Haram must be announced until it reaches its owner and it is not to be owned by announcement. If someone did not make a public announcement of a Luqatah, they must give it to the authorities in charge of Al-Haram lost objects. You made a mistake by taking this money. You should return it to the authority in charge of Al-Haram lost objects and to repent to Allah Almighty for that.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 21204

Q: A man has been in Makkah and while he was there he found

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a collection of golden ornaments. He sold them and made use of their price because he was ignorant of the ruling of Luqatah (a lost item found by someone else) in Makkah. Now he knows the ruling and he is regretful and wants to repent to Allah and acquit himself of what happened. How should he do that, taking into consideration that this happened several years ago? May Allah benefit Islam and Muslims with you! Amen.

A: This man made a mistake, because the Luqatah in Al-Haram (all areas within the Sacred Sanctuary of Makkah) is not allowed to be picked up except by someone who will make a public announcement of it. However, he did that ignorantly, so it is obligatory on him to give its value in charity to the needy people in Al-Haram on behalf of their owner and to repent to Almighty Allah for that.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 17275

Q 2: Someone asks: After finishing their Hajj, some pilgrims leave some of their belongings in Mina, such as thermoses, portable gas stoves. What is the ruling on taking them as their owners left them and went away? Do these objects take the ruling of Luqatah (a lost item found by someone else) in Al-Haram (the Sacred Mosque in Makkah) or are they different? In addition,

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what about the shoes left in Al-Haram? Is it allowable to take some of them instead of the shoes that one has lost?

A 2: It is permissible to take instruments, utensils and clothes if their owners left them willingly. Yet, if their owners forgot them or will return to collect them, it is not allowable to take any of them and the authority in charge of lost objects in Hajj should be reported.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 20807

Q 2: Because of the large number of sellers and buyers, some customers forget books which they bring to sell. As we did not agree with them on a price or they bring them for us to check them (the books) but time passes, days, months and sometimes they never return: What do we do with these books? Should we sell them or not? What if we do not know their owners, or do not see them again while we do not know their names or addresses? What should we do with these books among which some are valuable and others are not? Other customers may forget some riyals and hallalahs, so what should we do with them as we find them inside the books after purchasing them from customers? What is the ruling on this

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money? Is it ours or should we give it in charity?

A 2: If some customers forget something with you and a long time passes without knowing their address and they do not return, you should give it in charity on behalf of their owners. By doing so, you will be discharged from obligation In sha'a-Allah (if Allah wills).

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



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Foundling

Fatwa no. 15308

Q: A woman took home a female infant child from one of the hospitals in the Kingdom (of Saudi Arabia) to bring up as her child. She raised the child and whenever someone asked about her she would say that she is her daughter. The young girl herself considered the woman her mother, the woman's husband as her father and her children as her brothers and sisters, etc. What is your opinion regarding this? Does she have the right to inherit? Is it permissible for the children of this woman to marry this girl? Appreciate your guidance, may Allah guide you.

A: Adopting and bringing up foundlings upon good manners and Islamic etiquettes is a noble act. It is hoped that one who does so will be greatly rewarded, but such a child shall not be regarded as a daughter or a son and does not inherit from those who bring them up. It is permissible for the son of the person who raises a female foundling to marry her through the courts if there has been no legal breastfeeding from her or anything else that prevents marriage.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 14511

All praise is due to Allah Alone. May peace and blessings be upon the last Prophet.

The Permanent Committee for Scholarly Research and Ifta' has reviewed the letter sent to the Grand Mufty from the judge of Harub Court no. 683, dated 22/11/1411 A.H., which was referred to the Committee by the Secretariat General of the Council of Senior Scholars no. 4948, dated 28/11/1411 A.H. His Eminence, the judge, asked the following question:

A woman submitted a request to conclude a marriage contract with her fiancé. We concluded the marriage contract for her under our guardianship in document no. 81, dated 11/10/1410 A.H, because she was an illegitimate child. A document to this effect was issued, no. 81, dated 11/10/1410 A.H. to Sabiya' Personal Status Administration, asking to include the woman on his identification card as her husband. We completed the procedures for him and he enclosed along with the papers a letter from the chairman of Social Affairs in the Southern Province, no. 290, dated 29/2/1411 A.H., reading: "In the case of, this woman can she be given the name (...) in order to add her name to the husband's ID card." Finally, all the documents were submitted to us, no. 13466, dated 9/11/1411 A.H.; in addition to the letter which including the request of Sabiya' Personal Status Administration to change the name of the woman so that her name becomes

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(...). We hope you will explain whether it is permissible to change her name according to the document of the Personal Status Administration from (...) to (...). Please, give us Fatwa (legal opinion issued by qualified Muslim scholar) on this matter. May Allah reward you with the best and guide your footsteps.

After examining the Fatwa request, the Committee replies that if the reality is as mentioned, it is not necessary to change the content of the ID card as long as it attributes this woman to her mother.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 14063

Q: Many misguided Muslim youth who work in France have illegal relationships with women and make sexual intercourse with them outside the bond of marriage. Some have children and after that they return to Allah in repentance. What is the ruling on a Muslim who has five children from a woman with a legal marriage contract? Are they attributed to him as being their father? I should mention that the children are his, but not through marriage. The woman considers him her husband as their man-made law allows such prohibited relations as long as the woman consents.

A: The children who descended from him before the marriage contract are not attributed to him but to their mother. It was authentically reported that the Prophet (peace be upon him) stated: [\(The child is for the \(owner of the\) bed and for the fornicator](#)

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[is loss.﴾](#)

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 14883

Q: I was sent by a governmental institution to study abroad after receiving my secondary certificate. I followed in the footsteps of Satan and became acquainted with a young girl. We were together a number of times, then I finally abandoned all of this. Four months later, I heard that she was pregnant and she claimed that I was the father of this child. (After she gave birth) I noticed that the child resembled me and everyone who saw him maintained the same. I have no doubt about the child being mine. This has disturbed me greatly and represents a bad past for me. Now, I want to marry but whenever I remember this girl and the child I become extremely sad, because of the bad reputation of this girl who is the mother of my child. I cannot bring this young woman here and marry her, because it is not permitted here to marry foreign girls, in addition to other reasons. Should I forget about her and the child and marry another woman or bring them here? Appreciate your guidance, may Allah reward you with the best.

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A: First, you must repent to Allah for this immoral act and increase your good deeds so that Allah may replace your sins with good deeds.

Second, the child who this young woman gave birth to is not attributed to you but to her. You are not responsible for his provision. However, there is nothing wrong in doing good to him as a righteous deed.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 14014

Q: I am a 24-year old man studying in America. Two years ago, I met an American girl and after few days I had sexual intercourse with her. Our relationship continued for a while and she became pregnant. I did not care and we continued our relationship until she delivered a female baby. Now, the child is a year and half old and lives with her mother. Dear respected Shaykh, I do not know what to do in this case, and I do not know the ruling of Islam on it. Should I marry this girl? Is the child attributed to me or to her mother? Should I leave her, return to Saudi Arabia, repent to Almighty Allah and forget everything?

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Dear Shaykh, please answer me as soon as possible. I should mention that I will do whatever you say, but I am totally concerned with the child's future. I am very confused and fear doing something which I will regret the rest of my life. Please, give me a clear answer. May Allah reward you with the best.

A: First, you have to turn to Allah in repentance for the crime of Zina (sexual intercourse outside marriage) which you committed, increase your good deeds and acts of obedience and avoid sins and bad company.

Second, the child, which came from Zina, should not be attributed to you but to her mother.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



The fifth question of Fatwa no. 16843

Q 5: A man works in France and has a daughter which is not an upright Muslim. She left the house of her father and complained to the French authorities. He went to court and she remained in their custody for months and finally he received her, praise be to Allah. He returned her to their home country and left her at his brother's who would provide for her. A few months later, she left

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her uncle and the whole country. Then, she returned bearing an illegitimate male child. Her uncle and all her relatives refused to receive her, and her father told her that if she wanted to remain under his guardianship, he would send her money to be with her uncle but he would not accept the child. However, she refused to forsake her child while her father rejects her baby. What is your answer? Is the father wrong? What is the way out?

A 5: The aforementioned people should protect their daughter and command her to repent to Allah for what she committed. They should hasten to marry her to a righteous man who will take care of her. As for the child, she will be her son and they should be keen to bring him up correctly, and Allah forgives those who repent to him.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 17230

Q: One of my relatives found a baby, whose age at that time was just a few hours old. She informed me about this; and she is poor, trying to earn her living by hard work. Thus, I decided secretly to do the following: I talked to my wife in this respect and agreed to bring up and adopt the baby,

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seeking the satisfaction of Allah. Allah (Exalted be He) will provide us with the means of subsistence for bringing up this baby, who is not to blame for this horrible crime. I feared that the baby may become ill-bred and fall into the trap of sin and perversity. Allah (Exalted be He) knows best that I had a good intention; and did not know at that time from the Qur'an about adoption except the Ayah (Qur'anic verse), in which Allah (Glorified and Exalted be He) speaks about His honorable Messenger (peace be upon him): ﴿Muhammad (ﷺ) is not the father of any of your men, but he is the Messenger of Allāh and the last (end) of the Prophets.﴾

As far as I knew at the time, this Ayah is only related to the Prophet (peace be upon him). I registered my name as the father of the baby lest the baby should be looked at in a disgraceful way. I did not register either in the police reports or in any other documents that this baby is my adopted son. After nine years, Satan started to insinuate my wife that this boy is actually my son from another wife. Row triggered between us, and she claimed that she wanted to know the permissibility of having this boy among us, and the legal opinion regarding this matter. It is worth mentioning that she breast-fed him three months after weaning her son. However, the baby was not able to suck at her breast, and she dropped milk into his mouth more than once. Now, after nine years and the problem has become severe, I could not prove that this baby is my adopted son, because

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he is registered in the official documents as my son. I hope you will reveal to me and to my wife whether what we did is Haram (unlawful), for which we will be accounted, even though I did not know and had a good intention seeking only Allah's Consent. I hope you will tell me what to do and the child is now nine years old, and all of the people and his brothers know that he is my son. Please inform us by an official letter so I can live peacefully with my wife. May Allah benefit you.

A: Bringing up the foundling and being benevolent toward him is a good deed for which you will be rewarded. However, adoption is neither valid nor permissible; and the child is regarded as Ajnaby (a man other than a spouse and unmarriageable relatives), and your wife should be veiled in front of him. However, if your wife breast-fed him five times in the first two years of his age, he becomes your son through breastfeeding ties. You should refer to the legal court to finish the related matters. And Allah knows best.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family



Fatwa no. 16980

Q: I adopted an illegitimate child from the hospital and ignorantly registered his name along with my children on my ID card. I named him `Abdul-Rahman and my wife suckled him. Later, I learned that what I did was contrary to Allah's Shari`ah and the Sunnah of our Prophet (peace be upon him). Please, clarify for me the status of this son. What should I do in order to correct right

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what I have done? I should mention that I do not want to renounce him, because I consider him one of my children and he is now 16 years old.

A: The aforementioned child is your son through breastfeeding ties if your wife breast-fed him, during the first two years, five times or more. However, it is not permissible to register him along with your children as being your son. It is obligatory on you to go to the authority concerned and have his name removed from your ID card and have an ID card issued for him. This may include `Abd such as `Abdullah, `Abdul-Rahman or the like.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 17910

Q: About 20 years ago, my sister married a man and I was young at that time. She immediately became pregnant, but only Allah knows if the child was from her husband or someone else. Consequently, the husband disowned the child and they were referred to the courts where they were given a legal ruling. There were witnesses and Li'an (allegation of adultery against a wife, accompanied by mutual invoking of Allah's Curse/Wrath if lying) and the matter was finally resolved.

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The point is that my father adopted the child and attributed him to his name. Hence, the child became my brother and an uncle of the children of his mother who are actually his brothers and sisters. My father did so with good intentions so that the child would not be taken to a foster care home. He thought that doing so would provide care for an orphaned child. However, the child grew up and is now a young man. My father registered him along with the family and an ID card was issued for him in my father's name. A lot of people do not know that he is not my father's son, and it is known that Islam prohibits giving an orphan one's name.

I hope you will explain the proper and legal way to correct the status of the family and safeguard it against mixture of lineages. I told my children that the young man is not related to them, but they find this odd, because he has the same name of our father. I am confused, as my father is still alive and I fear that if we pass away while these young children do not know the truth about him and his offspring as their Mahram (spouse or unmarriageable relative) while in fact they have no relation to him. Appreciate your guidance, may Allah reward you with the best.

A: The child in question should be attributed to his mother and your father is regarded as his maternal grandfather. It is not permissible for your father to adopt the child due to the

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bad consequences. You are considered his maternal uncle, but your children are regarded Ajanib (men other than spouses and unmarriageable relatives) to him. Regarding the formal procedures, you should ask the authorities concerned to correct the situation.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 21145

All praise is due to Allah Alone. May peace and blessings upon the Prophet.

The Permanent Committee for Scholarly Research and Ifta' has read the letter sent to the Grand Mufty from the designate undersecretary of the Ministry of Labor and Social Affairs no. 8351, dated 16/3/1420 A.H. The letter was referred to the Committee from the Secretariat General of the Council of Senior Scholars under no. 2444, dated 25/4/1420 A.H. and His Eminence asked the following question: "You know that the ministry is concerned with providing institutional and social care services for people with special needs, who descend from anonymous fathers or through adultery. They should be given suitable and common names known in our community as their legal right.

There was a previous Fatwa by

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the former Mufty, may Allah have mercy upon him, which stated that the second and the third names must begin with `Abd, which was observed in this regard. The actual application of this Fatwa for many years has put us into the difficulty of the resemblance of names. Some people thought they were relatives. We are trying to avoid this, but we face another difficulty which is the use of names that begin with `Abd but are not common in Saudi society, thus leading some of those who had these names to complain. They maintained that their names indicate their real social status in schools, hospitals, summer centers, etc.

The aim of the Fatwa, as the former Mufty put it, was meant to console those facing these conditions. Moreover, names which do not begin with `Abd and Al are consistent with the reason for the Fatwa - that is, the names must not be related to anyone and, at the same time, avoid the difficulty which innocent children experience apart from their social status. It goes without saying that making them happy and alleviating their difficulty is obligatory on us. It is known that whatever is required for fulfilling an obligation is obligatory in itself. Thus, you may view nothing wrong with canceling the stipulation of choosing names beginning with `Abd, because of the aforementioned reasons and allowing the use of a quadruple names

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that are common in Saudi society.

In addition, we want to know if it is permissible to include this category in the directions of the Crown Prince in his order no. M/385/7, dated 21/9/1418 A.H., which includes his confirmation on registering the names with Ibn or Al to the names in all kinds of correspondence and in schools. Excluding them from this may expose their social status in the society.

Finally, we want to know the Fatwa (legal opinion issued by qualified Muslim scholar) on the permissibility of changing the names of two children who were cared for by a surrogate family and were breast-fed by the same woman so that they became brothers

through breastfeeding ties. The nursing mother asks that their second, third and fourth names be identical in order to further console them and alleviate their suffering.

We would like to inform you that there was a meeting with the late Shaykh `Abdul-`Aziz ibn `Abdullah ibn Baz shortly before his death in which Dr. Salih Al-Waniyan, a professor at the Islamic University of Imam Muhammad Ibn Sa`ud in Al-Qasim, asked him about the bad results of limiting names to that beginning with `Abd, as mentioned in His Eminence's Fatwa. After some discussion, he answered that this Fatwa could be changed if it would be sent back for review. We prepared the letter but

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Allah destined (his death) before it was handed to His Excellency, may Allah have mercy upon him. May Allah help you spread knowledge by which He elevates your status."

After studying your Fatwa request, the Committee states the following:

- 1- Among the ways of benevolence in the Islamic Shari`ah is to provide for illegitimate children whose lineage is unknown. It is commendable to be good to them, safeguard them, bring them up in an Islamic manner and teach them the obligations and etiquettes of our faith. This carries great reward for those who care for orphans. The Prophet (peace be upon him) stated: [\("I and the one who looks after the orphan are in Paradise like this." And he \(peace be upon him\) pointed with his index and middle fingers, then separated them.\)](#) (Related by Ahmad, 335-6; Al-Bukhari, 178-6 and 76-7 from a Hadith narrated by Sahl Ibn Sa`d (may Allah be pleased with him); Ahmad, 375-2; and Muslim, 2287-4 no. 2983 from a Hadith narrated by Abu Hurayrah (may Allah be pleased with him). (The Hadith is agreed upon by Al-Bukhari and Muslim)
- 2- Among the legal rights of a child of unknown parentage, such as an illegitimate child, is to give it a good name, but the name must be Islamic and does not contradict the rulings of the Shari`ah regarding naming a child.
- 3- It is permissible to give him a father's name, such as `Abdullah and similar names that begin with `Abd or other names such as Hasan, Khalid, etc.,

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names which do not disagree with the rulings of the purified Shari`ah.

- 4- It is not permissible to attribute an illegitimate child to a family or a tribe as this is lying, deception and obscurity as well as the result of confusing lineages. Also, it is not permissible to attribute the child to another illegitimate person. It is reported on the authority of Abu Dhar (may Allah be pleased with him) that he heard Allah's Messenger (peace be upon him) saying: [\(Any man who knowingly attributes himself to someone other than his father is guilty of Kufr \(disbelief\).\)](#) (Related by Muslim) Al-Bukhari added in his narration: [\(Anyone who claims to belong to some folk to whom he does not belong, let him take his place in Hellfire.\)](#)
- 5- It is not permissible to adopt a child with unknown lineage, such as an illegitimate child because of Allah's statement: [\(nor has He made your adopted sons your real sons.\)](#) and: [\(Call them \(adopted sons\) by \(the names of\) their fathers: that is more just with Allâh. But if you know not their father's \(names, call them\) your brothers in faith and Mawâlikum \(your freed slaves\).\)](#) Therefore, it is not permissible to attribute an illegitimate child, male or female, to his caregiver because it is prohibited and a major sin. Some people register those children on their ID cards and family cards, but this is blatant forgery and transgressing the limits of Allah. In addition, this includes lying to those in charge in the government, which

is unacceptable. It should be mentioned that this registration establishes neither lineage nor inheritance from the one to whom the child is attributed. Whoever has done so should hasten to repent to Allah and set things right.

6- There is nothing wrong in issuing ID cards for orphans and providing them with triple names and fathers' names with the term "Ibn" [son (of)] being in-between to correlate between their names and nicknames. This may also include attributing their names to the place where they were found, because this is a great consolation to them.

7- If a person raises more than one illegitimate child, it is not permissible to make the names of their fathers and grandfathers identical, because this involves deceptive brotherhood in lineage, dishonesty and other bad results in lineage and inheritance, thus resulting in great harm.

8- It is obligatory on a caregiver to inform the child of unknown lineage after reaching the legal age. The child is to be told that his provider is Ajnaby (a man other than a spouse and unmarriageable relatives) and is like other people with regard to gazing (to marriageable women), Khulwah (being alone with a member of the opposite sex), wearing the veil for women and similar rulings.

9- If the child was breast-fed (by the wife of the caregiver) he will be Mahram (spouse or unmarriageable relative) to the woman who suckled him as well as her daughters, sisters and others who are prohibited by lineage.

10- It is not permissible for a caregiver of a child of unknown parentage to conceal the child's true status; rather it is obligatory to inform him and to alleviate his distress by telling him that this is common and that it has no effect on his faith if he correctly adheres to path

of Almighty Allah.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



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Gifts

Fatwa no. 18531

Q: My daughter earns less than her sisters, and her husband is also poor. His salary does not exceed 2,000 riyals, while the husbands of her sisters are well-off. Her husband has an old car that does not adequately serve them. I want to buy a car for my daughter and her husband, because they owe a long-term debt on the home they built, in addition to their children and the orphans of his deceased brother. While the financial conditions of her sisters are better than hers, does this disagree with the Hadith of Allah's Messenger (peace be upon him): [\(Be afraid of Allah, and be just to your children.\)](#) or not?

A: If the reality is as you mentioned, there is nothing wrong in purchasing a car for your daughter's husband or helping him to buy it. As for your daughter, you should not favor her with something over her sisters, because her sustenance is incumbent on her husband.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 21560

Q: A man with three sons built a house but only two of the three contributed to it, while one

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who had some health and financial troubles could not. Later, his condition improved and he built a special house for himself. After some time, the man wanted to give the building to his sons, how should it be divided among them?

A: If the contributions of the two sons were a kind of donation to their father, then the house is owned by the father and it is impermissible for him to single out some of his children by giving it to them. The Prophet (peace be upon him) stated: [«Fear Allah, and be just to your children.»](#)

If their contributions were not donations but a share in the building, it is permissible for the father to give them from the building what equals their contribution, even if he does not give anything to other children, because this is their right and share in the building. As for what exceeds that, the father should give it to all his children.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



The second and third questions of Fatwa no. 21502

Q 2: Is it permissible for me to pay the costs of repairing a house after agreeing with the youngest son that he would pay off the bank and own the house? Do I have to give his brothers the same amount that I give him for the cost of repairs?

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A 2: If you cover the cost of overhauling the house, which he agreed to pay, there is nothing wrong in this.

Q 3: What do I do with the price of the two pieces of land on which a house and an annex are built? Their value is 59,000 riyals. Is it permissible for me to relinquish them to him? Do they belong to the inheritors after my death and must he give back the land to them? Should he give it to me right now? If I, his brothers and sisters cede the land to him, am I discharged of the responsibility? What should I do?

A 3: It is impermissible for you to cede the aforementioned land or any part of your money to one of your sons to the exclusion of the others, as this is injustice and is forbidden by Allah's Messenger (peace be upon him). However, if his brothers, who are legally accountable, relinquish it, there is nothing wrong in giving it to him.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



The second question of Fatwa no. 21671

Q 2: I want to give my sons and wife part of my property, how should I distribute it among my male sons and two daughters? The males are 24 and 8 years old and the females are 3 and 8 years old, plus my wife. The property

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includes a basin, the first floor consists of four flats and the second floor consists of three flats.

A 2: If you give all your children, a male takes twice as the female, there is nothing wrong in this. The Prophet (peace be upon him) stated: [\(Fear Allah, and be just to your children.\)](#)

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



The first and third questions of Fatwa no. 21251

Q 1: About 20 years ago, I bought a piece of land in Makkah Al-Mukarramah for 20,000 riyals from my money but I registered it in my wife's name as a gift for passing 20 years of our marriage. At that time, I had 5 daughters and a son in addition to my mother who was still alive. Sixteen years ago, I expressed a wish to marry another woman. What mattered is that my current wife had borne my bad conditions patiently when I was poor and of limited income which I would spend on my mother and orphan brothers and my family. I gave her one million riyals and registered her as a partner in a company I established with somebody on the condition that she agrees to my marriage to another woman. However, she rejected the idea of the second marriage and said that all the treasures of this world would not make her relinquish

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even the trimmings of my nail and if I married another woman, she would leave the house. I had at that time the same number of daughters, my son and my mother and I found great opposition from my daughters so I abandoned the idea of marriage but I kept the money in the company registered in her name. Then, three years later and all of sudden, my son died and after sometime my mother also passed away, may Allah have mercy on her. I had three full brothers and a half brother. Am I sinful in what I gave to my wife?

A 1: Whatever you gave to your wife, whether it is money or anything else during your life, is permissible and becomes a possession of your wife.

Q 4: When Al Rajhy Bank was established, I bought a number of shares in my name and my wife and daughters. After privatization, I registered all the shares in my name. Yet, because my wife contributed to part of the value of these shares, I transferred all the shares to her name. What is the ruling on that?

A 4: If the transfer of shares took place with the approval of those who have rights and they relinquished their rights, there is nothing wrong in this.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



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Fatwa no. 21059

Q: Some interest-based banks give calendars, pens, medals and other gifts to people and government agencies at the beginning of each Hijri (lunar) year and the occasions of these banks. In addition, the bank employees give these things to the bank clients and their friends. My question: Is it permissible to take these calendars and gifts whether from the bank or its employees? Appreciate your answer, may Allah preserve you. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: The gifts given by banks to their clients and depositors must not be accepted, because they are involved in interest-based investments. As for the gifts distributed by the bank to other than its clients, here is an attached Fatwa (legal opinion issued by qualified Muslim scholar) in this regard - no.16184, which states the following:

His Highness, Ambassador of the Kingdom of Saudi Arabia in United States, invited private sector institutions to take part in financing scholarships for Saudi students, who are studying at their own expense. The institutions, which presented scholarships, included interest-based banks. Is it permissible for students to accept scholarships from these banks?

A: The money presented from usurer, whether a bank or anyone else known

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as a usurious source, is impermissible to take or use. This is considered consumption of Riba (usury/interest), which is forbidden in the Qur'an and Sunnah (whatever is reported from the Prophet). Almighty Allah says: [«O you who believe! Consume not Riba \(usury\)»](#) Allah has cursed those who consume Riba, those who pay it, the two witnesses and the one who records it. If one does not know that the source of money is Riba, because its donor deals in both Riba and lawful transactions, the basic ruling is permissibility.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Will

The second question of Fatwa no. 21600

Q 2: It is said that if a person dies without leaving a will, they do not speak to the dead. Is this correct?

A 2: This is an invalid, baseless belief. A will of some money to be distributed in charitable ways after the death of someone, is Mustahab (desirable) and they will be rewarded by Allah (Exalted be He). It is Mustahab not Wajib (obligatory), i.e. doing it is rewardable but neglecting it is not punishable.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 21602

Q: I want to bequeath a fifth of my property to my young grandchildren whose father passed away and they are young. I hope you will give me Fatwa (legal opinion issued by qualified Muslim scholar) on this matter.

A: It is permissible for you to bequeath to your grandchildren, whose father died, a third or less of your property, because they are not your inheritors. Thus, there is no prohibition on this.

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May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

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Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



The second question of Fatwa no. 21414

Q 2: If a deceased person bequeaths that a third of their property be given for charitable deeds, is it permissible for the supervisor or the administrator of the will to take from this third in return for his services? Is it permissible for the administrator to add this third to his money if he is in need, or must he execute the will according to what is stated in it? Is this third considered as Waqf (endowment)? Appreciate your Fatwa, may Allah reward you with the best.

A 2: If someone dedicates a third of their money and specifies the ways in which it is to be spent and assigns someone to execute the will, it is obligatory on the executor to carry out the will according to what the testator states of legal ways. If the testator assigns part of the third (of the property) as fees for the administrator, this part becomes a right for him. If the deceased does not allot an amount but there is a customary fee that is customary taken by the executor, it is permissible to take it. If there are no customary procedures providing for this, the executor shall consult a legal official to define his fee.

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May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



The third question of Fatwa no. 21568

Q 3: I give a charity on behalf of my father in accordance with his will. Is it regarded as Sadaqah Jariyah (ongoing charity)? I should mention that he would do it on the fifteenth night of Sha`ban, because he did not know that it is Bid`ah (innovation in religion). However, I changed it and would do it once in Ramadan and again on the `Eid-ul-Adha (the Festival of the Sacrifice, on 10th of Dhul-Hijjah)? Is it regarded as Sadaqah Jariyah for him? What is the best charity on behalf of the deceased? Is it permissible to initiate a new charity on behalf of him and he takes its reward as Sadaqah Jariyah? Appreciate your answer, may Allah reward you with the best.

A 3: What your father bequeathed is considered charity. You did well in changing its time from the Mid-Sha`ban night and you are rewarded for that. Whatever you give in charity on behalf of your father, he takes its reward.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



(Part No. 11; Page No. 278)

Fatwa no. 18578

All praise is due to Allah Alone. May peace and blessings be upon on the last Prophet.

The Permanent Committee for Scholarly Research and Ifta' has read what was sent to the Grand Mufty from the Assistant Chief of Al-Qasim Courts no. 2/1457, dated 4/8/1416 A.H., which was referred to the Committee from the Secretariat General of the Council of Senior Scholars no. 3876, dated 8/8/1416 A.H. The questioner asked:

I would like to inform you that Salih ibn Hamad ibn `Abdul-Muhsin Al-Tuwaijry presented a request to me to establish a mosque and a dwelling for the Imam (the one who leads congregational Prayer) and the Mu'adhin (caller to Prayer) in Buraydah from the funds assigned for the will of his father. Find attached a copy of the will. His father mentioned in his will: "I bequeath a third of my property for the establishment of one or more Masjids (mosques), etc..." However, this raises a problem whether it is permissible to build dwellings for the Imam and the Mu'adhin, which was not mentioned in the will, yet it has become necessary. Must we be limited by the will? I should mention that the location of the mosque is suitable and in need for a mosque, and the land designated for the mosque is sufficient for the mosque and the dwellings of the Imam and the Mu'adhin. Moreover, the owner of the land stipulated that in order to build a mosque, it must include two houses for the Imam and the Mu'adhin.

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I hope you will read this and inform us, may Allah safeguard and care for you.

After studying the Fatwa request, the Committee answers that there is no objection on building dwellings for the Imam and the Mu'adhin from the will of the man who bequeathed funds to build a mosque or a number of mosques from a third of his property. This is because the residence of the Imam and the Imam is among the necessary facilities of the Masjid.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



The third question of Fatwa no. 20920

Q 3: My aunt raised her nephew until he was grown and helped him to marry. She has also helped her daughters get married. She is a widow and has three daughters, all of them are married. However, some misunderstanding took place between her and her nephew so that she drove him out of her house. My aunt is now 57 years old and has a good house, while her nephew has only one room and his mother is deceased. He has half brothers, but he does not live with them, although he visits them from time to time. What is your advice to her? Should she bequeath this house to him or not? I should mention that if she does not do so, he will have to leave the room, in which he lives, for her inheritors? Appreciate your guidance.

A 3: This woman may make a will to allocate part of her house for him, if she likes, on condition that her will does not exceed a third of her property.

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May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 20985

Q: My husband passed away and left no inheritors except me. I want to make a will from his estate and from my money which I inherited from him. What is the ruling on this?

A: Your prescribed share of inheritance is a fourth of what he left and the rest of his estate belongs to his `Asabat (agnate heirs). If he has no relatives, the matter shall be referred to the Shari`ah court. However, you are allowed to bequeath a third or less of your property.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 1077

Q: A man passed away after he made a will to use a third of what he left in offering Ud-hiyah (sacrificial animal offered by non-pilgrims) on his and his parents behalf. However, some money remains from the third after offering the Ud-hiyah and his son asks whether he should offer another Ud-hiyah or distribute the rest among inheritors?

(Part No. 11; Page No. 281)

A: If the reality is as you mentioned with regard to the remaining part of the third of his father's will, then the ruling is as follows. If the son is the administrator of his father's will and there is no legal determination regarding what may be left after offering the Ud-hiyah, such as giving the rest to certain institutions or persons, then the remainder of the third should be spent in charitable ways, such as participating in building mosques and furnishing them or paying the remaining money in charity to the needy. If he has some poor relatives who are in need of charity, they are more deserving to take from the rest of the third.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh



(Part No. 11; Page No. 282)

Waqf

Fatwa no. 21268

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets.

The Permanent Committee for Scholarly Research and Ifta' has read what was sent to the Grand Mufty from His Excellence, Judge of the High Court in Makkah, Shaykh Ahmad ibn Hamad Al-Mazru', no. 9/83/3/3545, dated 11/9/1420 A.H., which was referred to the Committee from the Secretariat General of the Council of Senior Scholars no. 4934, dated 16/10/1420 A.H. His Eminence asks the following question:

We would like to show Your Eminence the following question: A woman presented a request to the court to register her dedication of a building to Waqf (endowment), the legal ways of using this Waqf and its executor. These things were legally registered according to a document registered under no. 9/8/115, dated 23/5/1414 A.H. Then, she made a motion through her attorney registered under no. 9/225, dated 7/9/1420 A.H. to change the legal ways of using her Waqf different from what was stated in the first document. She wants to devote her Waqf to an organization for teaching the Glorious Qur'an in Makkah al-Mukarramah ...etc. Is it allowable to accept her request regardless of what was mentioned?

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We hope you will read this and give us Fatwa (legal opinion issued by qualified Muslim scholar) regarding this issue. Enclosed are copies of the documents. May Allah help you and guide your footsteps.

After studying the Fatwa request, the Committee maintains that the Waqf should be kept to the first specified ways of using it. It is not permissible to change it to other ways, because it is an effective Waqf, which has been executed and has become out of the Waqf donor's possession. Its benefits are restricted to what it has been specified for in accordance with the document. Thus, it is not permissible to do anything else with it.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 20807

Q 1: I see some books in bookshops where some phrases like "endowment for the sake of Allah", "given as a gift and not to be sold", "distributed by a charitable organization", "distributed by a governmental organization", "personal gift from ... to ...", "gifted by a governmental organization" and "distributed by a governmental administration" are written. Is it permissible to purchase these books from their owners like other books that do not have these phrases without informing him of that? Or should I inform him of these phrases; and if he gives me the choice, will I take it for personal use to read it; or should I give it to those in need of it? Please, answer in detail.

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A 1: If there is any phrase on the book indicating that it is Waqf (endowment), such as "endowment for the sake of Allah", "given as a gift and not for sale sold", and "distributed by a charitable organization" it is not allowable to sell or purchase it. If the book has a phrase indicating that it is a gift or that it is distributed free of charge, it is not Waqf and there is nothing wrong in selling and purchasing it.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 20779

Q: My father bought a piece of land beside the mosque of our neighborhood and gave it to the Ministry of Endowments and Islamic Affairs as a Waqf (endowment) to build a dwelling for the Imam (the one who leads congregational Prayer) of the mosque on it. My father, may Allah preserve him, asked the ministry to build a two-floor villa and the Ministry agreed and completed a big part of the house. However, a Muslim brother donated a sum of 50,000 riyals to complete the building, on the condition that there should be Fatwa (legal opinion issued by qualified Muslim scholar) by a Shaykh whether his deed is Sadaqah Jariyah (ongoing charity) or not?

Appreciate your answer, may Allah reward you with the best. Note that we are in need for this money to complete the house.

A: Whatever this man contributes to completing the Waqf of a dwelling for the Imam of the mosque

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is considered Sadaqah Jariyah. He takes a reward equal to what he contributes, In sha'a-Allah (if Allah wills) because the dwelling of the Imam and the Mu'adhin belongs to the mosque and among its most important facilities. Moreover, everyone who participates in building this house will take reward for what they do, In sha'a-Allah.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



The fourth question of Fatwa no. 21488

Q 4: My father died and had 15 or 20 goats belonging to his mother, but we do not know how many there are exactly. In addition, we cannot identify them from the other goats. Please take into consideration that my father used to pay Sadaqah (voluntary charity) for her every year. What is the ruling on this?

A 4: You should identify the exact number of goats and take out the goats that were under the care of your father. You should increase the quantity of goats to pay Sadaqah for your grandmother if she mentioned this in her will. If not, you should do this according to what your father used to do.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



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Fatwa no. 21234

All praise is due to Allah, and peace and blessings be upon the Last of the Prophets, to proceed:

The Permanent Committee for Scholarly Research and Ifta' reviewed what was received by the Grand Mufty from the questioner, the Chairman of the Charitable Society in Darin, and referred to the Committee from Secretariat General of the Council of Senior Scholars, no. 5743, dated 22/11/1420 A.H. The questioner asked the following:

We hope you will give us Fatwa (legal opinion issued by qualified Muslim scholar) concerning the establishment of stores on the edge of the major cemetery in Darin from the southern and western sides. The cemetery is surrounded by main commercial streets. Thus, we are thinking of exploiting these two parts to use their income for the repair and maintenance of the Masjid (mosque) and cemetery in Darin only, taking into consideration that there are no graves under these parts according to the attached copy of the report, which was signed by the elderly men of the town. When the cemetery was fenced by the municipality, a wide piece of land separated the fence from the graves. This is the required place. Moreover, the cemetery is large enough, and exploiting these location will not affect its space. May Allah reward you with the best, and make you beneficial to Islam and the Muslims.

After the Committee studied the Fatwa request, it answered that it is not permissible to deduct any

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piece of land from the cemetery either for the mentioned purpose or for any other one, and whether or not it includes graves.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 21411

Q: I have a two-storey house in Khamis Mishit. I have eight daughters and four sons, to whom I would like to allocate this house as a dwelling for whoever of them needs it. I bought the house for 230,000 Saudi Riyals by legal tender. Please advise me, may Allah grant you success! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: You are permitted to allocate the house on the basis you have mentioned. You may keep it or dispose of it during your lifetime according to your interests if you do not have any other property, and the heirs will then come into their legal inheritance after your death, may Allah do justice to you and them.

May Allah grant us success! Peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



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Inheritance

Fatwa no. 15366

Q: My father passed away, leaving my siblings and I a plot of land which we sold five years ago. However, my siblings have not received their share of the inheritance up to this day, since we are in need of this sum because we were in the process of building our house. All of my siblings agreed to defer dividing the estate until we have enough money to give them their share. At the time of my father's death five years ago, the share of each of my siblings was an amount of 1000 LE.

My question is: Is it permissible to give my siblings only 1000 LE? Please take into account that five years ago, this sum would have bought five carats of land, but today this is not possible as this same sum would only buy a refrigerator. Should I make it up to them and give my siblings the difference for the past years? Will I be doing them injustice if I give them the original sum of 1000 LE only? Please tell me what to do, may Allah reward you with the best!

A: You must give them their share in your father's estate in cash regardless of the difference in price.

May Allah grant us success! May Peace and Blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



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Fatwa no. 21651

Q: My father passed away and left a sum of money equal to 50 000 Saudi riyals, a house put up as collateral for the Real Estate Development Fund and the value of which is 250 000 SR. The financial obligation due on the house is 150.000 SR. The heirs agreed to give the money my father left to a Masjid (mosque) as a Sadaqah Jariyah (ongoing charity). As for the house, we all agreed that one of us should pay the money due on it to the bank after which he will be entitled to the house and the rest of the heirs will waive their right to it in exchange for him paying off our father's debt. Please take into account that there are no minors among the heirs.

My question is: Is this permissible? Does this absolve my father of his debt? Will the debt be transferred to the person who undertook it upon himself to pay it off? If the person who will pay the debt is not currently in possession of this sum, is it permissible for him to pay the financial obligation upon the house, which is 150.000 SR in installments seeing as he intends to absolve our father of this debt? And will our father not be absolved of the debt until the whole sum is paid off or is it transferred to the heir who must pay it off according to the agreement between him and the rest of the heirs? Do the words of the Prophet (peace be upon him) apply to this situation, when a dead person was brought before him and he asked: "Is he indebted?" Whereupon one of the Sahabah (Companions of the Prophet) took it upon himself to pay off the debt and the Prophet (peace be upon him) said: "His soul will remain suspended until the debt is paid off." Does this apply to my father's debt?

A: First: If all the heirs, among whom there are no minors, waive their right to

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the house for their brother in return for him settling their father's debt, there is no harm in this because this is their right.

Second: If your brother takes it upon himself to pay off the debt, he can choose to either pay it in installments according to the system implemented by the Real Estate Bank or choose to pay it off at once.

Third: If a person undertakes the responsibility to pay off the debt of a deceased person, then the deceased person is absolved of the debt and it is waived from upon him, but he is not totally absolved until it has been paid in full to the bank. There is no harm in deferring payment by paying it in installments this will not harm your father In sha'a-Allah (if Allah wills) because he has a right to deferment and because the debt involves a collateral.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



Fatwa no. 20734

Q: A Christian man announced that he embraced Islam in order to marry an illiterate Moroccan woman who does not observe Prayers and knows nothing about her religion. This man used to traffic drugs and although his wife knew of his activities, she did not repudiate it because she did not know what is Halal (lawful) and what is not. After a few years of their marriage, she started to observe Prayers

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and learn matters of her religion after which she started to object to his activities. And when the Mosque of the Custodian of the Two Holy Mosques, located at Jabal Tariq [Gibraltar], was inaugurated and the Da`wah (calling to Islam) spread and some Muslims who were immoral returned to the teachings of their religion, her husband started to frequent the mosque and pray and became a good Muslim. His wife became a righteous person, wearing the full religious attire of the prescribed Islamic Hijab (veil) and observing the teachings of her religion as much as possible. A year after this man started to pray sincerely, he passed away and left his wife a huge estate which includes several properties, huge sums of money and various business projects. He has only one daughter from this woman and his father is a Christian. His wife wishes to know the legal ruling on her husband's estate. She is now the owner of all of his estate and knows its source. We appreciate your quick reply, telling us what she is to do.

A: If the reality is as you mentioned that before his death, the husband became a better Muslim and observed his Prayers and desisted from trafficking drugs, then the matter is as follows: Islam abolishes all that preceded it and it is lawful for this woman and her daughter to take the estate of the deceased if he does not have a Muslim heir. If he does have an heir, he gets what remains after the wife receives her prescribed share of inheritance which is one eighth of the estate and the daughter receives her prescribed share which is one half, both of which amount to three out of eight equal shares. In the absence of an heir as mentioned above, the wife receives one eighth, which is one share out of eight equal shares and the rest

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belongs to the daughter as an prescribed share. May Allah forgive us all!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



Fatwa no. 21601

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets. To proceed:

The Permanent Committee for Scholarly Research and Ifta' reviewed the request received by His Eminence the Grand Mufty from an inquirer who works as a clerk at the Ministry of Justice at Al-Mujardah Province, Shaykh Shibily ibn Jabir `Asiry. The request was sent to the Committee from the Secretariat General of the Council of Senior Scholars in letter no. 4188, dated 13/7/1421 A.H. The text of the question reads as follows:

We present to Your Eminence the inquiry sent by citizen ... in which he mentions that his son passed away as a result of a vehicle accident, leaving behind his parents and pregnant wife. He was indebted with approximately 60. 000 Saudi riyals. The inquirer requests a Fatwa as follows:

1- Is it possible to settle the debt of the deceased from the Diyah (blood money) while the wife is pregnant?

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The rest of the heirs are poor and cannot pay off this debt, therefore we hope that Your Eminence could give us a Fatwa on this matter. May Allah safeguard and protect you, Amen!

After examining the Fatwa request, the Committee answered that if the matter is as mentioned in the question then it is necessary to pay off the debt on behalf of the deceased from his estate or from the Diyya. Next, his will, if any, is to be executed and what remains afterwards is to be divided among the heirs through the Shar`y (Islamic legal) court.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 21620

Q: I am the legal attorney for my siblings and grandmother, may Allah have mercy upon him. Praise be to Allah, I divided up my father's estate according to the division laid down by the Shari`ah (Islamic law). We receive an annual income of 27.600 Saudi riyals at the beginning of Sha`ban of every year. I sought the advice of someone for a Fatwa about the distribution of this annual income among my grandmother and siblings and he told me that it is to be divided equally among them. His Fatwa, may Allah guide him, was wrong and on Thursday 25/4/1421 A.H., when I was listening to a religious program that was hosting some Shaykhs,

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the Shaykh was asked the same question and he replied that the division should be as follows: The male receives the equal share of two females. I had divided this sum equally among all of them for the past three years, namely in 1418 A.H., 1419 A.H., and 1420 A.H. Now, I am confused and hope that you could tell me how I should divide this sum and what to do about what I had previously divided among them. Please guide me and clarify this issue.

A: If the apartment building is Waqf (endowment), then the rent is to go to the beneficiaries stipulated by the person who made the endowment and in conformity with the Shari`ah. If the property was privately owned by the deceased, then the proceeds are to be divided according to the prescribed shares of each heir. You must rectify the past division and take the extra sums from those whom you have given more than their share and give them to those whom you have given less than their share unless they waive their right. In future, you must implement the accurate division of the proceeds, whether they are from an endowment or from inheritance.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 21650

Q: We are five full siblings, two males and three females. We inherited from our maternal uncle who does not have any `Asabat (agnate heirs) .

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My question is: With respect to this inheritance, is the share of a female one half of that of a male; or is it less than one half; or do they receive nothing at all?

A: If Dhu Al-Arham (heirs connected through the female blood relatives) inherit, males and females receive an equal share due to their being uterine relatives; they are tantamount to uterine siblings. Allah (Exalted be He) says in this respect: **But if more than two, they share in a third.** The fact that they all share in the inheritance necessitates that they all receive an equal share.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 21258

Q: Our father, may Allah have mercy on him, passed away two months ago and left us an estate consisting of 31.000 Saudi riyals and around 80 sheep. He was indebted to the Real Estate Bank with 240.000 SR. We have twenty outstanding loan installments and until this day, the Bank did not ask for them. My father left behind a wife, eleven minor children and eight adults, males and females. We contacted the Real Estate Fund which requested that we pay five

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installments which are the equivalent of 48, 000 SR and requested that the rest of the installments be paid at another time. I, in my capacity as a beneficiary and as being the eldest of my siblings and their agent, signed a declaration of obligation to pay the installments in their due time. After paying off 48.000 SR and signing the declaration of obligation, does this absolve my father of the debt which will become a financial obligation that I have to pay? Please take into account that the house my father left is uninhabited and we do not benefit from it. Kindly accept your deep thanks!

A: If the matter is as mentioned in the question, and you took it upon yourself to pay off your father's debt on behalf of your siblings, you will be rewarded for this In sha'a-Allah (if Allah wills). However, your father is not absolved of the financial obligation upon him except after the debt is paid off. We ask Allah to help you!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 21463

Q: My father, may Allah have mercy on him, passed away while he was indebted to the Agricultural Bank, with his farm as collateral. By virtue of the contract between my father and the bank and during my father's lifetime, one of his brothers asked that he obtains for him a certificate from the bank allowing him to put wheat in the silos in exchange for paying off one year of the installments and during which he will benefit financially from storing the wheat.

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Our Eminent Shaykh: Does my father's debt suspend his actions? Please take into account that we do not wish for our uncle to pay any of the installments whether or not he benefited from the loan, but wish to contact those in charge of the matter to waive this debt.

The question is: Does the debt owed to the Agricultural Bank suspend one's actions or not since the farm is collateral?

A: The debt is still due upon your father and it will remain hanging until it is paid off on his behalf. This is due to the words of the Prophet (peace be upon him) who said: [“The soul of a \(dead\) believer remains suspended by his debt, until it is repaid on his behalf.”](#) This ruling stands except if the bank waives your father's debt. Therefore, you must start paying off the debt to the bank from your father's estate to absolve him from the debt.

May Allah grant us success! May Peace be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 21332

Q: My sister, may Allah have mercy on her, passed away in a vehicle accident while she was accompanying her husband who was driving the crashed car; she was four months pregnant, and Allah knows best. She left behind three minor children and her parents are still alive. Please take into account that our father is senile and suffers from amnesia. Therefore, is it permissible for him to waive his right of the Diyah (blood money)? Does her husband, who was responsible for the car overturning, inherit?

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May Allah grant you success!

A: If the matter is indeed as mentioned in the question, that the husband of the deceased is responsible for the accident since he was driving the car, then he does not inherit anything from his late wife. This is due to the words of the Prophet (peace be upon him) who said: [“The killer is entitled to nothing from \(his victim’s\) inheritance.”](#) This is only if he is responsible for the accident. As for the father of the deceased who is senile, it is impermissible for anyone to waive his right in the inheritance and it is not right for him to do so either.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 21055

Q: My elder brother passed away about eleven years ago. I washed his body and swore before witnesses to pay off anything he might owe anyone. After observing the Prayer upon him [namely the Janazah (Funeral) Prayer], I likewise made the same declaration before witnesses and again when I buried him. After the condolences ceremony, I found many people coming up to me requesting that I pay off my brother's debts. I calculated all the debts and paid them off

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within a period of approximately fifteen days. The sum was more than I could have imagined and some benevolent people assisted me, praise be to Allah. Afterwards, I found out that he was further indebted with a sum of 126.000 to the Agricultural Bank. I requested that the bank defer payment for eight years or more, but to no avail. The loan was against the farm and well. His children grew up and obtained jobs. The eldest who got married, is in the police force of `Asir and the second is a nurse in the Armed Forces Hospital. I asked them to pay the bank, fearing for their father but they did not agree even though I asked the eldest in the presence of one of his kin and told him that the financial obligations upon me are his father's. For this reason, I ask Allah and then you for a Fatwa on what is the consequence of this with regards to the deceased. Is it possible to transfer the debt from the deceased to one of the heirs? Is there anything upon me with regards to the mentioned debt? May Allah reward you with the best!

A: The debt is upon the estate of the deceased. It must be paid off before dividing up the inheritance as it is still owed by the deceased. You must go to the Shar`y (Islamic legal) court to pay off this debt from the estate and take it from the heirs for this cause.

May Allah grant us success! May Peace and Blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



(Part No. 11; Page No. 300)

The third question of Fatwa no. 21251

Q 3: I have spent nearly half a million on preparing for my three daughters' marriages. This covered the jewelry, bridal dresses, home furniture and hotel bookings. I have two other daughters who are not yet married and for each of whom I have bequeathed an amount of 100,000 Riyals. They will take it if I die before they marry. I consider this amount as a debt that I owe them. As for the daughters who married during my lifetime whom I covered all of their marriage expenses, they have no right to any share of the amount. Kindly take into consideration that I informed the other three daughters of what I did and none of them objected. What is the ruling on this?

A: The financial amount you bequeathed for your daughters who did not get married during your lifetime which is aimed to equal foot them with their sisters should not come into effect unless all the inheritors approve of it after your death. If they do so, it will be the right of the two daughters. Otherwise, it is a part of the estate that should be divided among all the inheritors.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



(Part No. 11; Page No. 301)

The second question of Fatwa no. 21003

Q2: A family consists of a father, a mother, brothers and sisters; the father and the brothers earn their living by trade. Most of the household income is earned by the brothers; shall the sister inherit from the money of her father only or also from that of her brothers? Please take into consideration that the money is shared and there is no private property for each of them. Please guide us. May Allah benefit you!

A2: A woman inherits from the money of her relative after his death; whether he is her father, brother, son or so on, according to what Allah (Exalted be He) assigned to her. Allah (Exalted be He) says: [\(There is a share for men and a share for women from what is left by parents and those nearest related, whether the property be small or large - a legal share.\)](#) This occurs even if she does not earn her living. Preventing a woman from inheriting is an aspect of Jahiliyyah (pre-Islamic time of ignorance), which is abolished by Islam.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



(Part No. 11; Page No. 302)

Fatwa no. 21161

Q: I own a small flat where my wife, my two daughters and I live. I wrote my wife's name in the contract of ownership, so it is owned by me and her in equal shares, though of course I received no money from her, contrary to what I mentioned in the contract. My main reason for doing this is to keep my wife and daughters safe in the event of my death, as this flat is their only security, bearing in mind that I have no pension and I own nothing else.

My question is:

- 1- Will this flat be considered inheritance in the event of my death, bearing in mind that I have a mother, brothers, and an unmarried sister? What is the destiny of my wife and daughters?**
- 2- Will the heirs be entitled to the half of the flat which is in my name, bearing in mind that the flat cannot actually be divided?**
- 3- Is it legally obligatory to sell the furniture and domestic appliances so that my heirs can receive their share of the inheritance, bearing in mind that I bought all these things with my money?**
- 4- If I keep a sum of money in my flat for expenses and emergencies about which no one knows except my wife, are my heirs entitled to a share of this money or can my wife keep it for herself?**

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Please take into consideration that I do not have a pension or any other source of income that can support my family, and my wife does not work.

5- Assuming Your Eminence replies in the affirmative to my first question, is it permissible for me to ask my heirs to voluntarily sign a contract assigning their shares in the flat - either in return for money or not - to my wife and daughters, as this flat is the only shelter for my family?

May Allah reward you with the best!

A: Everything a person leaves after death, whether it is money, real estate, etc., is considered inheritance and should be divided among their legal heirs in accordance with the rulings of the Book of Allah. The inheritance is to be divided after paying off any debts of the deceased, and after executing the will of the deceased if one has been left. The Muslim should think well of Allah (Glorified be He), put their trust in Him, and adopt the legal means to support themselves and their families. Nevertheless, a person does not know who will actually benefit them in this worldly life and the Hereafter. In the Ayah (Qur'anic verse) about inheritance, Allah (Exalted be He) says: [\(You know not which of them, whether your parents or your children, are nearest to you in benefit\)](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!



(Part No. 11; Page No. 304)

Fatwa no. 21905

Q: I inform you that my father died, leaving an inheritance valued at 29533 Riyals. However, he is indebted to the Real Estate Development Bank for a sum mounted 128,000 Riyals. Should I divide the mentioned sum to the heirs or pay the debt to the Real Estate Development Fund? Please take into consideration that the house for which the loan is taken is not presently inhabited by anyone and it is not rented, but we stay in it when we go to this area. I ask Allah, and hope that you will give us your legal opinion concerning the present sum and what we should do with the house?

A: You should pay the debts of the deceased, then carry out his will within the limits of the third of the inheritance or less. The rest of the sum, after paying the debt and carrying out the will, should be divided among the heirs, then carry out his will within the limit of the third of the inheritance or less. The rest of the sum after paying the debt and carrying out the will should be divided among the heirs who are mentioned in the document, as Allah (Exalted be He) states: [\(after payment of legacies he \(or she\) may have bequeathed or debts\)](#). The Messenger of Allah (peace be upon him) ordered to pay the debt before carrying out the will.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



(Part No. 11; Page No. 305)

Fatwa no. 20681

Q: We are full siblings except one of us, who is a paternal half-brother. He is single and his mother is the divorcee of our father. She also has children from another man. Our father died leaving a herd of camels and our paternal half-brother died before receiving his share of the inheritance. Are his mother and his maternal siblings entitled to his share of the inheritance? Also, are we entitled to inherit his share from his mother? Please advise us, may Allah safeguard you!

A: Your father's estate is distributed according to the limitation of succession document. After identifying your paternal half-brother's share of the inheritance, it is added to any other money or property he left, which is then distributed among his heirs: his mother and paternal and maternal siblings mentioned in the attached limitation of succession document. His mother is entitled to receive one-sixth and his maternal siblings are entitled to receive one-third distributed equally amongst them. However, his paternal siblings are entitled to receive the remaining by agnation, in which the share of a male is twice that of a female. His paternal siblings are not entitled to inherit from his mother because he died before his mother and so she inherited from him, and he did not.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



(Part No. 11; Page No. 306)

Fatwa no. 20792

All praise be to Allah Alone, peace and blessings be upon the last of the Prophets. To proceed:

The Permanent Committee for Scholarly Research and Ifta' has examined the letter submitted to his Eminence, the General Mufti, by the Respected Judge of the court of Al-Bark under no. 71 dated 11/1/1420 A.H. referred to the Committee by the General Secretariat of the Council of Senior Scholars under no. 464 dated 18/1/1420 A.H. The letter was attached to a Fatwa (legal opinion issued by a qualified Muslim scholar) request submitted by the citizen C.C.H that reads as follows:

N.M.A died and left a wife, daughter, and son of his brother (agnate relative). The deceased left an estate from which he bequeathed to his daughter 20,000 Riyals without explaining why he made this will. The remaining money would be distributed among the heirs. I wish you could elaborate on this issue: Should this will be executed or not? The deceased left 40,000 Saudi Riyals from which he bequeathed 20,000 Saudi Riyals to his married daughter and the remaining estate is to be distributed among all the heirs; the daughter, the wife, and the son of his brother. He did not explain in the will why he bequeathed this sum to his daughter, or whether this is for a service his daughter offered him or only out of sympathy.

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Having examined the Fatwa request, the Committee answered that if the reality is as you mentioned and it was not proved that the father bequeathed this sum to repay a debt that he borrowed from his daughter, the will will be invalid. This is supported by the Hadith related by the Five Compilers of Hadith (Imams Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah) except Al-Nasa'y on the authority of Abu Umamah (may Allah be pleased with him) that he said: I heard the Messenger of Allah (peace be upon him) saying: [\(Allah has appointed for everyone who has a right what is due to them, and no bequest will be made to an heir.\)](#) Al-Tirmidhy ranked this Hadith as Hasan Sahih (a Hadith that stands at a higher level than a mere Hasan Hadith, but at a bit lower level than Sahih). Thereupon, all the estate the deceased left is a right entitled to be divided among the heirs; one-eighth (5000 Saudi Riyals) for the wife, one-half (20000 Saudi Riyals) for the daughter, and the remaining is to be given to the son of the brother by agnation (15000 Saudi Riyals). However, there is no impediment if the mature heirs permit executing this will.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 20942

Q: My father-in-law was married to another woman for a short time before his marriage to my mother-in-law. His first wife died due to an illness, leaving an estate which he inherited and disposed of.

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A year before his death, he promised to perform Hajj on her behalf but unfortunately he died before he could do so. We would like to submit our question to your Eminence bearing in mind that she died without children and he has only female children (from my mother-in-law). His family asks: What is the ruling on not executing his promise? Should they perform Hajj on her behalf? Is it sinful not to perform Hajj on her behalf? We hope to receive a reply. May Allah reward you with the best.

A: From the estate which the woman left, repaying any debts she has takes priority, and her legal will should be executed if she bequeathed. The remaining estate should be distributed among the her heirs, including the husband. Thereupon, what the husband took above as his share from his wife should be repaid to her heirs.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr Abu Zayd	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



Fatwa no. 20945

**All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets.
To proceed:**

The Permanent Committee for Scholarly Research and Ifta' reviewed the question received by his Eminence the Grand Muftý from His Excellency the Prime Minister, being attached by the Fatwa request submitted by (...) from India, and referred to the Committee from

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the Secretariat General of the Council of Senior Scholars, numbered 2606 and dated 6/5/1420 A.H. The questioner asked the following question:

We live in India, and the Muslims here have their system of inheritance, which is said to be Islamic in nature. The system entails that when a person dies and his father is still alive, the children of the deceased do not inherit any of the property of their grandfather. As a result, the children are deprived from the property of their grandfather. The uncles divide among themselves the inheritance of their father without having mercy on the children of their deceased brother. Thus, the orphans become poor, begging and living in misery and destitution without shelter. Undoubtedly, you know the plots hatched by the enemies of Islam against Muslims. Moreover, no one can get an ID card from the government of India unless he or his father has actual property or land registered in the government records. Because of the mentioned system of inheritance, the orphans lose their right to the land of their grandfather, rendering them poor without land or real property. Consequently, they lose their rights to citizenship and are placed in a political dilemma. I believe that Islam came to help human beings, saving them from humiliation in this world and the Hereafter. Also, it signifies peace and success in this life and the Hereafter. I do not think that there is an Islamic inheritance system that stands against the interest of the Muslim orphans. I think that there is a group that has interest in distorting this system, as was the case during the reign of

(Part No. 11; Page No. 310)

Emperor Akbar of India.

I hope that Your Eminency will grant me a legal opinion on this issue from the Department of Fatwas, hoping that the Muslim orphans may be relieved of their economic and political crises, and be a means of making them live in peace.

After the Committee considered the Fatwa request, it answered that the children of a son are not entitled to inheritance if the uncles of their parents or their father are alive, because they are disinherited due to their existence. The Prophet (peace be upon him) said: [«Give the Fara'id \(the shares of the inheritance that are prescribed in the Qur'an\) to those who are entitled to receive it. Then whatever remains, should be given to the closest male relative of the deceased.»](#) The direct uncles are more entitled to inheritance than the children of the son because they are the sons of the deceased.



Fatwa no. 20949

Q: I would like to inform Your Eminence that our paternal uncle died in 1417 A. H.

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His lawful inheritance was to pass only to us, the sons of his paternal half-brother, i.e., `Aly and Muhammad, to the exclusion of our sisters. A legal document outlining this was issued under no. (9/3/98) on 04.05.1419 A.H. But our sisters continue to insist that they are also entitled to inherit from our uncle.

Desiring to mend the fence between us and our sisters, we would like Your Eminence (may Allah safeguard you) to clarify for them the truth about this case of inheritance. May Allah make you successful in conciliating between family members and reuniting them according to the true Shari`ah (Islamic law). May Allah safeguard you.

A.: After scrutinizing the relative legal document of inheritance for determining the heirs of the deceased (`. M. S. `.), it is determined that his legacy is to be distributed only between the two sons of his brother (H. M. S. `.). The property inherited from the deceased is agnatically confined to them; the legacy is to be distributed equally between both of them. Their sisters are not entitled to any share in the inheritance, because they are of Dhu Al-Arham (heirs connected through the female blood relatives).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



(Part No. 11; Page No. 312)

Fatwa no. 20895

Q: A few weeks ago, my grandfather, the father of my father died. We are the children of his son, who died eight years ago. We are five boys and four girls, and he had only one daughter, the sister of my father, who also has children. Moreover, he has half brothers and half sisters from his father. They all have children and each one of them lives in a separate house. We have a half brother from a second divorced wife. As for the properties of our grandfather, he left only: First, a house, where we and his grandsons live with our mother; and the installments of its establishment belonging to the Land Bank are not paid; Second, 140 sheep out of 575 sheep that were sold a few weeks before his death.

A: After the death of your grandfather, the sheep and money he left are inherited by the mentioned persons, being limited to his daughter and his grandchildren (the children of his son). This division takes place after paying his debts and executing his legal will. His daughter shall take half of the inheritance, and the rest will be assigned to his grandchildren, taking into consideration that the male takes double the portion of the female. The sheep should be sold and their price should be added to the present money. Then, the total sum should be divided among the mentioned heirs.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh



(Part No. 11; Page No. 313)

The woman

The third question of Fatwa no. 14768

Q 3: There is a front-open Jilbab (loose outer garment) with buttons called cap in Saudi Arabia. Is it Haram (prohibited) for women to wear it? Also, how about wearing the Saudi front-open `Aba`ah (loose outer garment)? A sister told me that it is Hararm to wear a front-open `Aba`ah with buttons.

Is this true?

A: A woman should cover up in the presence of Ajanib (men other than a spouse and unmarriageable relatives). The woman's garment should screen all parts of her body. It should be loose and not narrow to avoid depicting the shape of her body, and it should be thick and not transparent to avoid seeing her body.

There is nothing wrong with wearing a front-open `Aba`ah or Jilbab with buttons as long as her garment is identical to what we have described.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



(Part No. 11; Page No. 314)

Fatwa no. 16678

Q: A girl starting wearing the prescribed Islamic Hijab (veil) when she was in her second year of secondary school after knowing that it is **Wajib** (obligatory). However, under the pressure of the school management and her family she took it off. Then, she put it on once again in the second year of university and she, again, was met with the objection of the family and others due to wearing it. She asks: Should she respond to their demands and remove the Muslim woman's prescribed Islamic Hijab or go on wearing it despite the pressure she faces?

A: Hijab is an obligation according to the Shari`ah (Islamic law). A Muslim woman should not expose her body and ornaments including the face and hands in the presence of any Ajnaby (a man other than a spouse and an unmarriageable relative). Thereupon, when you wear the Hijab, you follow a prescribed obligation and so it is not permissible for a Muslim who believes in Allah and the Last Day to object to your wearing it. You should be patient anticipating Allah's Reward and try to convince anyone who objects to you of this obligation and supporting your argument with evidence and leniency. May Allah grant you success and guide you to good and righteous deeds!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



(Part No. 11; Page No. 315)

Fatwa no. 18266

Q: Is it permissible for a woman who wears the prescribed Islamic Hijab (veil) to display her jewels?

A: It is not permissible for a woman to display her jewels in the presence of Ajanib (men other than a spouse and unmarriageable relatives), because they are ornaments and Allah (Glorified be He) says: [\(and not to reveal their adornment except to their husbands\)](#)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz



The second question of Fatwa no. 17805

Q: If a Muslim husband knows that Hijab (veil) is an individual obligation on his wife and refuses to command her to wear it, is he considered Murtad (apostate)? Also, is she considered Murtad (apostate) if he commands her to wear it and she refuses? What should he do in this case?

A: Hijab is an obligation, the husband should command his wife to wear it, and if he does not, he will be sinful. However, if he commands her and she refuses, she will be sinful but none of them is considered a kafir (disbeliever).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



(Part No. 11; Page No. 316)

The first question of Fatwa no. 16340

Q 1: What is the description of the prescribed Islamic Hijab (veil)? Is Niqab (face veil) the Hijab or do both differ in terms of ruling and appearance? Is Khimar (veil covering to the waist), which a woman wears uncovering her face and hands, the prescribed Islamic Hijab?

A: A woman should appropriately cover her face in the presence of non-Mahrams (not a spouse or an unmarriageable relative). Also, she should cover up with clothes that are loose and not tight, charming or eye-catching. This is the prescribed Islamic Hijab, which Allah commands in the Ever-Glorious Qur'an, and on the tongue of His Messenger (peace be upon him). Niqab is the prescribed Islamic Hijab for a woman who is not in Ihram (ritual state for Hajj or `Umrah) which displays only her eyes, based on the Hadith reported on the authority of Ibn `Umar which was authentically reported in the Sahih [Authentic Hadith Book] of Al-Bukhari, (may Allah be merciful to him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz



The first question of Fatwa no. 17573

Q 1: What is the difference in the legal ruling on a woman covering her face when she is in Ihram (ritual state for Hajj or `Umrah) and when she is not?

(Part No. 11; Page No. 317)

A: A woman should cover her face in the presence of non-Mahram persons (not a spouse or an unmarriageable relative), whether she is in Ihram or not. But in the state of Ihram, she is not required to cover her face with a veil or a knitted cloth specified for covering the face; rather, she may conceal it with something else.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz



The first, second, and third questions of Fatwa no. 15885

Q 1: I live with my family, which consists of my father, mother, two older sisters, and one younger brother. My oldest brother also lives with us; he is married and has one son. We [and his small family] usually eat together. Is this lawful? What is the legal ruling on this?

A: It is not lawful for women to mix with men other than their Mahrams (spouses or unmarriageable relatives) and eat with them from the same dishes, because this may cause temptation between them and consequently lead to sinning. So women are required to be screened from non-Mahram men [in situations like this], eating alone or with other women. Allah (Glorified be He) says: [﴿And tell the believing women to lower their gaze \(from looking at forbidden things\), and protect their private parts \(from illegal sexual acts\)﴾](#) He (Exalted be He) also says:

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[﴿And when you ask \(his wives\) for anything you want, ask them from behind a screen: that is purer for your hearts and for their hearts.﴾](#) Besides, the Prophet (peace and blessings be upon him) ordered that during congregational Salah (Prayer) the rows of women be behind those of men to avoid temptation. This is to be followed, with all the more reason, in cases other than Salah.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz



Q 2: Here in Sudan, it is circulated that the Sudanese attire for women, which is composed of a dress and cloak, is the prescribed Islamic Hijab (veil); is this correct? What are the conditions of Islamic attire?

A2: It is not sufficient for women to wear a dress and a cloak; they should also cover their faces in the presence of non-Mahram men (spouse or unmarried relative). Allah (Exalted be He) says: ﴿O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way).﴾ And: ﴿and to draw their veils all over Juyûbihinna (i.e. their bodies, faces, necks and bosoms)﴾ Khimar (veil covering to the waist) is a cover for the head that Allah (Glorified be He) ordered women to draw over their chest, and this necessitates covering the face. It is reported by `Aishah that when the women were Muhrims (pilgrims in the ritual state for Hajj and `Umrah) in the company of the Prophet (peace be upon him), they were to draw their Khimar over their faces when men passed by them. It is also obligatory that the dress be loose and long, covering the women's bodies

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and legs. It should be loose, so that their figures will not be discernible. It should also not be adorned or eye-catching.

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Q 3: I had a female colleague and, praise be to Allah, I abide by the saying of the Prophet (peace be upon him) in which he prohibited Khulwah (being alone with a member of the opposite sex). My question is: I know her good manners and I want to guide her to some of the teachings of the Prophet (peace be upon him). However, the Prophet (peace be upon him) prohibited Khulwah. Allah (Glorified and Exalted be He) commands us to lower our gaze when looking at the Ajnabiyyah (a woman other than a spouse and unmarriageable relatives). What is the solution then? Kindly, bear in mind that I do not have women-related books to provide her with so that she can learn from them.

A: As you said, Khulwah or gazing at an Ajnabiyyah is Haram (prohibited). Yet, if you want to advise her, you can talk to her while she covers up and without Khulwah. You can also present to her a useful book or a tape that handles women-related religious rulings, or send her written pieces of advice. There are so many ways that do not involve Fitnah (temptation) and achieve the intended purpose.

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The third question of Fatwa no. 17880

Q 3: According to the Hanbaly scholars, a woman who does not wear Hijab (veil) is a Kafir (disbeliever). It is not permissible to supplicate to Allah for her if she dies regardless of her Salah (Prayer). They hold that there is one shape of Hijab and any woman who does not abide by it does not wear the prescribed Islamic Hijab.

However, the Maliky scholars hold another view and consider her a Muslim on whom the Janazah (Funeral) Prayer and Du`a' (supplication) are offered.

A: Hijab is an obligation, which means that a woman should cover up in the presence of non-Mahram people (not a spouse or an unmarriageable relative). Any woman who does not wear it is sinful and should be forced to wear it. However, if she does not wear it, she will not fall into Kufr (disbelief), neither according to the Hanabaly scholars nor other scholars because not wearing the Hijab is a sin less than Kufr and does not bring the person out of the fold of Islam.

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Fatwa no. 21504

Q: I have a nephew (my sister's son) who has a daughter. Is it permissible for me to marry his daughter from the viewpoint of Shari`ah? Please give me an answer for this question. May Allah safeguard you.

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A: It is unlawful for you to marry the woman you referred to, because she is your nephew's daughter. Allah (Glorified be He) mentions in the Glorious Qur'an that this is among the women a man is forbidden to marry: **(your sister's daughters)** This applies to the daughters of a person's sister and the daughters of her children also.

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Fatwa no. 21624

Q: A man married a woman and had three daughters with her. Then he got married to another woman while he was still married to the first woman, so he was married to both women at the same time. The first wife subsequently gave birth to one more daughter and four sons; and the second wife gave birth to two sons and one daughter. The man then divorced the second wife, who married another man with whom she had one son and one daughter. What is the relationship between the children from her second husband and the children from her ex-husband and his first wife, both those whom the first wife gave birth to before her husband married the second wife and after he married her?

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Please note that the last daughter of the first wife was breastfed by the second wife along with that daughter's paternal half-brother for a long period.

A: There is no relation between the second wife's children from her second husband and the children of her ex-husband from another wife, either through lineage or affinity, unless there has been breastfeeding, which affects marriageability between the said children.

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Marriage

Fatwa no. 21803

Q 1: We prescribe for the ill menopausal women a drug for osteoporosis and for treating menopausal symptoms. This drug consists of hormones similar to those responsible for menstruation. If the patient takes the drug, blood discharge flows regularly once again. The question is can we consider this blood menstruation where the patient abstains from Salah (Prayer), Sawm (Fast) and etc., or as Istihada (abnormal vaginal bleeding outside the menstrual or post-partum period)? Some patients regard it as menstruation and abstain from Salah, what should they do?

A 1: The menopausal woman, reaching the age of fifty, does not consider any blood discharge as menstruation, for which she abstains from Salah and Sawm. However, she should regard it as bleeding or impure blood, especially when the reason for the discharge is the mentioned drug.

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Q 2: Some women are pregnant with anencephalic fetuses; an anencephalic fetus does not have a forebrain, skull, or scalp and either does not survive birth or dies within a few hours or days after birth.

Is it permissible to terminate these pregnancies so

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the women are not psychologically affected by being pregnant with a deformed fetus? Some of these women suffer from diabetes and hypertension, which increases with the continuation of the pregnancy.

A: It is not permissible to terminate a pregnancy because the fetus is deformed, undeveloped, or suffers from an abnormal enlargement of the head. Rather, the matter should be left to the Will of Allah (Glorified and Exalted be He).

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Zhihar

The third question of Fatwa no. 21776

Q 3: A person used to say: "I swear that I will commit an unlawful action", what is the ruling on this, taking into consideration that he says it with a good intention, as he does not mean this regarding his wife becoming unlawful to him? Is this considered as swearing needlessly?

A: If this person intends by "I swear that I will commit an unlawful action" his wife, this is considered as Zhihar (a man likening his wife to an unmarriageable relative). Thus, he is obliged to perform the Kaffarah (expiation) for Zhihar, which is freeing a slave. If he can not do this, he should fast for two subsequent months before having a conjugal relationship with his wife. If he can not do this, he should feed sixty Miskins (needy), assigning to each of them half a Sa` (1 Sa1= 3 kg) of food that equals one kilo and a half.

If he did not mean his wife, he is obliged to perform the Kaffarah for an oath. In this case he chooses between freeing a Mu'min (believer), feeding or clothing ten Miskins. If he could not find any, he should fast for three days.

If he used to say it with no intention, he is not obliged to do anything because it is idle talk.

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Oaths and vows

Fatwa no. 21850

Q: I am an old, poor widow. My late husband died in a tragic accident a long time ago and left me with a boy and a girl to raise on my own. I devoted my life to bringing up my children and did not remarry for their sake. I vowed that if my son entered high school, I would buy him a sedan car. By Allah's Bounty, my son is about to graduate from high school but I have been unable to fulfill my vow.

What should I do? Please advise me.

A: The vow you have taken is lawful. You either have to fulfill it or break it. However, if you break it, you have to offer Kaffarah (expiation) for breaking an oath, which comprises feeding or clothing ten needy persons, or freeing a slave. If you are unable to do either of these things, you have to fast for three days.

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Al-Kitab Al-Jami`

The third question of Fatwa no. 20317

Q 3: Trimming the beard prevailed among the Multazims (practicing Muslims) youth, as you see them trimming the ends from time to time. Perhaps they belong to religious parties, thus they become an example for the common people to follow. They may rely on weak narrations or some sayings attributed to Ibn `Umar, as well as growing the beard until it reaches the length of the fist.

A: The Sahih (authentic) Hadiths of the Messenger of Allah (peace be upon him) indicate the necessity of letting the beard grow as it is, in addition to prohibiting cutting, shortening or trimming it. In this regard, Al-Bukhari and Muslim related in their "Sahih (Authentic Hadith Book)" about Ibn `Umar (may Allah be pleased with him and his father) that the Messenger of Allah (peace be upon him) is reported to have said: [\(Trim closely the moustache, and let the beard grow to be contradictory to the unbelievers.\)](#) It is mentioned in another narration by Al-Bukhari: [\(Trim closely the moustache, and let the beard grow to be contradictory to the unbelievers.\)](#) Muslim related in his "Sahih" from Abu Hurayrah (may Allah be pleased with him), that the Messenger of Allah is reported to have said: [\(Trim closely the moustache, and grow beard, and thus act against the fire-worshippers.\)](#) There are other authentic Hadiths in this respect, but the mentioned ones are enough In sha'a-Allah (if Allah wills). The great scholar Abu Muhammad ibn Hazm is reported to have said: "The scholars agreed that

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trimming closely the moustache and growing the beard are Fard (obligatory, based on a definitive text)".

Moreover, the previous Hadiths indicate that it is obligatory to let the beard grow and it is unlawful to cut, shorten or trim it, as the principle in commands is the obligation and the principle in the prohibition is declaring something unlawful. It is not permissible to turn it away from its principle and form except by a valid evidence and proof that can be relied on. There is no evidence or proof against this command. Thus, every Muslim should obey the command and follow the pattern of the Messenger of Allah (peace be upon him) because he had a thick beard, as it was authentically reported about him. It was not reported about any of his Sahabah (Companions of the Prophet), who are the best of all people, that he used to trim his beard except what is reported by `Abdullah ibn `Umar. He related that the Messenger of Allah trimmed the part of his beard that exceeds his fist at the time of Hajj. We can not rely on this act with the verification of the authentic Hadiths. `Abdullah ibn `Umar (may Allah be pleased with him and his father) related that the Prophet (peace be upon him) is reported to have said: [\(Trim closely the moustache, and let the beard grow to be contradictory to the unbelievers.\)](#) (Agreed upon by Al-Bukhari and Muslim). The principle of the evidence is the narration of the relater not his acts and Ijtihad (juristic efforts to infer expert legal rulings). The scholars said that the authentic narration of the Sahabah and their successors about the

Prophet (peace be upon him) is the supporting evidence, and it is more reliable than the relater's opinion if his opinion contradicts the Sunnah (whatever is reported from the Prophet). In this case, we rely on his narration of the Sunnah not of his act upon the Sunnah.

As for the narration of Al-Tirmidhy that Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (peace be upon him) "used to trim the length and width of his beard", it is not only a weak Isnad (chain of narrators) of Hadith,

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but it is also Batil (false) and rejected. This is not authentically known about the Prophet (peace be upon him). As this Hadith is related by `Umar ibn Harun Al-Balkhy, who is Matruk (a narrator whose Hadith transmission was discarded due to unreliability) and accused of lying, this Hadith cannot be taken as evidence. Thus, the acts of these youth should not be followed. However, they and all of the Muslims should obey the commands of the Prophet (peace be upon him), avoid disobeying him, or imitating the enemies of Allah and His Messenger and avoid imitating women. A human being should be a good pattern in his sayings and actions. It is necessary to advise those who breach the commands of Allah and His Messenger, urging them to obey Allah and His Messenger and to avoid their prohibitions.

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Fatwa no. 15400

Q: On our visit to Uganda, we noticed that some Christians bring their children to embrace Islam in an orphanage for newly converted Muslims. When the parents were asked why they themselves do not embrace Islam, their answer was that they fear being circumcised. What is the opinion of Your Eminence concerning this?

A: It is not necessary to demand that they be circumcised, if they fear that, for this is Sunnah (action following the teachings of the Prophet) and not an obligatory action, according to the majority of scholars. Those who maintain that circumcision is obligatory restrict it to situations where there are no fears for the circumcised person's safety.

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If this fear of circumcision prevents those Christians from embracing Islam, they should not be asked to do it at the time of embracing Islam. When Islam becomes firm in their hearts, this matter can be reconsidered.

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Fatwa no. 16007

Q: What is the scholarly opinion regarding what is called "the exemption stratagem"? To explain, it is a widespread custom in our country that when a man dies and after the Janazah (funeral) Prayer is offered for him, people sit round in a circle and put dirhams in a Mus-haf (copy of the Qur'an). They then say the following, "This dead man was enjoined to do his duties to Allah, including the obligatory acts of worship, vows, and Kaffarahs (expiations). In truth, he fulfilled some of these duties and failed to fulfill others. Being dead, he is incapable of fulfilling these duties." After that, one of them receives the Mus-haf containing the dirhams and then presents it to another, who in turn presents it to another and so on. By doing so, they think that dirhams are doubled. They then divide the dirhams amongst the people. Please explain this issue for us substantiated by evidence from Shari`ah (Islamic law) telling us whether the best generations (earlier Muslim generations) are authentically reported to have done so.

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A: The stratagem thus worked out in an attempt to exempt a dead person from his duties to Allah, including Salah (Prayer), vows, Kaffarahs, and the like in the manner described in the question is Bid`ah (innovation in religion) and has no basis in the Shari`ah. In this regard, the Prophet (peace be upon him) is authentically reported to have said: [\(Anyone who introduces anything into this matter of ours \(Islam\) that is not part of it will have it rejected.\)](#) In another narration, [\(Anyone who does an action which is not in accordance with this matter of ours \(Islam\) will have it rejected.\)](#)

It is basic ruling in Shari`ah that a Muslim should do no acts of worship but those enacted by Allah in the Qur'an or through the Sunnah (acts, sayings, or approvals of the Prophet). In fact, acts of worship are Tawqifiy (bound by a religious text and not amenable to personal opinion) matters. However, the Islamically acceptable way to expiate sins is by sincerely repenting to Allah, giving to charity, asking Allah for forgiveness, doing many permissible acts of worship, giving back usurped rights to their owners, or asking for their forgiveness if possible, and so on. The following are things that are permissible to be done on behalf of a dead person: giving to charity, asking Allah to forgive them, supplicating to Allah for them, and making up for their duties to Allah they failed to fulfill. Examples of such duties are Zakah (obligatory charity), Kaffarahs, Sawm (Fast) of Ramadan if they delayed making up for it unexcused, Hajj in case they neglected to perform it although having the capacity to do so, and so on. The same also applies to paying people's dues such as debts, trusts, etc.

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Fatwa no. 16248

Q: Some tribes circumcise their boys twice during their lifetime: the first on the seventh day after childbirth, according to the Sunnah (action following the teachings of the Prophet) and the second when they reach ten years of age, which is when Salah (Prayer) becomes obligatory on them. For the second circumcision, the parents hold a banquet to celebrate the occasion and invite people who give some money to the circumcised child or his father. If a person is not circumcised for the second time, this brings him dishonor and he is not to be accepted if he proposes to a girl. What is the ruling of the Shari`ah (Islamic law) in this regard?

A: The prescribed circumcision is performed by cutting the foreskin of the penis on or after the seventh day after childbirth.

As for the second circumcision in question, it is additional to the prescribed action and is baseless in the Shari`ah, and so is thus Haram (prohibited). Similarly, it is not permissible to hold and receive money in such banquets, for this is considered to be obtaining people's money improperly.

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The first question of Fatwa no. 17496

Q 1: I have reached extreme old age and I am still living in the desert. When I was young, Allah willed that my wife be pregnant with a boy who was delivered dead. On burying him, some attendants advised me not to bury him before circumcising him, and I did so. Your Eminence Shaykh, what is the ruling on what I did? What should I do now? Guide me, may Allah guide you.

A: If a miscarried baby is delivered dead even after life had been breathed into it, it should not be circumcised. Rather, it should just be given a name, washed, buried, and the Janazah (funeral) Prayer should be offered for it. Accordingly, your having circumcised your miscarried baby was not the right behavior. However, you have to do nothing but ask Allah for forgiveness and be more cautions in the future regarding religion-related matters that you might not do such a thing before asking people of knowledge.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 20106

Q: I am a Bedouin and I lived in the desert for about thirty years. At that time, Allah bestowed upon me a boy who died one year after his birth. I did not have him circumcised and after his death I feared that I would be considered sinful if I buried him uncircumcised,

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so I circumcised him myself. I would like Your Eminence to tell me whether what I did was right or wrong. Would I have been sinful if I had buried him uncircumcised?

A: A person who dies before being circumcised is not to be circumcised, according to the more correct of the two scholarly opinions, and this is the opinion maintained by the Jumah (dominant majority of scholars). In his Al-Majmu', Al-Nawawy said: "According to the correct opinion, he (the deceased) should absolutely not be circumcised, because it (foreskin of penis) is a part that was not cut. Similarly, the ruling applies to the hand that should be cut on account of theft or Qisas (just retaliation); the scholars unanimously agree that if the person whose hand is to be cut dies before the Had (ordained punishment for violating Allah's Law) of theft is executed, the hand should not be cut. On the contrary, the hair and nails of the living person are cut for adornment and so should those of the deceased be. As for circumcision, it is carried out on account of an obligation that is waived by death. And Allah knows best."

Accordingly, your circumcision of your son after his death was not ideal; nevertheless, there is nothing wrong with this and there is no sin on you for doing it, because you are excused due to your ignorance of the ruling in this regard.

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